

# YAMANA-ENGLISH:

A DICTIONARY OF THE SPEECH OF  
TIERRA DEL FUEGO

BY THE  
**REVEREND THOMAS BRIDGES**,  
SUPERINTENDENT OF THE SOUTH AMERICAN  
MISSIONARY SOCIETY IN TIERRA DEL FUEGO  
FROM 1870 To 1887

EDITED BY  
Dr. FERDINAND HESTERMANN  
AND  
Dr. MARTIN GUSINDE

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*Rev. Thomas Bridges*

*Tierra del Fuego: 1863—1898*

DEDICATED TO THE MEMORY OF THE  
**REVEREND THOMAS BRIDGES**  
BY HIS CHILDREN  
WHO ARE PRINTING THIS, HIS WORK

The Author's family wish to acknowledge with thanks their indebtedness to DR. FERDINAND HESTERMANN and to DR. MARTIN GUSINDE, who preserved and studied the original manuscript for many years, and by whose efforts it has been finally brought to the Press in its present form.

## PREFACE TO THE 1987 EDITION

The creation of this Yahgan (Yámana) dictionary was the life work of the Reverend Thomas Bridges, the first permanent white resident of Tierra del Fuego. Three hundred copies of the dictionary were privately printed by his children in 1933.

Thomas Bridges (±1842-1898)—missionary, explorer, amateur scientist, painstaking observer, writer, lecturer, linguist, settler—did many things besides writing a dictionary of the native speech of southern Tierra del Fuego. One was the founding of the first *estancia* (farm) in Argentine Tierra del Fuego, which was at the same time the first private productive enterprise in the area. In honor of the centenary of that farm, Estancia Harberton, founded by vote of the National Congress on 28 September 1886, the descendants of Thomas Bridges have decided to reprint the 1933 version of his dictionary.

The dictionary, as printed in Austria in 1933, had many faults. The editors, Drs. Ferdinand Hestermann and Martin Gusinde, felt that Bridges' self-devised phonetic, based on the Ellis system, was out of date. They transcribed the dictionary to the "more modern" (at the time) Anthropos System, which had fewer sounds than the original system used by Bridges. The original system, in which each sound had its own symbol, is illustrated in the accompanying Yahgan Phonetic Alphabet (not reproduced in the 1933 edition). The editors did keep Bridges' non-alphabetical order (see page XXII). We find Hestermann's explanation of the Anthropos System (pp. XXIII-XXIV) almost unintelligible, but we have reprinted it (and other errors) exactly as printed in 1933.

Hestermann and Gusinde also changed the title of the work (p. XXII). Although the natives of southern Tierra del Fuego, from the Beagle Channel to Cape Horn, called themselves *Yámana* (i.e. man, alive), they had separate names for residents of different areas (*Wúsinañala* = creek men or those of the inner coasts, *Atisimañala* = ocean coast men, *Setadelowloom*, from the area of Isla London, and so on). Thomas Bridges compiled most of his words from the *Yahgans* from the Murray Narrows (*Yahga-shaga*), where he considered the purest form of the language to occur, and the entire group became known as Yahgan. His descendants feel that although Yámana is the form at present most generally used for these people, the language represented in this dictionary should be called Yahgan.

One of the main reasons for this reprint is to make the dictionary available for use in southern South America. Great care must be taken in rendering these sounds into Spanish, as many of them do not exist in that language. It is our hope eventually to reissue the dictionary using the original materials and the original phonics, with a translation to Spanish. This will take a number of years of dedicated work; we hope, meanwhile, that this reprint will be of use.

R. NATALIE P. GOODALL  
Great-granddaughter-in-law of Thomas Bridges

### *The Yahgan Phonetic Alphabet.*

<i>The letter is always</i>			<i>The letter is always</i>			<i>The letter is always</i>		
<i>written</i>	<i>printed</i>	<i>sounded as</i>	<i>written</i>	<i>printed</i>	<i>sounded as</i>	<i>written</i>	<i>printed</i>	<i>sounded as</i>
A a	A a	a in at	O o	O o	oa in out	to d	d	th in thin
H h	H h	a - alms.	L l	L l	ur - fur.	S s	S s	s in so
Θ θ	Θ θ	a - all.	<i>Consonants.</i>			Z z	Z z	s - is
O o	O o	o - olive	C c	C c	e in cot	ff	Σ s	sh - show
U u	U u	oo - foot	G g	G g	q - go	3 y	Σ 3	s - pleasant
U u	U u	oo - food	T t	T t	t - to	L l	L l	l - low
I i	I i	i - ill	D d	D d	d - do	L l	L l	ll - ulsh
E e	E e	u - ul	P p	P p	p - put	M m	M m	M - me
E e	E e	e - ell.	B b	B b	b - but	N n	N n	n - no
A a	A a	ai - aim.	F f	F f	f - foe	N n	N n	hn - ahman.
† i	† i	i - ish	V v	V v	v - vase	Y y	Y y	ny - wing
O o	O o	oi - oil	C c	C c	ch - chin	R r	R r	r - row
U u	U u	u - ul.	J j	J j	j - jade	R r	R r	hr - welsh
8 r	8 r	ow - owl.	T t	T t	th - thin	K k	K k	ch - german.

Beside the above letters there are three vowel marks, ' = h, ` = y, ˘ = w only found over vowels, hence their names. These marks are often found united over vowels, thus ūā = uhwa sij. ashes; ūā = wuhya sij. a door; ūā = wuhwa sij. under of birds' down. The effect of these marks always precedes the vowels over which they are found.

Phonetic alphabet used by Thomas Bridges in his dictionary and translations, in his handwriting.

## THE ODYSSEY OF THE YAHGAN DICTIONARY

As related in W.S. Barclay's preface (p. IX), the idea for a dictionary of the Yahgan (Yámana) language was born in the mind of a 13-year-old boy who went with his adoptive father in 1856 to a small, barren island in the southwestern South Atlantic. He learned the language from natives taken there from Tierra del Fuego. By his first trip to Fireland, in 1863 at the age of 21, Thomas Bridges was well able to converse with the natives.

The first mention of the dictionary and grammar by Bridges, in a letter in 1864, shows that he had already been working on it for some time. Living among the natives in Tierra del Fuego from 1869 to 1898, Bridges copied and improved the dictionary several times, and on the eve of his death he was still perfecting the "grammar". The dictionary, or parts of it, accompanied him on his many journeys throughout the Fuegian Archipelago. As he picked up new words, they were noted on any scrap of paper, at times even cross-wise over sheets already written, later to be carefully copied into the dictionary. Each "version" was copied into a new notebook. The "final" version of 1881 had been preceded by at least 20 others. What happened to these notebooks is unknown. Perhaps Bridges himself destroyed them. The collection in the Rare Manuscript Room of the British Museum contains four hand-written notebooks:

Vol. I, 241 pages, copied January 1865-18 May 1866, with later notes by John Williams; presented by Lucas Bridges in 1930.

Vols. II and III, 235 and 42 pages; expanded from vol. I, copied 24 August 1877-5 July 1879, brought to Europe by Frederick A. Cook and the basis of the 1933 printed version.

Vol. IV, 70 pages, "new and last dictionary", begun 19 June 1879 but uncompleted. Brought to Europe in 1929 by Alice Bridges.

The object of all this painstaking work obviously was the publication of the dictionary and grammar. This was not done during Bridges' lifetime, probably because he was still trying to perfect it. His translations of the Bible, using his phonetic system—St. Luke (1881, 1000 copies), the Acts of the Apostles (1883, 1000 copies) and St. John (1886, 500 copies)—were published as small separate volumes by the British and Foreign Bible Society and used in teaching the Yahgans. On the appearance of the first of these, which did not bear Bridges' name, three Yahgan dictionaries produced through a reverse translation of this small volume were quickly published (Platzmann 1882; Garbe 1883; Ellis 1882-1884).

Meanwhile the main dictionary continued growing. On New Year's Day in 1898, the *Belgica* expedition arrived at Harberton (see E.L. Bridges, 1948). One of the scientists, Dr. Frederick A. Cook (who later claimed to have

reached the North Pole), offered to have the dictionary published in the United States. Since the ship was on its way to the Antarctic, Bridges did not relinquish the dictionary then, but promised to send it with Cook on the ship's return. Thomas Bridges died in July, 1898. The following year Cook returned and hired a boat from Punta Arenas to come for the manuscripts, which the Bridges family entrusted to him.

Cook wrote to the family about difficulties in printing the work because of the phonetics used, which required special typesetting (although the gospel translations had been set in that type). Then nothing more was heard and the family feared the notebooks to be lost.

Twelve years later, the Bridges family learned from visiting scientists that the dictionary was being printed at the Observatoire Royal in Brussels, and had been advertised under the authorship of Frederick A. Cook. Lucas Bridges was able to go to Brussels, where the curator, M. Lequent, confirmed that the book was being published as the work of Cook, with a note in small print that the Rev. Thomas Bridges had been "instrumental in collecting the words". It was agreed that the work of publishing should continue, but under the proper authorship. However, the alphabet would be transposed to a "universal" phonetic system. Because of this, the book was not scheduled to be finished until the end of 1914.

Before that happened, World War I broke out, and the dictionary disappeared. Gusinde (p. XXI) says that the manuscript was in the possession of Dr. F. Hesterman "since 1909", but the Bridges family did not know that, and evidently neither did the Observatoire Royal. After many enquires, the family gave the dictionary up for lost a second time.

Fifteen years later, in 1929, the family received a letter from Dr. Hesterman, Professor at the University of Munster, saying that he had both the dictionary and the grammar and that he wanted to know more about them. Alice Bridges went to Hamburg, met Hesterman and arranged for the family to pay for publication, under the supervision of Mr. W.S. Barclay, a long-time friend of the Bridges family and author of *The Land of Magellan*. Dr. Hesterman finished the translation of the phonetic alphabet into the Anthropolos system. The dictionary was printed in a limited edition of three hundred copies at Mödling, Austria, in 1933 and distributed to libraries and universities around the world. The grammar and the extensive notes on the Ona and Alacáluf languages were not published.

Although the Bridges family had decided to donate the manuscript to the British Museum, Dr. Hesterman requested permission to continue studying it. Then World War II broke out; both Dr. Hesterman and the manuscript disappeared. For the third time the original manuscript seemed lost. But the ageing Mr. Barclay did not give up. After the war, he contacted the International Red Cross and other agencies in England, Belgium and Germany, including the Arts, Monuments and Archives Department of the Allied Forces, which tried to restore property taken by the Germans. The Military Government of the 21st Army eventually found Dr. Hesterman, with the pre-

cious manuscript hidden in a kitchen cupboard. Although the military authorities felt that Liege University had some claim to it, the dictionary finally found its way to the British Museum on 9 January 1946. We will let Lucas Bridges (1948:536-537) tell about the celebration:

A month later, in that historic building which houses the Codex Sinaiticus and so many of the world's most treasured manuscripts, my father's dictionary found a final resting place. It was proudly displayed in an illuminated case in an otherwise empty room, and a number of those who knew its history came to inspect it and to celebrate the triumphant ending of its adventurous career. Afterwards the party, with Mr. Barclay as host, assembled for lunch in honour of the occasion, the only toast being, "The Yamana-English Dictionary and its author, the Reverend Thomas Bridges".

Would that I had been present to propose another toast to the man who refused to take "no" for an answer or to listen to the word "impossible"; ...Mr. William S. Barclay, without whose inspired confidence and tenacity no further search would have been made for the lost heirloom.

It was he who gave a brief summary of the progress of the dictionary since its commencement almost one hundred years ago on a windswept hill on Keppel Island, where in order to study the language my father, himself only a boy, had shared a little wooden hut with a few Yahgan youths, to listen to and later join in their chatter. Barclay will have told how the work grew in many a smoky wigwam in Tierra del Fuego and through long nights in our kitchen at Ushuaia, where Father, as scholar, with some chosen native as professor, would brew and consume strong coffee in the small hours of the morning, in an attempt to cheat Nature of the sleep she claimed from them. Later, on prolonged trips by sailing vessel and during winters in Tierra del Fuego, the work was corrected and arranged in its present form.

After Barclay's story, Lieut. Col. Robert Whyte..., a life-long friend of ours, took up the tale. He was the only one present who had been personally acquainted with my father, so a light verbal sketch of the man he had known was followed by a few amusing anecdotes.

Mr. A.F. Tschiffely, recently arrived from the Argentine, gave an interesting talk. He was followed by others till, at about four-thirty, the guests departed.

I am sorry that many who had helped in the work so happily concluded were unable to attend the meeting, and especially that Sir Leonard Woolley, the famous Egyptologist, who came second only to Barclay in his efforts to recover the lost manuscript, was absent, having left for Syria to carry on his excavations there.

There is one other who would have been warmly welcomed by all. Dr. Ferdinand Hestermann, who had studied the dictionary and guarded it with such devotion for over thirty years, could not, for obvious reasons, be present to occupy his rightful position as guest of honour.

The descendants of Thomas Bridges are honored to once again make this dictionary available to the public.

R.N.P. GOODALL

## VIII

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## PREFACE

A request from the BRIDGES family that, being themselves absent in South America or Africa, I should undertake a Preface to their father's dictionary, was accompanied by the manuscript notes prepared by Miss ALICE BRIDGES from his papers. These I have transcribed verbatim where the text called for it. For the rest, a friendship which began over thirty years ago on the shores of the Beagle Channel left me no option but to comply, despite my diffidence in being associated, however slightly with so personal and highly specialized a work.

The living tribal languages spoken to-day constitute a Tower of Babel, whose outer ramparts only have been scaled. The number of the tongues of vanishing or extinct tribes reduced to written rule and coherence form an even smaller percentage.

For oral acquisition of an aboriginal language, the only possible method, it is necessary to have not only the full confidence of the native tribe, but many years of daily contact with different members. Thus the dictionary compiled by the Rev. THOMAS BRIDGES of the Yahgan language, comprising approximately 32,000 distinct words with many unique features; not overlaid by the speech of other tribes, even of their immediate neighbours; with evidence of slow and undisturbed growth in this most southerly portion of the inhabited world, and their speech sprung from even older roots; must stand both as a unique human exhibit and a major achievement in the science of Philology.

The value of this Dictionary will be best appreciated by those specialists in linguistic studies to whom it is now offered. But behind every great work lies a story which, if known, helps us better to understand it. It has been thought not amiss, therefore, to preface this work by a brief abstract of the events which brought it into being, of the people who spoke it, and of the storm-girt archipelago where they lived and died, taken from the author's own notes. Finally, to give some account of the Rev. THOMAS BRIDGES himself, who pursued so difficult and laborious a task, amidst other incessant cares, harassed by illness and while struggling to save the aborigines from the demo-

ralization and disease which came to them, as to other virgin lands, upon the advancing tide of civilization.

Tierra del Fuego, in the popular geographical sense, covers the whole archipelago south of the Strait of Magellan. From Cape Pillar on the Pacific to Cape San Diego on the Atlantic it measures some 340 miles, while from Cape Horn to Port Anegada is 210 miles. Politically, the bulk of this area falls within the Chilean territory of Magellanes, but the main island (about the size of the Isle of Wight) is also officially called Tierra del Fuego, and a small eastern portion of it is Argentine Territory. The Chilean capital of Tierra del Fuego is Punta Arenas (Sandy Point), now renamed Magellanes, on the north shore of the Strait. The Argentine capital is at Ushuaia, within the Beagle Channel, on the south shore of Tierra del Fuego Island. The tribe inhabiting the interior of the island were the Ona, a land race, akin to the Tehuelches of the Patagonian mainland. The channels west of Dawson Island and Cape Froward, which marks the most southerly turn of the Straits, were inhabited by the Alacaloof, canoe Indians, but with a wider range of coast and hinterland. To the Yahgans was left only the uttermost passages of the Continent, between the Beagle Channel and Cape Horn.

It will be noted that, while this Dictionary bears the title „Yamana—English“, the tribe itself has been known generally as „Yahgan“. The reason for the distinction is best explained by Mr. Bridges' own words: —

„I gave these natives the name Yahgan because it was convenient. The Murray Narrows, near which our Mission was established, called by the natives Yahga, may be considered the centre of their land and the language as spoken there was that which I learned, and its purest form, being the mean between its varieties spoken Southward, Eastward and Westward. For these reasons Yahgan seemed a suitable name, and is now known everywhere.“

Again: —

„Ignorant races have no special name for themselves, though they invariably have for the tribes around them; in default of such names they are content to use for their own tribe terms meaning man, person, people. Thus a Yahgan, wanting to know whether one of his tribe was aboard would ask „Undagarata yamana?“ i.e. „Is there a man or a person on board?“ He did not consider the English or other persons in the same sense as he did his own people. The Tehuelches among themselves use the word Tsónaca for their tribe. This word also means man, person. Similarly the Ipurina, whose meaning is identical with Yamana and Tsónaca. This word „yámana“ plainly points to the idea of man being the highest form of life. The word means living, alive.“

Thus those whom we call „Yahgan“ called themselves „Yamana“, and this title has been selected as more strictly appropriate to a scientific work, while retaining the universally accepted name for the tribe themselves.

The outer coasts of the Yahgan territory, constituting the last vestiges of the submerged Andes, receive the full force of the

Antarctic gales. Their menacing and desolate appearance is familiar to every sailor who has rounded the Horn. Within these outer ramparts the hills are covered with perpetual forest up to the snow-line. The latitude of the Beagle Channel is around 56 South, corresponding to that of Newcastle or Copenhagen in the North. Nevertheless, here the perpetual snowline stands as low as 1500 feet above the sea-level only, and from it great glaciers break directly into the sea channels. The climate is wet, windy, and subject to prolonged gales, but in such relatively high latitudes the actual temperature does not reach the extremes of cold that are usually associated with glacial conditions.

„The lack of summer heat is the great fault of the Fuegian climate, rather than the winter cold, which I have not known at Ushuaia to be lower than  $+10^{\circ}$  Fahr. The mean summer temperature for four years has been only  $50^{\circ}.5$  Fahr., while the mean winter temperature was  $30^{\circ}.06$  Fahr. The climate is most uncertain, one year differing from another and the daily changes being also very great.“

The pity felt by early observers, including DARWIN, for the apparently almost insupportable conditions of life under which the Yahgans lived, naked and exposed, in their frail bark canoes and open wigwams, coiled upon the soaking ground like wild animals, was thus largely misplaced. No human being could exist within the Arctic or Antarctic circles without clothing and shelter; but these Fuegian temperatures, aided by the constant use of fire, permitted the Yahgan to maintain a healthy, if Spartan, existence. The point is noticed here, since DARWIN's assertion that „in this extreme part of the world man exists in a lower state of improvement than in any other part“ focussed the attention of the scientific world upon the Yahgan people, with far-reaching results.

Space does not permit more than the briefest allusion here to the nature of the Yahgan territory. The early publication of DARWIN's „Voyage of a Naturalist in H.M.S. Beagle“, which is still the most popular work of reference to these regions; the interest that the Cape Horn route possessed for all merchant shipping before the opening of the Panama Canal; the easy access to Yahgan territory by sea, compared with the difficulty of reaching other aboriginal tribes on the mainland of South America; all this gave the Yahgan a prominence denied to neighbouring tribes. We have records of no fewer than eighty-one expeditions of various kinds, which explored the Straits in the three hundred years that elapsed between their discovery by MAGELLAN and the visit of H.M.S. „Beagle“. There are in addition nearly 100 published accounts, mostly dating during the present century, by visitors and students of varying aspects of Tierra del Fuego and of its aboriginal inhabitants.\* The Salesian Mission,

\* For full bibliography, see „Indians of Tierra del Fuego“, pp. 219, etc., pub. Museum of the American Indian, New York, 1928.

which for many years maintained an establishment on Dawson Island, was also able to acquire much valuable data and many exhibits from the three Fuegian tribes, much of the latter being now stored in a small Museum in Magallanes. Finally, there are the official reports of the successive local Governors of Magellan and Tierra del Fuego territories to the Chilean and Argentine Governments.

Those who wish for more detailed information upon Tierra del Fuego have thus at their disposal unusually full data, both as to past and existing conditions. The most continued and direct contact with the Yahgan and Ona tribes, however, was established by the BRIDGES and LAWRENCE families, as the chief representatives of the South American Mission Society. During his twenty-eight years' residence in the Beagle Channel, almost every expedition or visitor, official or unofficial, called upon Mr. BRIDGES, either at Ushuaia or, later, at Harberton. After his death his family still held, as it were, the most reliable password to the native habits and customs of the Yahgan and Ona tribes.

Only such points as have a direct bearing upon the life and food supply of the Yahgans are here summarized from Mr. BRIDGES' notes and diaries.

„The forests, which extend for many long miles in unbroken length and depth, contain only five sorts of trees, viz. the evergreen beech (*Nothofagus betuloides*), the deciduous beech (*Nothofagus pumilio*) and the stronger scented deciduous beech (*Nothofagus antarctica*), the winter's bark (or *drimys*) and the cypress or yew.

Besides these, there are trees like bushes of mugoo (or *embrothrium*) whose lovely scarlet flowers appear twice a year, the leush or *leña dura*, valuable as food for cattle during winter, when it flowers, seeds, and is in full leaf; the holly-leaved *berberis*, and various others.

The wild currant grows everywhere and reaches a good height. Pigs, cattle and sheep are very fond of its tender shoots and foliage.“

He also notes ten varieties of tree fungus, each produced by one or other of the beeches, growing only on living or recently dead trees. These were eaten fresh by the Indians, or stored to dry and form their chief vegetable sustenance. Fungi growing on the ground are never touched. Wild strawberries, wild black-currants, wild celery, two varieties of cress, dandelions, and the roots of tussock grass serve also as anti-scorbutics.

If the coasts and forests yielded the Yahgans scanty or intermittent sustenance, it was otherwise with the sea, upon and by which they lived. Great submarine forests of kelp, with stems over 100 feet long, form everywhere in the sheltered channels a feeding ground for fish. The kelp forms also a natural breakwater along the inner shores, within which the Yahgan canoes ranged safely past some 200 miles of stormy and broken coast. Seal rookeries abounded on the outer islands until exterminated by the white traders.

The capture or stranding of an occasional whale furnished an exceptional feast. Into the Yahgan territory came shoals of fish resembling mackerel; sprats that crowded inshore till they piled high on the Beagle Channel beaches; at least five varieties of larger fish, including one resembling the conger-eel, sea-spiders; two edible crabs; and on the rocks an inexhaustible store of mussels, huge and succulent, no less than ten varieties. These last were the main food dependence of the Yahgan, as vast midden-heaps of mussel shells along the coast testify. Yet hunger, and even famine, was not unknown, partly owing to the improvident character of the people, partly through prolonged storms, which often made it impossible for them to approach the shore.

Following this finny abundance came naturally a great variety of sea-birds and other fowl; molymauks, albatross, eight kinds of sea-gull, four varieties of penguin, sea-vultures, seahawks, petrels, shags or cormorants, oyster-eckers, curlews, etc.; with four kinds of geese, five of duck, and five of widgeon and teal.

The number of the Yahgans in DARWIN's time, 1828-30, was probably around three thousand. Miserable as their mode of life appeared, DARWIN was careful to note that it did not affect their intelligence, which he rated much higher than that of the Australian aborigines. But within ten years after the „Beagle's“ charts were published, paddle-steamers from Chile were navigating the Straits of Magellan and Punta Arenas was made a Chilean penal settlement. In 1884, when Ushuaia was established as the capital of Argentina, its Government was also moved to establish a penal settlement on Staten Island. A flood of wanderers from far and near invaded Tierra del Fuego in search of gold washings, always richest on the more exposed south-eastern beaches, that is, in Yahgan ground. The result of all these adverse factors on the aborigines was rapid and cumulative. In 1884 Mr. BRIDGES took a careful census of the whole tribe and reported rather less than one thousand members, all told. In 1888 an epidemic of measles reduced them to about four hundred. In 1908, the tribe numbered only 170, and it is doubtful if at present there are over 60 survivors, some of doubtful parentage, existing as hangers-on of the settlements, where their speech has already lost its purity and is interlarded with Spanish terms.

The work of the South American Mission amongst the Yahgans was thus predestined, from forces beyond its control, to come to an end for lack of material. Yet if it had done no other work in Tierra del Fuego, it would have been justified by a notice which began to appear upon the British Admiralty charts of this region about 1870, which showed that the earlier panic conflicts between shipwrecked crews and the Cape Horn Indians, hitherto believed to be as bloodthirsty as cannibals, had ceased. The notice runs thus: —



# XIV

„In the event of a crew being wrecked of abandoned West of Cape Horn, the best course to Ushuaia is east of False Cape Horn, and through Ponsonby Sound, where natives would be ready to pilot any shipwrecked crew to Ushuaia. A great change has been effected in the character of the natives generally, and the natives from Cape San Diego to Cape Horn can be trusted...“

We may appropriately quote here Mr. BRIDGES' vigorous disclaimer of DARWIN's statement (which was from hearsay evidence only) on the alleged practice of cannibalism amongst the Fuegian tribes. The following passage is taken verbatim from a paper which he read before the English Literary Society of Buenos Aires in 1888: —

„These natives, Yahgans, have always been misunderstood and made out worse than they are. They have been called cannibals and the sketches of them have been caricatures rather than the truth. They will eat neither fish nor meat in its raw state... Cannibalism is utterly impossible amongst these aborigines by the laws of their society of living, in which human life is considered sacred and every relation of a murdered man considers himself bound to avenge the death. There have been times of extreme famine when on account of the bad weather it has been impossible for them to obtain provisions from the ships, from the coasts, or from the sea. At such times I have known them to eat their foot-gear and their raw-hide thongs, without a suggestion that they should eat human flesh. The lives of the old men, which, according to DARWIN, were those fixed upon for the purpose of cannibalism, are as sacred to them as those of any other person, for they are protected by their relatives.“

The circumstances which led to THOMAS BRIDGES' personal connection with Tierra del Fuego were as follows: Left an orphan, he was adopted at an early age by the Rev. GEORGE PACKENHAM DESPARD. The attempt of Captain ALLEN GARDINER to found a mission at the eastern entrance of the Beagle Channel had ended in disaster in 1851, and on the advice of Admiral FITZROY the grant of a settlement had been obtained in Keppel Island, West Falklands, some seventy miles from Port Stanley and three hundred miles from the mainland of South America. Its chief purpose was to furnish a meeting place and training ground for both missionaries and Indians, and especially for an understanding of each other's speech, without which evangelical work was impossible. This task was undertaken by Mr. DESPARD, who sailed in the schooner „Allen Gardiner“ of 100 tons burden in 1854, taking with him his wife and family, including the boy BRIDGES, then thirteen years old. A second attempt to plant a Mission in Tierra del Fuego in 1856, with FITZROY's Yahgan protégé JIMMY BUTTON as its chief dependance, was made at Woolya near Ponsonby Sound, south of the Beagle Channel. The crew and missionaries on the schooner were all killed, save one survivor, and the schooner looted. This fresh loss but added to the support which the Mission now increasingly received in England. More natives were brought to Keppel Island for instruction, where, thanks to the efforts of THOMAS BRIDGES, a beginning had been made in mastering the Yahgan tongue. After five years, the Rev. DESPARD returned to England, leaving Mr. BRIDGES,



*Yamana hunter with fish spear*

then a youth of eighteen, in charge of the Mission work at Keppel. In 1869 it was decided to establish the Mission headquarters permanently within the Beagle Channel, and the Rev. W. H. STIRLING, afterwards first Anglican Bishop of the Falkland Islands, spent a preliminary six months amongst the natives of Ushuaia. In the same year Mr. BRIDGES, who had returned for a visit to England, was ordained a Deacon by the Bishop of London, being later ordained as priest of the Church of England in South America by Bishop STIRLING. While in England he also married the Devonshire lady who was to be his life-long companion in the Southern hemisphere, and came once more to the Falkland Island Station. Already some work had been put in hand during preliminary trips to Ushuaia, and in 1871 he embarked with his wife for their permanent home in Tierra del Fuego. Owing to stormy weather it took no less than six weeks for the small schooner which carried all their possessions to reach Ushuaia, of which twenty-nine consecutive days were spent in the haven of Good Success Bay, within the Lemaire Straits, riding out a furious southerly gale. Of their family of three sons and three daughters all but one were born at Ushuaia, and their orderly and happy home formed of itself a notable outpost of civilization in the Beagle Channel.

In 1880 Mr. BRIDGES made another journey to England, and in 1887 resigned his direct connection with the South American Missionary Society in Tierra del Fuego. The Argentine Government, recognizing the value of his pioneer work in the Beagle Channel, gave him a grant of land on its northern shore; and at Harberton, an inlet half-way between Ushuaia and Le Maire Strait, he continued to live till, at the comparatively early age of fiftysix, he died while on a visit to Buenos Aires in 1898.

Even when no longer directly connected with the Mission, the Rev. THOMAS BRIDGES never lost his deep interest in the life and problems of the Fuegian tribes, and continued to the last his work on the Yahgan speech.

The following extracts from his letters show how constant was his preoccupation with this work: —

Keppel Island, Aug. 29th., 1864.

„Although I am improving in my knowledge of their (the Yahgan's) language, yet, owing to the multitude of other business, my progress is slow and I am yet far from perfectly knowing it. To thoroughly acquire it, reduce it to writing and to form a dictionary and grammar is my longing desire and I shall be very happy when I shall be able to tell them, to my satisfaction and their conviction, of the love of Jesus.“

Ushuaia. Aug. 18th., 1879.

„My chief occupation has been the completion of the Dictionary, which I find was commenced August 24th, 1877, and completed July 5th, 1879. . . . I have commenced a new and last dictionary, as the one just finished is much interlined and in the earlier part are many inaccuracies. The Dictionary lately finished has six hundred and twenty-two pages of from thirty-six to forty words to a page (about 23.000 words) and the new one will be still further

increased. Of it I have reached the seventy-fifth page of thirty-six words in each page. Towards a grammar I have over three hundred entries of things specially to be noted."

April 27th., 1898.  
(On voyage to Buenos Aires in brig  
„Phantom“, just before his death).

„I shall hope to finish my Yahgan grammar this voyage, and now after overlooking my corrected copy I may say I am pleased with it. There is yet much to add to it, though it amounts to some one hundred and twenty pages. The materials are all ready to hand."

Some general comments show also his methods of work and observation when compiling the dictionary:

„Owing to the eminently social life of the people who spend so large a part of their lives in talking and, both men and women, in giving lengthy harangues, called by them *Teehamunan*, they perfectly keep up the knowledge of their language and early learn to speak it well. Children were not confined to the society of their parents and a few busy servants, but intimately mixed with the whole community. Everyone knew everyone and each item of news well discussed. The wigwam life of ease and sociability is eminently favourable to talk."

It is utterly impossible at first to get hold correctly of the pronunciation of a new language from the lips of a savage. He cannot, before he is taught, pronounce words of his own tongue slowly and distinctly. Often have I, until I was ashamed, made the Indians pronounce words so repeatedly that they have called me deaf, being unable to satisfy my mind as to whether I had it correctly, and after all being compelled to write it down when dissatisfied with my pronunciation, and consequently with my spelling of the word."

At length, however, it was acquired and accurately written with a phonetic alphabet. This goes on the system of a letter for every distinct sound and each sound to have its especial letter. Thus the task of reading and writing it is rendered most easy and the pronunciation is definitely fixed. But though rich in sounds and numbers of words and, like their appliances of life, eminently adapted to the use of the natives in their former state, it proves a very poor means of educating them for a higher life, as it is sadly wanting in definite terms for ideas which the natives had never entertained."

It appears to me, from the unmixed nature of the Yahgan language, that this Southermost tribe of American natives are the first and sole occupants of their lands. In the names of places there is no trace of other languages save of places there is no trace of other languages save of Ona and Alaculof in the parts bordering on these tribes."

Yahgan is an ancient language and a pure one. In proof of its being old I will mention that it has compound terms in daily use, parts of which cannot be traced in the present language, out of which they have quite vanished, save in this compound form. Thus *Shuganikeepa*, a girl; *Keepa* is woman, *Shugani* evidently means young or single, but it is not found save in this one compound. Now, it takes a long time for such a word to pass out of a language. Again, in the names of places and persons the same partial disappearance is continually met with; part of the name still in the language of to-day, the other not traceable. Yet in these compounds anyone who knows the language of to-day can say with certainty that the portion of this or that word now lost was as much a part of Yahgan as the rest of the word."

Light is also thrown on his study of the structure of Yahgan etymology from the following article contributed by the Rev. THOMAS

BRIDGES to the Buenos Aires „Standard“ dated 6th September, 1886, as follows: —

„Incredible though it may appear, the language of one of the poorest tribes of men, without any literature, without poetry, song, history or science, may yet through the nature of its structure and its necessities have a list of words and a style of structure surpassing that of other tribes far above them in the arts and comforts of life. My dictionary of Yahgan has One Thousand and Eighty One pages, each averaging 30 words, which multiplied make thirty-two thousand four hundred and thirty words."

In forming this work it was not my object to multiply labour and to make startling statements but simply to put in order the contents of the Yahgan language for reference and preservation. Instead of amplifying words I have suppressed large numbers, which from analogy would be known to any student of the language and restricted myself largely to noting only such compounds which, from their primary importance, demanded a place in a dictionary professing, to be Yahgan."

I will here give a few examples: *Iúa*, to bite, becomes *Iúata*, to seize, to catch as a dog his prey; *Iúashéata*, to bite off, or bite in two; *Iúagámata*, (1) to bite in passing, (2) to bite instead of, i.e. the wrong one (3) to bite slightly, i.e. to nip and let go as a dog an animal that escapes; *iúawielá*, (1) to leave, as a dog an animal it has caught or a fish the bait it has tried, (2) to bite slightly, (3) to bite again; *Iúacuru*, given to biting, apt to bite, to wish to bite; *Iúagámata*, to bite what one does not expect to find and so to hurt oneself, as for instance any foreign substance in what one is eating. This last verb, when *Muni* is prefixed, means to bite sometimes, now and then, repeatedly; *Iúama*, to tear, rend by biting; *Iúashi*, (1) to cut up in pieces for distribution, (2) to bite in pieces; *Iúaláshu*, to tear, wound sorely by biting. I might go on at great length with this list of verbs all relating to the one primary verb *Iúa*. None of these forms should be omitted in a dictionary."

But it is not solely by multiplying in composition that Yahgan contains so great a vocabulary, for its primary words are very numerous. It has far more terms than has English descriptive of kindred. Thus, whilst the English list comprises 25 terms, the Yahgan has 61. English assists its deficiencies by descriptive terms as younger, elder, uncle on the mother's or father's side, etc., whilst Yahgan has totally distinct words for each term. Again, the shells of fish which they use they have special terms for, differing entirely from the name of the fish. I will offer some examples: *Téllash*, the large shells of the fish called *Kaiaim*; *Galluf*, the shell of the *Chámunná* mussels; *Lápa*, the shell of the *Cachouin* mussels; *Lapash*, the shells of fish generally; *Lacash*, the shells of eggs, crabs, nuts, etc.; *Cusi*, the shells of fish of every kind; *Dashan*, burnt masses of shells; *Cusimara*, shell heaps around the wigwams. This last word is a compound but must be given a place in the dictionary because it is unique, as in this case only does the word *mara* signify a heap or mound."

Yahgan has many duplicates, thus *Lum* and *Ustecas*, sun; *Annaca* moon; *Yarumatia*, now moon; *Chisa*, cheek. This word, short though it is, is a compound; from *Yisa*, to chew and *Ch*, a prefix signifying that which does; hence the true signification of the word is „that which chews“, hence the jaws, the cheeks."

Similarly *Chinushyella*, a skeleton; this word is derived from *Yinara*, to gnaw, which forms *Yinushyella*, to gnaw again or afresh, and with *Yeca* following means to gnaw for a little time and *Chinushyella* means to leave, as dogs do the framework of bodies too hard for them to eat, hence the cleaned bones or skeletons of animals."

I had better give in this place the next few examples. *Atama*, to eat, makes *Atuyella*, to eat again or afresh, with *Yeca* following it means to eat a little or for a short time. *Tatuyella*, to leave uneaten, or to eat and leave, hence broken food, or remnants of a meal. *Atuyellum*, after dinner, *Atuyinum*, before dinner. *Atungamata*, to eat in place of something else, (2) to eat instead of another, (3) to eat the wrong thing, or at the wrong time or place; with *Muni* prefixed, to eat occasionally. When one or other of the prefixes of going are used with *Atungamata* it means to eat on the way, i.e. *pen passant*. *Tatungamata*, to eat one thing with another. *Tatamalaguna*, to offer to eat, (2) to try to eat, (3) to taste. *Tuatama*, to feed, to give to eat, etc.

*Taiyigu*, to fill, to put in. *Taiyikyella*, to put in more, to fill afresh. *Tstaiyikyella*, to leave unfilled, as e.g. potatoes on the ground; hence *Tstaiyikyellaki*, what is left out, put it, as potatoes, etc., which the baskets will not hold. *Taiyikgamata*, to put in or fill in place of something else, as by removing the one and substituting the other or by purposely putting in the wrong things. All such words as these deserve a place in the dictionary and result in a great number of words in a language so constructed.

Participles are made largely to supply the place of nouns and must as such be inserted. Thus *Cumucandecwiatun*, the line or mark; hence *Cuparriniatacun*, the lines, streaks, marks, when parallel to each other; *Catugatiatacun*, the coast; *Cupagutecan*, the East coast; *Cutagutecan*, the South coast; *Cucutecan*, the West coast, etc., etc.

In enumerating words I did not reckon as separate words the same word when as different parts of speech they have diverse meanings. Thus *Mara*, to hear; adj. pointed, sharp; *Alagana*, to look; subs. appearance; *Aia*, gall, willing, to sew bark cups, to bind fish spears into their shafts. These are really different words, though in sound they are identical. This is proved by the fact that different verbs in the course of inflexion often assimilate; thus, *Annu hatak*, I have given, from *Tagu*, to give and I have raked out, as baked potatoes, from the ashes with a stick; from *Acu*, to rake out.

What I said of shells applies to the leaves or foliage of trees and other plants, which have names apart from those of the plants. Also the Yahgans distinguish between different kinds of hair; thus *Ushta* is the hair of the head or of the tails and manes of horses, etc., whilst *Achela* is the short hair of the bodies of horses and such as is found on the human hand or body; *Hallush* is the hair by which mussels attach themselves to rocks.

In Adjectives the language is not poor, as the following will prove; -- *Lasi*, *Bundasuichi*, *Matancos*, few. These terms are not identical, having reference to degree of fewness. Similarly, *Moagu*, *Wurru*, *Yella*, *Moashaiu* mean many; *Mara*, sharp, as a point; *Matu*, sharp, as an edge; *Yif*, sharp, as a ridge. *Mallu*, blunt, as an edge; *Damulla*, blunt, as a point; *Hulu*, large, big; *Yamachi*, large, i.e. roomy; *Iispi*, crooked; *Iscula*, crooked; *Waiagulu*, crooked.

In Pronouns,\* Yahgan is decidedly ample. Besides the universal pronouns I, thou, he and she, with their inflections for case and number,

\* See also the exhaustive study by Dr. F. Hestermann: *Das Pronomen im Ymana*, *International Journal of American Linguistics*, Vol. 5, Nos. 2/4, July, 1929. Pub. C. E. Steckert & Co., New York.

Yahgan has quite a host of others which indicate the respective places of the persons spoken to, or spoken of, with respect to the wigwam, or to the person speaking or addressed. Thus *Anchin*, *Cunjin*, *Siuan*, *Inga*, *Ura*, *Ili*, *Hoagu*, *Scu*, *Hoamatu*, *Simatu*, *Hoakillu*, *Singillu*, *Hoamachi*, *Simachi*, *Kichicillu*, *Scapu*, *Scagu*, *Kichicagu*, and many others, all mean he or she, but have reference to either distance or nearness, to different points or directions or to position as higher or lower, in or out, etc. Besides these they have the term *Meam* for self. *Kitu*, him- or herself, with its dual *Kipai*, and plural *Kiuan*, both distinct words. Also the possessive singular *Kichin* and *Kichina*, his or her or hers. The possessives of the dual and plural are regular.

The demonstrative and interrogative pronouns are also complete. As in Spanish so in Yahgan, there are two words for 'that', viz. *Siuan*, 'ese', and *Anchin*, 'aquel'.

But it is Verbs that Yahgan swells out into great bulk. This arises from various causes. First, it is rich in verbs, having very many for which English has no equivalents. Here is a remarkable instance; *Hatanisanude*, I thought so, when the supposition was correct, but *Hayengude*, I thought so, when it was false. Thus the two verbs *Hanisanu* and *Yenga*, to think, have very different meanings. For the latter we have no equivalent. Again, *Aguri* means to go, with the hope of getting a present. *Linganana* is to act in such a manner as to attract favour of a gift, to fain distress for sake of charity. *Mamihlapinatapai*, to look at each other, hoping that either will offer to do something, which both parties much desire done but are unwilling to do. *Macanana*, to suffer similarly as another, *Mamacananapai*, two persons similarly suffering. The word *Acu* before referred to is another instance, as there is a proper word for 'to rake' in a general sense, even *Akita*. *Yicu* is to scrape a skin in order to make it soft; *Gara*, to cut out thong; *Ashagu*, to cut as grass, hair or other things; *Ichicama*, to cut, gash, wound; *Wiaca*, to cut down a tree; *Tuashagu*, to cut as with a saw; *Ashagata*, to cut off; *Mashagu*, to cut oneself; *Mashagata*, to cut off, reave; *Weagata*, to cut off, cut in two.

In Yahgan, in the second place, there is a regular series of distinct verbs; whose plurals and singulars, as regards the objects referred to are wholly dissimilar one to the other. Thus, *Ikimu*, to put in one thing, is *Taiyigu*, to put in more than two things; *Uteca*, to put down more than two things. These plural and singular verbs have their several singular, dual, and plural numbers.

But besides the above list of transitive verbs, there is also a large number of intransitive verbs, whose plurals are distinct from their singulars. Thus, *Utushu* is the plural of *Cataca*, to go; *Alu* is the plural of *Canu*, to be on the water; *Magatu*, of *Mutu*, to be; as, *Ucan cumuhr*, he is in the house; *Ucan cumagahr*, they are in the house.

There is also a large class of reflexive verbs, which are 'Primary Verbs', as, for instance, *Dapa*, to put on a jacket or cloak; whilst *Tudapa* is to put the same thing on another person. *Magu*, to put anything round one's neck; whilst *Tumagu* is to do the same to another; *Miatu*, to open one's mouth, but *Dagumiatu*, to open another's mouth. This class of words is very numerous.

There are many other ways in which the Yahgan verbs amplify themselves in an extraordinary manner, but the above will suffice to show that, owing to these various incidents, it is a language having a great compass of words.

Of unusual character and intellect, the Rev. THOMAS BRIDGES left behind him the record of a life spent in unselfish service for others. To the aborigines of Tierra del Fuego he was a steadfast and understanding friend; to his family a devoted father. To the many visitors in his remote home he will be remembered as an unwearying student of the country where he had so long played the part of a pioneer and a Christian gentleman. His children, to whom his memory is still an inspiration, have given these records to the world, believing that they reveal the life and steadfast purpose of the man better than any graven monument.

16 Cliffords Inn, Fleet St., London.

W. S. BARCLAY.

## INTRODUCTION

The Rev. THOMAS BRIDGES had finished this Yamana-English Dictionary already on July 5th, 1879; but difficulties of different kind have prevented its being printed till now. Since this language belongs to a tribe which must be considered as extinct to-day, and because on account of its rich development in evident contrast to the poor and simple culture of these Indians,<sup>1</sup> the work gains considerably in value for the linguists. This dictionary contains also a great many ethnological details; therefore I have myself taken pains to see it soon in print, in order to introduce it in general to the Americanists, and to make special use of it in my monograph about the Indians of Tierra del Fuego.<sup>2</sup> In the present time of severe crises scientific institution are not able to undertake the printing of so voluminous a work, treating quite a special subject. I was successful in my endeavours to get the necessary means for its publication from Rev. THOMAS BRIDGES' children, to whom best thanks for it is due.

In a letter of August 18th, 1879 Rev. THOMAS BRIDGES stated: „I have commenced a new and last Dictionary“. In spite of exhaustive inquiries I only could ascertain that this „new and last Dictionary“ has been commenced indeed, but not completed. Except the Dictionary finished on July 5th, 1879 there does not exist, as I think, any other complete manuscript of the Yamana language.<sup>3</sup> As the beginning of that „new and last Dictionary“ does not contain any supplements to the language of those natives worth mentioning, we did not take it into account in this work.

Dr. FERDINAND HESTERMANN at the university of Münster in Westfalen (Germany), who is in possession of the manuscript since 1909,<sup>4</sup> has readily prepared it for printing. No other linguist was better fit for it than he. Best thanks to him for the great pains und labour he used for it.

<sup>1</sup> J. M. COOPER: Analytical and critical bibliography of the tribes of Tierra del Fuego and adjacent territory. Washington 1917.

<sup>2</sup> M. GUSINDE: Die Feuerland-Indianer, Band I. Die Selk'nam. Mödling-St. Gabriel, 1931.

<sup>3</sup> M. GUSINDE: Zur Geschichte des Yamana-English Dictionary by T. BRIDGES. „Anthropos“, Band XXVIII, S. 159—177; Mödling 1933.

<sup>4</sup> J. DENUCE: Note sur un vocabulaire complet de la langue Yahgan. Verh. des XVI. Internat. Amerikanisten Kongresses in Wien, S. 651—654; Wien 1910.

The children of Rev. THOMAS BRIDGES restricted the publication of the manuscript, which they consider as their own, by the condition that the arrangement of the manuscript made by Rev. THOMAS BRIDGES himself should be kept up. We were allowed only the transcription of the yamana words out of the Ellis-System<sup>5</sup>, which he employed and partly completed, but which is obsolete nowadays, into the modern „Anthropos-Phonetic System“. We have adhered to this arrangement, although our scientific conviction would have demanded still further alterations.

Instead of „Yahgan“ I have chosen *Yámana*,<sup>6</sup> the exacter designation of that people. As I got thoroughly acquainted with those most southern inhabitants of the earth during my four expeditions through Tierra del Fuego, which I achieved by order of the Government of Chile, from 1918 to 1924,<sup>7</sup> I watched the fate of this Indian tribe up to this day. At the end of November 1932 only forty-three of them survived,<sup>8</sup> some mongrels included. For science at least their language has been saved by the linguistic notes of Rev. THOMAS BRIDGES, and their cultural and somatical peculiarities by my extensive investigations.

<sup>5</sup> A. J. ELLIS: The Essentials of Phonetics. London 1848.

<sup>6</sup> M. GUSINDE: Die Feuerländer einst und jetzt. „Tagungsberichte der Deutschen Anthropolog. Gesellschaft“; S. 70—76; Augsburg 1926.

<sup>7</sup> M. GUSINDE: Meine Forschungsreisen ins Feuerland und deren Ergebnisse. „Mitteilungen der Anthropologischen Gesellschaft in Wien“; Band LV, S. [15]—[30]; Wien 1925.

<sup>8</sup> M. GUSINDE und V. LEBZELTFR: Die Somatologie der Feuerlandindianer. Akademie der Wissenschaften in Wien; Sitzung der Math.-naturw. Klasse vom 14. Jänner 1932.

Mödling-St. Gabriel bei Wien, Christmas day 1932.

MARTIN GUSINDE.

## GENERAL REMARKS

### REGARDING THE INTERIOR ARRANGEMENT OF THIS WORK

Regarding the arrangement and abbreviations I have to add some words only.

Every word not written fully has been shortened. We may know that from a point with hyphen put behind the letter. If we put a hyphen only, viz. without a point before, or a hyphen only before one or more syllables, we have to supply the whole word, transgressing every hyphen. Stands a point behind, we have to supply the syllable beginning with the same letter, put on the last place before. Never it should be possible to supply any syllable out of any parenthesis, but the forms shortened within a parenthesis follow the same rule as above.

#### List of abbreviations:

s. = substantive, singular	m. = masculine
a. = adjective	f. = feminine
adv. = adverb	c. = case
prep. = preposition	subj. = subject (ive)
pron. = pronoun	obj. = object (ive)
poss. = possessive	s., sg. = singular
pers. = personal	du. = dual
v. = verb, verbal	pl. = plural
pres. = present	fr. = from
impf. = imperfect	fam. = familiar
impt. = imperative	lit. = literally
part. = participle	neg. = negative
pass. = passive	compd. = compound
tr. = transitive	do. = ditto
i. = intransitive	N. = north
r. = reflexive	E. = east
pref. = prefix	S. = south
suff. = suffix	W. = west
aff. = affix	U. = ufyāru

Abbreviations are used within phrases only, viz. never at the end of phrases; thus „do.“ at the end always means „to do“, neve „ditto.“

The transcription follows the „Anthropos“ system“ giving exactly every letter written by the hand of Rev. THOMAS BRIDGES. I add to every letter the example given by the same author, but transcribe the words after our system. But it is to be known that Prof. Dr. MARTIN GUSINDE to whom I am indebted for many kind hint — gives in his paper: Das Lautsystem der feuerländischen Sprachen often more than a single corresponding term for another noted by Rev. THOMAS BRIDGES. The confrontation of these sounds will follow too.

The order of sounds shown here is the same exhibited in the following dictionary itself.

e	a-le	o	o-live	š	vi-ci-ous	x	ch Germ.	r	r-are
t	ee-l	ō	u-p	z	z-cal	j	j-est	r <sup>i</sup>	—
ai	i-sle	ā	a-lms	b	h-ay	l	llanelly kymr.	s	s-eal
o	o-pen	q	a-ll	k	e-ane	l	l-ull	t	t-ail
iu		au	ow-l	d	d-ale	m	m-um	ts	—
a	a-m	ū	f-oo-d	f	f-eel	n	n-un	tw	—
e	e-very	u	f-oot	g	g-ain	ng	ng	w	w-ay
i	i-mny	ē	ch-est	h	h-ay	p	p-ay	y	y-ea

There exist also some compounds as *hn* and others occasionally. We keep exactly on giving the forms we read within the paper of Rev. THOMAS BRIDGES himself.

Now we add Prof. MARTIN GUSINDE's sound system in order to give a full list of the whole Yamana possibilities. It is to be quoted from „Anthropos“, vol. 21, p. 1000 1024: Mödling-St. Gabriel 1926.

(i)	i									u
		e								
		e								
			e	ē	a					
				ā						
ie										
ai	au	ei	oi	ou	qa				ui	
		h								
			x							
k	g	ī	ē	š	j	n				
t	d			s	z	n	r	r <sup>i</sup>	l	l
			f							
p	b					w	m			

Münster i. W., Christmas day 1932.

FERDINAND HESTERMANN.

ē

*ēnambaia* s. Any short, close vegetation as fine grasses, chickweed, etc.

ī

*īča* a., s. Frozen hard as the soil, frozen land in a state of hardness. *ī-na* (*īčōnata* To get frozen hard. To get hard with frost.) To freeze. said only of the soil.

*īkaiyāgū* (*īki*, *yāgū*) tr. To burn down a tree for another person.

*īkamangāmata* tr. To draw, paint, write instead of or in the place of another. *īkamāna* tr. To draw, paint, write, figure, delineate. To paint diversely upon the face, or any pattern. s. Falling snow because of its disfiguring effects, or rather of its appearance in falling. *īkama-nalagōna* To try to write, etc. *ī-n-ōnna-kāna* Unable to write. To never write. To write erroneously. *ī-ndeka* tr. (*ī-wōsella* tr. pl. To write or draw figures upon.) To write, etc. upon. *ī-mūtū* To be writing, painting, etc. in a sitting position. *ī-mōni* To write, etc., or be writing in a standing position. *ī-tōlli* To write, etc. here and there, irregularly, hurriedly. *ī-ndātū* To write, etc. one after another, successively. *ī-mūtakōs*.

*ī-niatakōs* Resume or go on with diligence your writing.

*īki* tr. To burn down a tree by burning it off near its roots. *ī-epusōx* s. A charred tree. *ī-āgū* tr. To burn down a tree for oneself. *ī-āmisiū* To burn down several trees, or a few trees.

*īda-ida* s. A character and scene enacted in the *mōrana* drama, came in from the woods.

*īdāgāna* i. To grow in stature and bulk, as young people do. To grow tall.

*īlūaia* s. The turkey buzzard, also a very large sort of whale. *ī-kēsta* see *ī-*.

*īlaia* (*īla*, *ya*) It is outside, it is S.ward there. *īla* adv. Position S.ward, over there to the S.ward. Outside, out there, not within a dwelling. a. Out away from the shore, out, far out, as shellfish on the lower beach. *īlaruf* Mussels on the lowest beaches, only uncovered at lowest tides. *īla-paiaka* A low tide, specially in reference to the uncovered beach. *ī-yōška* Islands lying out far to the S.ward. *ī-kīpa* A kind of fine crab obtained from deep waters. *ī-kaus* (*ī-yeka* A little further out, or it is so.) Somewhat further out, or S. *īlakū-pai* To, round to,

towards, on at the S. side, coast, end. On the outer side. *i-tāsi* A point off an island running S. ward. The S. end, point of an island. *i-tāsi* Out away from the land, on the S. side of an island. *i-taiūša* The S. ern shore of a channel. *ilakun* adv. Immediately S. ward of. To, or on the S. of.

*ilangamata* To build in place of, instead of another person. *ilan-ōseata* tr. To build across, or around, as round a piece of a land. *i- (ilar)* The S. wind, also the S. E. wind. *i-ūiskūla* tr. To build round as a tower. To build round. *i-ū-ta* tr. To surround with a wall. To build round. *i-ūkaia* tr. To build up. To erect a wall. *i-ūabailana* tr. To build securely. *i-atas* Well built. Clever in building. *i-či-isin* S. ern land. A land to the S. *i-dātū* tr. To build about, build here and there. *i-dek-a (i-d-āgū* To erect a dwelling for oneself.) To erect a dwelling. *ilalum (i-ūa* A S. ern man) From the S. ward, the S.

*ilas-ana* (better *i-*) tr. To cut and spread so open a piece of meat that it may toast the readier. *i-ūamana* s. The full grown and tusked elephant seal.

*ila-yella* tr. To build for temporary use. To build and leave.

*ilikāgū* tr. To reach unto, or as far as any object, and thus be able to touch, or reach it. *ilū-kōna* i. To reach up, or forth the hands in order to take anything when aboard ship, or when in the water; as a person swimming might. *i-gāmata* To reach forth the

hand but not far enough, or soon enough to take, so that the thing offered falls, or cannot be reached. To reach out the wrong hand. *i-gūleni* To reach down under the water after anything.

*ilimōči* To feel as into a pocket or bag. To put the hand into a bag or pocket. *ilina* tr., i. To feel, put the hand on or over, to feel, to reach out the hand in order to take. *i-lagōna* To put the hand in in order to see whether a thing is in. To try by feeling. To feel. To try to reach. To try to put forth the hand. *i-mana* To feel about as in the dark. To pass the hand over to feel. *i-mburū* tr. To put the hand or fingers into and eat what sticks to them or what the hand takes up. To pit the hand into and eat, as into treacle. *i-ta* tr. To reach. To reach with the hand when feeling. To take. To reach forth the hand and take. *ilindeka* To reach forth the hand and place it upon. To touch, to feel. *ilintē-naka* To search for with the finger or hands, feel for.

*ilenata* To finish building, to build up. Complete a building or wall.

*iliwōnari* To put the hand or fingers into water. *ilipūkū* To put the hand or fingers into the fire.

*ilōš* s. (*i-či* s. Sprats, sardines and such like fish.) Slimy mucus.

*ilāna* tr. To build a wigwam of any kind. To build any dwelling or wall, etc.

*ilū* adv. of direction. S. ward, S. E. ward. Out away from shore.

*i-yeka (i-kaus* Further S., further out.) A little more S. ward, little further out. *ilūkūtāsif* The S. or S. E. ern side, coast of an island. *il'hqata, il'hauatāmātū* Over there to the S. E., or S., across channel. *il'hauagūtātū* Over there to the S. ward, or S. E. ward. *il'hauamōni* Over there S. ward when other lands intervene.

*imi* s. (*imind-a, i-āgi* Like unto *imi*.) A red earth or clay or ochre. *i-luš* Red like *imi* or *imi* red.

*imuna* To say one is one's father. To claim as father. To be adopted, as children, by a father. *imū* Father. *hau imun* My f., *sin i-* Your f., *kičimun* His, her f.

*inakūpai* Beyond, higher. Beyond on the other side of, higher, the direction being W. ward or more elevated. To, or on the W. side, coast of as of an island, not of a bay or sound. (*kōnji i-* Higher than that, as on a hill-side. *i-tūlara* The higher mountain beyond. *i-tun* The upper teeth.) *i-ndaulum* The W. side. On the W. side. To the W. side, from the W. side.

*inaia* It is (was in the) winter. Of course it's winter. *ina* s., a. Winter (season). Also vaguely used as a year. *inā-kili* Winter boots. *in'apōmur* Winter fish, specially *gaiyis*. *inā-paiaka* Winter *paiaka*, specially *lōx*. *inana (ina yinun* Before; *inā-yellun* After winter.) To be or to come as winter. *inenur'čellun* After the winter has past. *inādāra* During winter, every winter, all thro the winter.

*inakun (kōnji i-* Immediately to the W. of that.) Immediately to the W. of. On the W. side of.

*inia* tr. To give a canoe, to make a canoe for a person. To let a canoe be for another. *i- (iya; iniā-kōna* To be at anchor.) To anchor a canoe, etc. out in the water. *i- (iniālū* pl. do.) To moor, to kelp.

*inix* s. A small single notched spear head, used by boys.

*inū* adv. of direction. Up, upward, W. ward, up W., up a hill. *i-yeka* A little further W. ward, a little higher, further up.

*inūpai (i-āki* Something put aside for winter.) For the winter, for winter use.

*is* s. (*haua isun* My ribs.) A rib, bone. *ispai* Two ribs. *mōmīs* Fellow ribs. *is-ākāla* (better *is-ākālan*) The ribs, the side of the body. *hau is-ā-n* By, or beside me. Close to my side.

*ita* a., adv. E., E. ern. Pertaining to the E. There, down there to the E. *i-ūa* An E. ern man, a man of the E. *i-sēif* The sky to the E.

*i(talum)qala* E. ern men. *ita-n, i-r, i-lum hūša* An E. wind, the E. wind. *itakūpai* On the E. side of, to the E. side, end. *i-ndaulum* From the E. ern side, coast, end, round from the E. side. *i-n-ūa* A man from the E. ern coast or side.

*itakōn-ōkān* In, inside, in the house, the inside of a house. *i-ōkātūpai* To the inner part of the house, right in, into the house. *i-ūpai* adv. of direction or posi-



tion. Into, in, under(neath), far in, down into. *i.-ū.-wāpan* Far in, far under, deep down into. *ita-kun* adv. (position in), s. The inside, inside, in, under, down in, underneath. (*haim i.-ūsi* A very low lying land) Low, lying low, depressed. *i.-āki*, *i.-a* That which is within. The one inside. *i.-čia* He, she is inside, within, under. They are ditto. *itakönök-āndaulum* From the inside of the house, from under ditto. *itakun (ökāt i.-* On the E. side of the house.) On the E. side of. *könji i.-* Just a little of the E. side of that. *ökān i.-* (With)in the house. *i.-ā tun* The lower teeth.

*italum* adv., a. From the E., from there if from the E., from below as from the lower to the higher part of a hill. *i.-ūa* E.ern man, *i.-qala* E.ern men, *i.-kīpa* E.ern woman, *i.-kīpapai* E.ern women du. pl. *itanči isin*, *ita ūsi* Land(s) in the E.ern parts. E. land. *itan hāni* E.N.E., N.N.E. wind, a wind to the E., of N. *ita-kaus*, *i.-yeka* Somewhat further E., a little further E. *i.-nčia* He, she, it is down E. They are do. or in the E.ern parts.

*itū* adv. of direction (opp. to *inū*) E.ward, to towards the E. Down, as down hill. *i.-kaus*, (*i.-yeka* A little further E.ward, or down.) Somewhat further to the E., or down. *i.-mötāsi-pūpai* To or towards the extremest point, E.ward. *i.-m.-f* The E.ern end, coast, side, specially head land of an island. *i.-m.-pūn* Off the E.ern point, or coast of an island. On the extreme E. end of an island. *it'hauakillū* Down there E.ward,

down there (on or near the beach). *it'hauamöči* Down there, E.ward, over there (irresp. of beach). *ita singillū* Down there, to the E.ward of you, down there (on the beach below you). *i.-simöči* Down there to the E.ward of you, over there to the E. of you.

*iyig-ata* tr. To take, fetch, bring any vessel filled, as a basket of mussels or berries. i. (To be) full, filled. *i.-urimöni* To be full of water or other liquid.

*iya (inia)* tr. To anchor or moor a canoe or ship to the kelp off the land. *iyā-pai* du. (*i.-dātū*) To anchor, said of two vessels. To anchor one after another. *i.-kōn-a* sg. (*i.-k.-āpai* du., *i.-lū* pl.) i. To be at anchor, be lying at anchor.

*iyix-möni* To have some in as a basket, or box mussels, berries, but not water. *i.-mögātū* i. pl. To be, stand, containing water or other liquid. *i.-kōna* tr. To contain, hold, have in, be filled or partly so on board any vessel afloat. *k-i.-gārata hau ānan amaiim yeka* There are some berries (in a basket) on board my canoe. *iyigur-kōna* tr. To be full, filled on board any vessel. *k-i.-gārata hauākin amaiim ūkūāli tauwōla* There is, or I have, on board, a basket full of berries.

## ai

*aiūa* Not having the spear head bound into its groove in its shaft.

*aiaitas* a., s. Clear of undergrowth, nicely clear of bushes and young trees.

*aiiūönari* tr. To call into the water, as a master from a boat to his dog. *aiiūkia* To call up. *aiaia (aia, ya; aiiūarāgū* tr. To call ashore.) It is gall.

*aiiūšwāna* tr. To roast or toast before the fire, as a piece of blubber. To cook fish in this way. A nice, clear place in a wood.

*aiiūšū* Rough, thick bark.

*aiōa, aiqa* s. A time or run of good success in hunting. Meeting with good success. *hipa mamūtux aiōa yārum* Now we have a good time of success in hunting. *aiōana* a., i. Readily killed, readily obtainable by hunting, i.e. without danger.

*aia* s. (*aiand-a, a.-āgi* Like unto gall, i.e. bitter as gall.) Gall, the gall bag.

*aia* a. Readily split, as good spear wood. Kindly, readily worked. Very willing, promptly willing, cheerfully willing, habitually willing. Ready to do any work, not averse to effort. Poor, thin, specially said of limpets. tr. To sew the bottom on or in, as the bottoms of *kāla, tūkū, kāniyōši*, etc.

*aiiū* tr. To fix by binding in the many notched spear into its shaft, or *telawal* and *ufkör* into handles in same manner. To remove the bone from the neck of birds by scraping and freeing it of the flesh, in order to cook that part and eat it with the skin on the more readily.

*aiaiāgū* To ia for another person.

*aiaš-a* tr. To cover over with any loose material, as grass, feathers, earth, sand, etc. To cover over, as birds their eggs before leaving them. To cover over with green boughs, grass, etc. a fire in order to increase the smoke as a signal. *a.-ia* i. To be lying concealed under. To be covered over as eggs in a nest. *a.-amīna* To go or come down as a bird from its nest to the sea having first covered it up. To cover up or over as a duck its nest and go down. *a.-ākōna* To be covered over (see *a.-a*) on board any vessel. *a.-āmögātū* i. pl. To be covered up, as heaps of weeds in a garden. *a.-āmōni* i. s. To be covered up or over. *a.-āmūtū* i. To be covered in a considerable bulk as a pile of anything. *a.-aiella* To cover over and leave as a bird her eggs, or a man a heap of anything. *a.-agāmata* tr. To cover partly over. To cover over afresh what has been uncovered. To cover over by mistake. To cover over in place of somebody else who should have done it. *a.-ata* tr. To cover over and so finish a wigwam. To cover over a fire so as to raise a great smoke.

*aiakāsi* s. All deep sea or ocean fish and birds, as *hāma hāpaim, uškūputabaila* Sprats, *lōsār* Penguins, albatross, mollies, etc., and fur seals. *aiakurū* a. Habitually willing, prompt, ready. Ready in assenting. *aiagöllum* s. Whale killers. A porpoise like fish which persecutes and kills whales.

*aial-amōni* i. To rise, or be in a great body, as a great body of flame, smoke, or dust. *a.-ön* s. A

body of tall flame. A great body of white smoke or steam. Do. of dust, etc., as when raised high by a landslip. *a-uš* a. Yellowish red, or a reddish yellow. The color of gall.

*aiamas-a* s. Relatives-in-law when the man or woman who formed the connection is dead. *hai'a-a* My father, brother, or son-in-law. *a-ākīpa* s. (like *a-a*) Any female relative-in-law under like circumstances.

*aiamak-a* tr. To fight. To seize each other in fighting and so struggle together. To quarrel in words. To engage in any angry contest. With *ūa* To fight, to struggle with much animosity. *a-ākūrū* Fond of, given to, ready to fight. Hot headed. *a-wia* i. To be fighting, quarreling, wrangling as a party family in a house.

*aiamīn-a* tr. Order, to send commission, send away, to give work to, employ, to send in marriage. *a-atas* s. Having a nice way of sending to do anything. *a-ākūrū* (*a-ata*) a., i. Given to ordering, sending, employing. *a-ārugata* Troubled or awkward in ordering. Unable to order properly. *a-ūārūgata* To trouble with orders, to trouble in ordering. *a-ia* To order, to send as a rule, frequently. To send always. *aiamim-ōni*, *a-ūtū* To employ regularly. To send, order, whilst standing. *aiaminū-kaia* (*a-mīna* To send, order down.) To send, order a person up. *aiamin-kōna* To be ordering, sending, on board, afloat. *a-gāmata* To send a person instead of

another. To give one a work or a message in place of a former. *a-gāmurčella* To employ a little occasionally. *aiamikūci* To send on board. *aiami(n)mōci* To send, or order in. *aiami-nūmanātsikōri* To send out of a house. *a-tūwōr-āgū* To send on shore a person. *a-ndātū* To send hither and thither. To send quickly and in succession. To send many to work, to employ many, to give divers orders to a person. *a-tōlli* To send a person hither and thither rapidly. To give orders in a rapid succession to a person. *a-nūāsa-pōna* To hurry a messenger or servant without mercy. *a-yella* (with *yeka* To employ a little occasionally.) To employ occasionally.

*aiamux-dātū*, *a-tōlli* tr. To quarrel here and there or with divers persons successively. *a-kōna* To fight, or be fighting afloat in any vessel. *a-yella* (with *yeka* To resume fighting.) To fight only a little. *a-yellun* (*a-yinun* Previous to fighting.) After the fight or broil. *aiamak-ōnnakāki* One who never fights, one who cannot fight well. *aiamūgata* To depart in anger during, or immediately after a broil. To quarrel whilst departing.

*aian* s. Dry wood fit for fuel, firewood. Fuel whether dry or wet. Fire. *a-*, *a-atama* Cancer, or any similar disease. *a-anaiam-gatōlia* Moths (because of their ashy color). *a-a* (*a-dāgi*, *aianda* Like firewood, i.e. dry and light.) Dry, dry and light. *a-a*, tr.i. Willing, yielding, ready. To obey, to yield, to be willing. *a-ana* Wi-

thered, decayed as vegetation. To wither, decay. To be withered.

*aianna* adv. (*a-hakātakudē* I went first.) First, earliest, soonest. *aiann-qaia* (*a-a*, *waia*) First, earliest, soonest. *a-q-mamāgūa* (*a-q-tissāki* First fruits.) The first born.

*aiapar<sup>2</sup>* a. Meagre in flesh, lean, emaciated, slender, lanky.

*aiapux* s. (*aiapi* pl. tr. To take, put, bring *aiad* spears in a canoe.) The common otter.

*aiasi* s. A layer of fatty substance lying immediately under the blubber of whales, is redder than the blubber and not so thick, and separating it from the flesh is a thinner layer of skinny matter called *ōwōnamōga*. *a-wāpisa* The *a-* cut off in slices or slabs from the blubber.

*a-na(ta)* i. To go or be gone out so as to leave the wigwam empty as happens when at very low tides all would be away getting fish.

*aiakwā* i. *hauan annū a-yam-ananančia* These nooses have been placed here by somebody. *aiak-ūmūadātū* tr. To catch birds by means of nooses. *aiax-mōni* To set up nooses and leave them awhile. *a-mūū* To be occupied fixing nooses for catching birds. *a-yella* To set nooses and leave them awhile.

*aiagata* i. To rise up on end and take a deep dive as the whale when it upraises its flukes. To turn over (head over heels as boys in play). i. To dive as a whale raising the flukes right up.

*aiata* s. The inside or the hollow of the knee. The sinews of this part. tr. To fetch, bring, get, take, carry a spear with its head duly fitted and bound in. To complete, finish making a *tūkū* or *kāla*. To sew round or in the bottom of ditto. *a-s* (*aiōnnaka* Awkward in doing ditto.) Clever, neat in sewing in the bottoms of *tūkū*, etc.

*aiatōx* (see *alauun*) A shag, generally dark, crestless, having a white abdomen.

*aii* (*aiatōpi* To take, put, etc. an *aiad* spear into a canoe.) Well! well! Ah dear me! How strange! Aye! Eh!

*aiākū* s. A hard wood, evergreen shrub or bush. The wood of this plant. Arrows. i., tr. To turn right over, head over heels, topsy-turvy. To play as porpoises and fur seals in the water. To straight up on end and dive. To set nooses. *aiāgūmūadāt-ū* tr. *hai hat-a-udē bix* I caught a bird in a noose. *aiāgū* To ia for oneself. tr. To gather shellfish by night, specially mussels. *aiak-āgū* To *a-ū* for oneself. *aiax-yāgū* To *aiākū* by night for another.

*aiqala-(n)* (*sūtekga a-kqasin* Visible, where a thing can be seen.) Put it where it can be more readily seen. s.a., i. Light, knowledge, wise, intelligent, learned, skilled. To be ditto. To know. *a-* (*kōšci a-* See the black spot! See, isn't dark!) See how, or observe! *aiql-ākūrū* Fond of learning, desirous of knowing, receiving knowledge readily. *a-ana* To learn, to understand, to know,

to be wise, learned. *a.-anā* To know well, to be conscious, to understand, take in the meaning. *a.-amūtū* To be conscious, not in an insensible condition. *a.-amūtāgū* To know for oneself. To live in the use of learning. *a.-(an)-āgū* To learn, get instructed. *a.-enata* To perceive, recognize. To remember, to learn, get to understand. To see.

*aii* How! Well to be sure! I say! Well, well!

*aiū* A large fish of whitish color, having large scales.

*aiušwāna* To cook beside but not in the fire as the natives do eggs and choice blubber.

*aiug-aia* tr. To put up on end as against a wigwam, spears with their heads fixed. *a.-āmata* tr. To bind in *šušgaia* at the wrong time, or instead of another person, or one spear head in place of another. To ia partly as when in a hurry, or as at the wrong end. (See *aimū*) To distribute in another's stead. To do. occasionally. To pass over a person in distributing. *aink-ōna* tr. To distribute (see *aimū*) on board. To bind in the *šušgaia* whilst afloat. *ainkūč-iāgū*, *a.-ēyāgū* To ingcoochi for another, for oneself. *a.-i* tr. To go or come into any canoe or boat or vessel with spears ready fixed.

*aikātaka* To go or come, to be-coming with a spear iad in his hand.

*aikuš* Such small sticks whether of *uškutta* or other trees as line and protect the bark of canoes Specially rods and saplings of *u.-* Young slender *u.-*

*aišwāgōpi* pl. tr. (see *aipatōpi*) To take, etc. baskets etc. filled on board.

*ai-gata* (see *mē-g.-*) tr. To help friend(s) in fighting or wrestling. *ai-kūči* To take on board, with one, a spear ready bound in its shaft.

*aim-ōnapi* To munapi iad spears. *a.-ū* tr. To give to persons. To part, to distribute, share, divide among. *a.-ūtas* Exact in distributing, having a nice manner, or expert in ditto. *a.-ūtasana* tr. To distribute with expertness, exactness, or in a nice way. *a.-ia* To be distributing, to distribute frequently. *a.-ūtū* tr. To distribute whilst sitting. To ia in a sitting position. *a.-ōni* v. To be standing ready for use, as a spear by the wigwam, ready bound.

*ainix*, *ainux* a. Sullen, sulky, malicious, wicked. *ainigōnata*, *ainūgunata* To be, grow sullen, sulky, malicious, etc. *ainmanātsikōri* tr. To take, bring, etc. an iad spear out from a dwelling. *ainmōči* tr. To take, etc. do. into a house or other place. *ainwōsella* tr. To put down, place, deposit iad spears as on the ground.

*aitūmīna* pl. of *aia* w.s., *aiteka* s. of *aiwōsella*.

*aipū* tr. pl. To take up together full as a number of baskets by their handles, filled with fungus or any other things. *aipata* tr. sg. of *aipū* To take, fetch, bring one. *aip'atōpi* s. tr. To put, take, fetch, bring aboard a basket filled with berries or other things. *aipatāgū*, *aipur'čāgū* s. tr. To ipata

one's own or for oneself. To ipa what is another's and for him.

*aiwāgōpi* tr. pl. To wagupi iad spears.

*aiskalaix* W.T. for *iliūaia* The turkey buzzard.

*aiwōrāgū* tr. To fetch, take, bring ashore an iad spear. To go or come ashore with ditto.

*aiyēata* tr. To call to a person to come, to take, fetch, bring a person in this way. To call onward. To call out from others. To summon to one's presence. To ask for and take away and receive anything one has a right to, as for instance any lent thing. *aiyaiya* (*aiyi*, *wīa* tr.) i. To be calling to, to frequently call, be calling.

*aiyōan* s. The wing feathers of birds. The wings of arrows. The wings of flies, etc. Fins of fish. Any flat thing or gauze like thing. The flat thin ends of fishes' tails.

*aiya* Ah! Look here! What is it! Eh! Exclamation of surprise. Halloo!

*aiyella* tr. To make another bucket. To ia another spear. To do so for a little while when *yeka* suff.

*t-aiyialagōna* To try to call as to see whether one will hear or come. *aiyi* tr. To call or to come do anything. To summon, invite as a host a guest. To call with authority, i.e. to order to come. To ask for thing(s) which belong to oneself, or to which one has a right to ask for, or is empo-

wered to claim. To claim. recall as a loan or messenger. To call for, to demand. *aiyiella* To call again, resume calling, repeat a call.

*aiyin-kōna* i. To go out, expire. To be out, as fire in a canoe. *a.-gāmata* To go out, as fire occasionally.

*aiyišōnata* tr. To bid return. To call back, as a messenger. To summon a retreat. *aiyigaiatakōs* To continue calling to, keep on calling to. *aiyōikaia* tr. To call up, to call to come up. *aiyaiyāgū* tr. To call for what belongs to another in order to get it for him. *aiyi-gāmata* tr. To call for the wrong thing or person. To call at the wrong time. To call one person instead of another, or in place of another. To claim or ask for something in return for or in place of something else. *a.-aina* tr. To go or walk about calling person(s). *a.-kātake* tr. To call upon a person to come. To fetch, bring, take a person. *a.-kūči* tr. (*a.-kōna* To call or be calling when afloat.) To call to come into a canoe, etc. *a.-maia* tr. (*a.-mōči* To call into as into a room.) To call to come fishing. *a.-manātsikōri* tr. (*a.-ella* To call to stay a short time.) To call out. i.e. to come out. *a.-nia* i. To be low or dim or about to expire as a fire. To be going out, die, expire as a fire. *a.-na* i. To go out, be going out as a fire. To burn low or dimly. tr. To paint the face with up and down bands or lines of either red or black. *a.-nata* To go out as a flame, light, or fire. To die, expire as a fire.

*a-nāmōni* To nearly go out as a flame, light, or fire. *a-ndeka* i. To burn down to a clear fire.

*a-mīna* (*a-pi* tr. To call to sit by the fire.) To call down, i.e. to go down. *a-mōni* (*a-mūtū* To sit calling, to keep calling.) To stand calling, keep calling.

*a-ndala* a. Not holding fire well. Not thoroughly on fire, as an ember.

*aiyitūm-ina* (pl. of *aiyēata* w.s.) To call persons. To ask for things lent, etc. *a-ōpi* (pl. of *aiyikūci*) To call persons to come on board or to embark. *a-inaina* tr.pl. To go about calling persons or calling for things. *aiyit-ēnaka* To search for or seek, by calling out to person sought.

*aiyōn* s. A landslip referring either to the debris itself or the bare track. *aiōn-tāta* The pathway of a landslip. The bare place left.

*aiyiāgū* To call one's own child or wife, or for what is one's own.

*aiyūšū* The thick bark of grown trees.

*aizag-ānā* tr., i. To be obstinate, rebellious. To object persistently. *a-amūtū* To object obstinately, to refuse, be rebellious, to resist. *a-āna* To object, refuse, resist, thwart, be obstinate. *a-ānākūrū* Given to obstinacy, obstinate, contrary, rebellious.

*aizōk-a* (*a-āki* Ap immense one.) Immense, huge, very large. *aizōx* adv. To a great degree, excessively, exceedingly, immensely, very much.

# ō

*ōnaiiūāna* s. A kind of play accompanied with singing and painting, when persons backed one another, same as *čūtambga* w.s.

*ōna* (*ōn'isin* The mainland of Fireland.) The Foot Indians. *ōn'a-šagan* (*ōnaiiūša* The N. coast of Beagle Channel.) Beagle Channel.

*ōnqali*, *satōx* s. A scaleless, very slender, mottled fish (Choice eating).

# iū

*iūaian-a*, *i-ūgū* tr. To search or seek after such kinds of fungus (as *āman*) which are hidden. Not open fully to view like *ōsōf*.

*iūaia* a.s. Jealous as a husband or wife. Jealousy. *iūaiiū*. *iūai-ōnnaka* (*iūaiatākin'a* Oh you jealous thing!) Not jealous. *iūaiata* s.a. (*iūaiatāki* One given to jealousy.) The larger arteries. Given to jealousy. *iūaiakūrū* Given to jealousy. Apt to jealousy. *iūaiella* a.i. Not given to jealousy. Not keeping jealousy. To cease to be jealous. tr. To leave, not to bite again as a wearied dog would a strong beast. To bite a little and leave as fish do baits. To leave, i.e. to discontinue to bite. *iūaiāiyya* (*iūaia, wīa*) To be (very) jealous. To continue jealous.

*iūain* adv., s.prep. On the border of. Beside, by, alongside of. The edge, border, rim. Always follows the subst., thus *hikai-i*. By the sea. By the edge of the sea. *i-gala* On all sides. All

around. i.e. Close to the edge. On all sides round.

*i-a* tr. To go or walk about with something in the mouth. To carry thus about. *iūa* tr. To bite, grab, to have in the mouth or between the teeth. To catch, seize. s. Young crabs.

*iūāš-i*, *i-ēata* tr. To cut up slabs of blubber into smaller portions. *i-ē-* tr. To bite in two, separate, part by biting. To bite off, to give a piece. To cut off and give a piece. *i-i* tr. To give a portion or piece to. To cut off pieces and give. To bite off pieces.

*iūak-amātū* tr. To get up as a dog a piece of buried meat. To lift up holding in the mouth. *i-ātaka* tr. To take, fetch, bring, carry in the mouth, as a dog a piece of flesh. *i-āna* To pull down with the mouth. To bite and cause to fall. *iūagāmata* tr. To bite, but only slightly, or the edges only. To bite, take away in the teeth as one dog what was meant for another. To bite one thing whilst eating something else, as for instance, a shot, when eating a bird. With *mōni* pref. To bite, take, catch, eat, occasionally.

*iūalaiakāsi* s. A kind of small sprats. *i-aka* s. A painted device in imitation of *i-* and play accompanying it. *č-iūalagōna* tr. To try by biting, also to try to bite. *iūalāšū* tr. To bite and hurt or wound. To bite and hurt so as to make cry out with pain. *iūalōpata* tr. To bite, catch, kill, get several, as a dog several birds.

*iūm-a* tr. To bite, tear as dogs. To bite off a piece of food and give. *i-ālōpata* tr. To tear as dogs the skin and flesh of animals. To rend in pieces by biting. s. Grandfather (fam.) *i-anqana* tr. To tear and scatter, bite off and cast away as dogs do the hair of animals when tearing them. *i-ata* tr. To bite off or out a piece. To wound, tear, bite, rend. *i-ateka* s., *i-gasella* pl.tr. To break or cut off piece(s) and put them down. *i-bōgūta* tr. To bite in two, to bite apart, part, sever by biting, as any tie or line.

*iūan* s. The time of young crabs when the older carry the younger. A season of the year answering to Oct. and Nov. adv. During the crab season. In the season of crabs.

*i-qana* tr. To bite off and cast away as a dog the wool or hair of an animal. To pass one and another in succession as a good runner does his inferiors.

*iūar-a* s. Griping pains in the abdomen. *i-ākūrū* Subject to *i-a*, tending to produce *i-a*.

*iūat-ēnaka* tr. To search for or seek, as a dog, with his mouth. *i-a* tr. To catch as a dog. To bite, grab, seize. To fetch, bring, take, take away in the mouth as a dog. To take or seize with the teeth. To hold or bite tightly as glue. *i-ōpi* tr. To take into any vessel afloat anything in the mouth. To take a sick or helpless person into a canoe. *i-eka* tr. To throw down as a dog, a cow or other large animal alive. To bring, fetch anything in the mouth and

put it down, as a dog a bird at its master's feet. *i-ūmīna* (pl. of *i-a*) tr.pl. To fetch, bring, take more things than one. *i-ūkātaka* tr.pl. To remove, take away. To take, fetch, or bring things in the mouth, as dogs. *i-'haina* tr. To be flying or walking with something in the beak or mouth, as a hawk or a dog.

*iūiyaina* tr. To walk about carrying in the mouth, or holding on so as crabs, at a certain season, their young ones.

*iūia* tr. To be biting. To bite whilst lying down.

*iūiū* Not jealous. *iūimūtū* i. To be jealous.

*iūōng-ūsata* tr. To break, to bite off. To part by biting. To bite off a piece. To bite off and give. *i-usiū* tr. To break by biting, as bones. To crunch. To bite off. To be smarting as with cold. *i-ūta* tr. To bite a hole through, as a dog through the skin. To wound, make a hole in by biting. *i-ūtā-lōpata* tr.pl. To bite holes in. To perforate by bites or in eating.

*iūōnari* see *iūqanari*.

*iūōnčisiū* tr. To crunch, rend, or bare with the teeth. To gnaw, nibble.

*iūāšina* tr. To chew or bite soft. To soften by biting. To bite as into a jelly.

*iūākūči* tr. To take, fetch, bring into any canoe or boat, etc. in the mouth any living thing, as a dog its pup.

*iūāgū* (see *k-i-*) The common white gull with dark wings.

*iūag-ūlū* pl. *i-ulata* s.tr. To pull up or out with the teeth, as a stick out of the ground, or a piece of buried meat. *i-ul-wōrāgū* tr. To bring a piece of anything (blubber) buried to the firmland or the shore. *iūākōna* tr. To be biting afloat. To have, hold in the mouth on board. To bite, catch on board. To hold up in the mouth as a seal a fish in the sea.

*iūālōpata* see *iūa*.

*iūālūx* s., a. The name of a bright star. Wise. *i-dāranakakīpa*, *i-dāsunukākīpa* The name of a bright star.

*iūām-ōni* To nearly bite. To hold in the teeth. To keep on biting. *i-ūtū* To hold in the teeth or mouth. To bite, be biting.

*iūādātū* tr. To bite one after another. To bite here and there. To run away within the mouth. *iūām-īna* To take, bring down in the mouth. *i-ōči* To take, fetch, bring into, as into a house anything in the mouth. *i-īna* i., *lōkaiana* pl. To die, die off in large numbers as persons.

*iūān-a* i. To dance, to leap about. To jump about. *i-'aina* i. To walk with a dancing or jumping motion.

*iūgala* tr. To undo with the teeth as a knot or any tie.

*iūāpūkū* tr. To bake and put into the fire to cook or burn anything as a dog might.

## iu

*iugūleni* tr. To take down under water as a shark its prey.

*iulūpai* To pull down by pulling with the teeth.

*iuna* s. The rump, buttocks, higher part of the hip.

## a

*ačawaia* s. Life, spirit, vigor, soul, strength, energy. *a-nata* i. To get roused to any strong feelings of anger or terror.

*ačela* (as-) s. Short hair on the human body, ditto on the skins of beasts. The skin, person, body. *a-kurū* To hate, dislike, said only of this spirit towards a living person. *a-kuš-mūtū*, *a-k-mōni* tr. To hate, to treat with hatred.

*ačēnūwa*, better *i- w.s.*

*ačikam-a* tr.s. To cut, to make a first cut as a mark. To mark with a cut. A cut. tr. see *i-* To cut, to wound with a cut, to make a small or shallow cut. To scratch, tear, cut as in drawing any pointed instrument over the skin. *a-ata* tr. To cut across through, as a mark from end to end. *a-akaia* To cut upward. *a-āgāmata* tr. To miss in cutting. To cut something else when cutting as one does a finger when cutting bread. *t-a-alagōna* tr. To try by cutting, to try to cut. *a-ōndeka* s. *a-qasella* tr.pl. To scratch line(s) as on a slate, with an awl.

*iūga-nari* tr. To take, fetch, bring, carry, as a seal its pup into the sea. *i-na* tr. To pass with anything in the mouth. To take anything past in the mouth. *i-rāgū* tr. To take, fetch, bring, carry anything ashore in the mouth. *i-sella* tr. To bring, fetch, etc., things and put them down as a dog bones at the door.

*iūauisa* tr. (*i-iella* tr. To nibble and leave.) To shake or give a slight tug on the line as fish do when at the bait. To nibble, not bite well, as fish the bait.

*iūūkaia* tr. To carry, bring, take, etc. up in the mouth.

*iūūtauw-amūtū*, *i-amōni* To hold firmly in the mouth. To be thus holding. *i-ana*, *i-ōnata* To hold firmly in the mouth. To hold.

*iūša* s. A line of coast without any beach. A steep rocky coast. Anything resembling do. as the sides of a cutting. *i-nīa* i. To run, extend, be a *i-* *i-tas* s. A nice coast. A nice usha, a usha not so steep but what can be landed on. *i-tāsin* s. A nice place for landing on an abrupt coast, being less bold than elsewhere. *i-t-ata* i. To grow or become less bold as a coast.

*iūšāna* tr. To eat anything, fish, bird, or beast, which is in poor condition.

*iūgata* (*ya*, *ūgata*) Having a small open mouth or neck so as to be difficult to put on or put in.

*iūsiū* tr. To pull out, to pluck with the mouth.

*ačikōf* s. A beautiful shell used as an ornament, round, flattish and  $1\frac{1}{4}$  inches in diameter.

*ačix* s. Tree kelp.

*ačili-x* a. (*a-kūa* A very little man.) Dwarfish, imperfectly formed, odd, strange. a.s. Unnatural in shape or growth, any such growth. Monstrosity.

*ačinuš, č.* Nits, nitty, scruffy. Pearls in mussels, pearly.

*ačōngata, as-* tr. To fetch water as in a bucket.

*ačāg-a* s. A channel, pass, passage, strait, any opening like a pass. *a-āna* i. To pass thro a strait, to be a passage. *a-ānā* i. (*a-amōni* To pass frequently thro.) To be a passage. To be in or passing thro ditto. *a-ayell-a* To pass thro seldom, again. To have passed thro formerly but not for some time past. *hamōnit a-ay-udē wāta siuan* I used to pass thro that channel there formerly. *a-ungāmata* i. To pass thro at the wrong time or place. With *mōnit* pref. To pass thro now and again, not as a rule.

*abail-a* a.s. Strong, physically strong, in health, firm. Secure, loud, powerful, able, strength, health, energetic. *a-ana* i. (*a-enata* To get strong, well.) To be strong, well. *a-enur-gāmata, a-e-čella* To get a little stronger or better. *a-anāgū* i. To be strong, to be able to do, to feel able, to have one's strength and health. *a-a-mūt-āgū* i. To have great strength or influence. To be able, strong. *a-ā-m-ū, a-āmōni, a-ānia* To be strong, able, well. *a-an-*

*-ōnnaka, a-amūtō-* a. Having no strength or energy. *a-asōnčix* (*a-ākōčix kōnjin* He is not strong enough.) You are quite strong enough. *a-anči hai* (*a-ūwa* A strong man.) I am well, able. I can do it very well for I am strong. *a-ūwākōčix hai* I am not at all a strong man.

*akēamana* To search for a tree or log by testing it with wedge and hammer to see whether it will split well.

*akaiata, agēata* tr. To reach as with a stick, and bring anything to oneself, or within reach and so get, take or pick it up as one would anything out of one's reach on the floor. To bring the canoe or boat close up to anything, say a vessel's side by holding on with a skulling motion with paddle in the water; a shore by holding on with the paddle to the shore and not by pushing.

*akika, i-* s. The shoulder. To top of shoulder specially of man.

*akimakaia* s. A small but very active kind of hawk, sparrow hawk.

*akita* tr. To scrape or shave off as with knife or shell. *a-ma* tr. To scrape, scrape off, up. To comb the hair. *a-ta* tr. To scrape and finish it. To scrape off, to scrape clean. *a-tasāna-sinata* To clean nicely by scraping. *a-lagōna* tr. To try scraping, try to scrape. *a-tākita* s. Anything used for scraping, the scrapings. *a-tas* a. Careful or expert in scraping. *akūt-āgū* To scrape anything for oneself. *a-ia, a-āmūtū* To be scraping, to keep on doing so.

*akīya* s. Crabs in general, but specially those that are long limbed.

*akaiakaiūa* Oh dear (me)! Well, well! What a pity!

*akair-kōna, ager-k-* i. To be holding on with paddle to the shore, or keeping canoe alongside of vessel by sculling.

*akainix* s. The rainbow. *a-wōn-gara* Small insects which cover still waters, as pools, like fine dust.

*akaiya* tr. To knock, beat, strike, whilst lying. To be doing ditto. To do do. frequently.

*akiūāna kōmamōniyārum* There is a S.wind now.

*akiūōnari* tr. To knock, strike into the water or sea.

*akiūara* tr.i. To swoop, to attack, whilst on the wing as an angry hawk.

*akiella* tr. To strike and leave or not striking again. To strike afresh.

*aka* s. (see *ōka*) A landslip, either the course of it, or the debris, the result of it.

*aki* tr. To knock, strike, beat, hit with a blow, strike as a blast of wind. a.i. Protected from wind. To be thus protected from wind as when the wind is broken by striking the high land at the back. *akidātū* tr. To strike, knock, etc. one after another, or to give many blows.

*akir-yāgū* tr. To scrape, *akita* for another (person). *a-mōči* tr. To scrape too deeply, to hollow

by scraping. *a-gāmata* tr. To scrape by mistake, to scrape by accident. *a-wāna* tr. To scrape past, to scrape too far. *a-dātū* tr. To scrape in succession one after another. To do. a lot. *a-teka* s. *a-wōsella* tr.pl. To scrape and put down as *ōmba-tōmba*.

*akiūmūtū* tr. To knock down as a seal with a club.

*akig-aiu* tr. To mark a tree as suitable for spear shafts by testing its splitting qualities with a wedge and hammer. *a-āmata* To hit unintentionally, or by mistake as a carpenter his finger. To hit but not fairly or fully. To hit the wrong one, or out of time, etc. With *mōni* pref. To hit sometimes.

*akim-ōni* tr. To almost strike or hit. To test and leave for the present a tree found fit for shafts by splitting it up a little. *a-ōči* tr. To drive in blows, as a wedge into a split, or a stone into the soil.

*aki-lūpaii* tr. (*a-pārū* To split with a blow.) To knock down and so make fall. *a-pūkū* To knock into the fire.

*akixlaiix* W.T. The Turkey buzzard.

*akimātū* s. To break up the winter, season of gales, snow, and sunshine.

*akis-iū* tr. To smooth down a piece of work before finishing it off with *hiūal*. *a-* s. (*ak'isi* Protected land from wind.) Sea-urchins. sea-eggs. *a-gūleni* s. *a-wōnari* tr.pl. To dive, strike the water with noise as in diving.

*akit-eka* tr. (*a.-ōkūta* tr. To split, crack.) To knock down with a blow. *a.-asāna* tr. To shapen by blows as smiths do their work. *a.-ūalāšū* tr. To cause to cry out with pain by a blow. To wound. *a.-ūsāgāna* tr. To hurt with a blow. To wound.

*akōn-kōna*, better *ō-* i.pl. To settle in the water as a flock of birds. *a.-gūleni*, better *ō-* i.pl. To fall, drop into the water and sink as mussels, if poured out from a basket or if dropped accidentally.

*akōp-i*, better *ō-* a. (Very) cold, could to the touch as linen. Cold, not keeping warm as a greasy *dōpa*. Fat, fullfaced, bloated, shining with fulness or stretchedness as the skin of a fat person. *a.-inata*, better *ō-* i. To be or get very cold. To shine as the skin when very cold. To be very fat in the face.

*akōnūm-āmaia*, better *ō-* i. To fall down in a tangled mass as a lot of trees. s. A lot of trees so fallen together in a mass. *a.-ōēi*, better *ō-* s. Soft, as a heap of fresh mixed mortar, a muddy beach or bog.

*akūlūaia* A lake, pond, pool, puddle. *a.-nata* i. (*a.-nur-dātū* To get full of pools.) To get flooded or full of water. *a.-ndātū* i. To get full of water as hollows in very wet weather or after a flood, as by a riverside.

*akāmaka* s. A lake or pond. *yek'a-* A pool, pond, small lake.

*akāna*, better *ō-*, *ōkeāna* i.pl. To fall as rocks or debris from precipices, or as a building or

any things piled up. To fall in, cave in, to slip and fall as things off a table, to fall as a landslip.

*akauī*, (*a.-na(ta)* i. To get very cold, to be cold.) Cold, numbed, or senseless with cold.

*akūa-ši* tr. To hoe up, to chop up, with a hoe, as weeds or manure. See *tāguāši*.

*a.-lāšū* tr. To wound, knock with a blow. To strike and wound.

*akūam-a* tr. To chop up as a fuel or as peat for the fire. To chop, cut as with a pickax. To break up as with a hammer. To dig with pickax. *a.-ata* tr. To chop, cut, or dig thro, or down. To finish chopping so. *a.-aiella* tr. To resume chopping, chop again (with *yeka* suff. To chop a little more). *a.-āgūmata* tr. To chop instead of another person, to chop by mistake or accident. With *mōnit* pref. To chop occasionally or sometimes. *a.-alagōna* tr. To offer to chop, try by chopping, try to chop. *a.-iukāna* tr.pl. To chop so as to cause to fall, as a lot of stones, earth, etc., on a bank. *a.-āmōēi* tr. To chop, cut a hollow, a recess, or a cave. *a.-bōgūta* tr. To chop, knock, and break as any stretched line or tie. *a.-burū* tr. To chop open, to chop, knock, and so cause to open. *a.-bušata* tr. To split open with a blow, as a rock or a piece of wood. *a.-aia* tr.pl. To kill, to strike. To knock and so kill.

*akūōng-ūta* tr. To crack with a hammer as a nut. To break with a blow, as the skull with a club. *a.-ūsata* tr. (*a.-usū* tr. To break with a blow.) To break off with

a blow, split. *a.-uslōpata* tr. To smash, break up with blows into pieces.

*akūōšwōl-enata* tr. To split as with an axe, as when trying standing trees to see if they are easily split for spearshafts. *a.-angaia* tr. To split up a tree partly as it stands intending to take a part for shafts.

*akūāš-ina* tr. To chop up small as biscuit for soup, with a hammer. *a.-ūna* tr. To knock, wound, or strike so as to prevent the escape of a bird or beast.

*akūšwōl-nata*, *a.-ana* tr. To chop (as when splitting) aside, i.e. near the edge and so break off and make small. *a.-angaia*, *akūpai-av-*) To mark a tree with an axe. *a.-an-mōni* To be marked. *a.-an-m-a* One so marked.

*akūā-gulū* tr. To knock away as supports, so as to cause to run or fall as when launching a vessel. *a.-tana* tr. (*a.-tenata* tr. To knock loose.) To loosen by blows as from a hammer.

*akūlōpata* tr. To beat, whip, flog, scourge, beat as with flail. *akūlōpūšū* To strike on any joint and so cause lameness in it, whether leg, arm, or wing.

*aku-gōlašā* tr. To cause to gulasha with a knock, as a drum or a ball filled with stones with a stick.

*a.-dātū* tr. (*a.-detata* To split off or thro or up.) To split as paling.

*akūbala-mana*, *a.-nana* tr. To break up small with blows. *akūmuri*, *-ū* tr. To beat up small,

to beat thump much. To hurt much by beating. To flog. To beat with many blows as in trashing.

*akūpasawāna* tr. To flog, whip, to beat as with a cane or strap, leaving whail. To beat upon as a cold blast upon the body making it livid with cold and pain. To beat, as the surface of a stretched carpet. To strike with noise as on such a surface.

*akūpaia-ngaia*, *a.-nata* To mark a standing tree with an axe so as to find it easily. *a.-n-mōni(a)* s. To be marked, to mark a tree so as quickly to find it.

*akūp-asalagōna* tr. To strike any stretched surface thus causing a tingle, thus the tightened rump or a plump cheek. To beat, slap, so as to cause a tingling or smarting. *a.-ata* tr. To break across or in two with a blow, to cut a slab of blubber in two. *a.-atagōna* tr. To knock flat as soil with back of spade. *a.-isteka*, *a.-istūgata* tr. To scatter or knock hither and thither. To dust, i.e. To beat out as dust, or seed out of its husks. To tresh. To whip off as the tops of bushes with stick. To whip, beat, flog, scourge. *a.-ōškūl-ū* tr. To strike and burst, to burst with a knock or blow. *a.-ō-a(ta)* tr. To cause to slip suddenly with a blow. To knock out anything that binds so that it suddenly flies open or apart. To knock off anything fixed to something else. *a.-ō-ata* To knock away as supports. *a.-ōna* tr. To kill with a knock, or blow. To knock, strike, and kill. *a.-ōnāmōni* tr. To nearly kill.

*t-ägüp-ōna-lagōna* tr. To try to kill, speak of killing. *aküp-ōnāki* (*a-ōnūwan* The man who killed.) The one who killed, which is killed. *a-ōsata* tr. To split with a blow as from an axe. To split open, up, or off. *a-ōšgaia* tr. To split a tree some way up, as when selecting good wood for shafts. *a-asana* tr. To knock off as snow or dust from bushes, to dust as with a switch. *a-āsū* tr. To strike with noise, to slap gently or otherwise. To pat as one does a child on the cheek or a man on the back. *a-ārū* tr. To split as logs with axes, to split with a blow of any kind. *a-āria* tr. To be splitting so, to be occupied splitting. *a-ōš-dātū* tr. To chop, split one lot after another, or successively. *a-ōšgāmata* with *mōnit* pref. To split occasionally, now and again. tr. To split slightly or by mistake. *a-ū* tr. To knock and break, to break in knocking with a blow, to wound, fracture. To strike and chill, so as to make the limbs smart with cold. *a-ū-milāri*, *a-un-m-* To almost kill. *a-ōngāmata* tr. To kill instead of another person. To stun with a blow or knock. To kill by mistake. With *mōnit* pref. To kill occasionally, i.e. now and then. *a-undātū* tr. To kill one after another, kill one here and there. *a-ūta(ta)* tr. To indent with a blow.

*akūt-āsāna* tr. To chop off, as the branches from a felled tree. To shapen with the axe roughly paddles, etc. To chop off projections. To dress anything with the axe by chopping off what is not desirable. *a-ušū* tr. To beat,

strike and so cause to sound, to knock as at a door.

*akuila* tr. To lame with a blow, to break a leg with a blow.

*akuš* a. (*a-dāra* Whilst it is, was dark.) Dark as night, darkness. *a-čilix* Avengers in their incantations: Night, the Spirit of Darkness. *a-ana* i. (*a-unata* i. To get dark.) To be or become dark.

*akuf-gāmata* tr. To nearly break a bone with a blow. To wound. *a-yipū* tr. To knock or beat off, as dried sticks off a tree.

*akul-a* s. (*a-a gūleni* To sweat heavily.) Sweating. Sweat. *a-an-(i)a* (*a-enata* To get into a sweat.) To be sweating, to sweat. (*a-āpun*, *a-ākūrū* Prone to sweat, to sweat ready.

*akum* (imp., no other form) Come (here), this way. *a-hauan-(ūpai)* Come here, come hither, this way. *a-yeka* (*aku-y-*) Come a little near, come this way a bit. *a-tōpa-n sa kātakqa* Come here only, i.e. Don't go anywhere else. *a-t-ia sa mōni tūmūgaišinana* How is it you are always coming here to ask me to help you. *a-ūpai* adv. To this side of, on this side of. Hither, to this place. *a-un* adv. of position, prep. On this side of, on the near side of.

*akusimōrana* tr. To sharpen, point, cut to a point as a spear head. To point by scraping.

*akwi-isī(ū)* tr. To dress or shapen roughly any bone implement with the *ufkōr*, by chopping off the parts not wanted. *a-na* tr. (*a-nata* To extinguish a fire so.)

To beat fire with sticks in order to kill it.

*ālī-tāgū* To give in an insolent way, to give mockingly. *a-ngūtāna* To speak insolently. *a-na* tr. To treat a person lightly or in any way rudely, or jokingly. To treat impudently, with impertinence. To insult, annoy, to joke, jest with a person, to deride, make fun of. *a-nia* tr. To treat or be treating any person so. *a-mōni*, *a-mūtū* tr. To treat or be treating so. *ālina-iella* v.a. To cease, to have ceased to treat so. Not given to treat so. *a-ta* Rude, impertinent, impudent. Given to treat with rudeness. *a-tāki* Any one who is given to rudeness or impudence. *ālī-nkōna* tr. To treat with rudeness as above, on board any vessel. To be doing so. *a-ngāmata* (with *taimōga* pref.) To insult one person in place of another. (With *mōnit* pref. To insult occasionally or seldom). *a-ndōška* tr. To deride, laugh at, laugh derisively or jokingly at. *a-ngūtāna* tr. To speak rudely of or to a person in any way as above. *a-tagū* tr. To give in jest, or in order to make fun of a person. To give in an insulting manner. *a-wōštāgū* tr. To do any work in rude manner, i.e. without due respect to the employer. To do any work badly, as tho it mattered not how it was done. *ālīyel-ōm* see *kaiūla čistas* Well, that is fine! How very cleverly he did it! How very kind he is!

*agēata* see *akaiata*.

*age-ir<sup>2</sup>kōna* see *aka-i-*

*agöp-ör<sup>2</sup>* (*a-atūa* An English-

man or other civilized stranger.) Pertaining to foreigners.

*ajökul-ata* i. *annū kōwöl'a-ur<sup>2</sup>yārum yōšōla* The dog has finished shedding his coat. To finish getting a new coat of hair, or completely to shed the old shaggy coat.

*ajauāš-a* a. Entangled with undergrowth as a forest. Tangled. dense, close growth in a wood. *a-ka* a.s. Rainy, wet. Wet as the bushes in the wood. Laden with moisture. Drops of water on plants. *a-kōnata* i. To get laden with water as plants during still wet weather. To be very wet.

*aliūara* i. To turn over from one side to the other in the water, as sleeping fur seal and bathers do.

*alak-ūr<sup>2</sup>* Glassy as the eye in death. *a-ōškū* Having a smoky flavor as fish hung sometimes in the smoke.

*alagōn-ia* i. To be looking or watching. To look at whilst lying. *a-aina* i. To be looking at, or watch whilst walking. *a-a* tr.i. To look, look at, to view, to see, to observe, to examine. s. Appearance, look. *a-atas* a.s. Pretty, beautiful, handsome. Beauty. a. Careful in looking, or watching, able to see well. *a-galitas* a. Good looking, beautiful, handsome, pretty. *a-at* in compds. To see, allow, permit, to do anything without preventing. In the presence of, whilst present. *a-at-ūakūpōn-a* tr. (*k-a-at-ū-udē haia bix* He saw me kill the bird). *a-at-ūuteki* tr. (*hīlap a-at-ū-wōxna skaia bix* I will not allow



you to frighten the bird by showing yourself). *a-atwiiua* tr. To suffer to bite. To see to bite and not hinder. To allow to bite. *a-iaina* To look about stealthily. To spy. To act as a scout. To look. *a-önnaka* Not able to see. Blind. Never seeing, not giving to looking. *a-ärugata* Having difficulty in looking or seeing. Not able to see or look well. *a-ütawāna* tr.i. To look at fixedly. To gaze, stare, watch. *a-ūkaia* tr. *kwi äruf hīt-a-ū-pi* Where are the mussels which I saw before I went up? *a-ātukilla* To suffer, permit to depart. To look on and see go. *a-ākurū* Watchful, curious, fond of looking or seeing. To want to see. *a-ūkaia* tr. To go up and see, i.e. leave. *a-at-ūkaia* To see go up. To look when going up. To go up in the presence of.

*alagükatak-a* tr. *hat-a-udē äruf iurū* I went and there were many mussels left.

*alagükūci; hat-a-dē kōnjima wēya* I saw him go before he died.

*alagūm-aniaina* tr.i. To go about looking. To watch walking about. *a-ina* To see or look at as one is coming up, or before one goes down. tr. To see before or as one is going down, i.e. to leave. To see go down. To look at end see descend. *a-ūtū* To gaze, to look, look at, watch sitting. To be looking. *a-ōni* To gaze, to stand looking. To look frequently. To be looking. *hīt-alagun čkillāšinaka* Which I saw before I departed. *alagū-tōlli* To look about on all sides. Not to

look steadily. *a-yella* with *yeka* suff. To look or look at a little, or for a little time. With *ūkuāli* suff. To have one more look. To look once more. With *wāta* suff. To have seen it at some time past but not since. tr.i. To look or watch afresh. To look for a while. To resume watching. *alagu-ngāmata* tr.i. To look at hastily, but not to see well. To partially see or look at. *a-nkōna* tr.i. To be looking when on board. To look, watch. *a-nata* i. To smart, tingle. To get or be hot, acrid, or peppery. To get very angry. *a-ndātū* tr. To look from one to another. Look at one thing after another.

*alax* a. Peppery, bitter as gall. Hot as mustard. Tingling, smarting.

*alamalax* s. A kind of small *kōčauin* w.s. Sort of mussel.

*alapön-a* i. To subside, sink into a calm as a day breeze at evening or a gale at any time. To fall into the sea or water. To fall overboard. *a-āmi; hat-a-āmōnidē* I almost fell into the water.

*alasāgū* s. Bits of white, patches of white on the land appearing like smoke and often mistaken for it.

*ali* s. Heron's head feathers. Any long ornamental feathers in the heads or necks of birds. *alisa-na* tr. To ask, as a gift. *a-naina* (see *āguriaina*). *a-mōni* tr. To importune, or keep on troubling a person to give one something.

*alōngāmata* To see and take notice of and leave, as one might

a tree laden with fungus, in order to find it on another occasion.

*alōmbina* i. To grow up as the young of mankind, of birds and animals.

*alāri* s. The belly flaps of *hāpaiim*.

*alqan-ama* s. A kind of seal which is very noisy. The leopard seal. *a-ufka* Offensive. Stinking. Disgusting smell.

*alauī, alauu(n)* s. The smaller shag, black with white abdomen.

*alūkuš* s. The steamer or loggerhead duck, that cannot fly.

*a-auwōra* s. A small and particularly fat limpet (edible). *a-tāl* s. The name of a certain star.

*amīa* tr. To draw the fingers down or on anything so as to leave their marks. To scratch, to mark in above manner the face by drawing the fingers over the coating of oil, or pigment fresh put on it to receive these finger traces which are always up and down a sign of mourning. *a-n* s. A run or landslip, either the debris or the track. *a-ta* tr. To draw the fingers down on a fresh blackened face and leave the prints.

*amiōngūt-a* tr. To tear off with the nail, as a pimple. To tear through with the nails. *a-ālōpata* tr. To tear or scratch into pieces, to scratch in many places.

*amiūtušgulata* tr. To scratch or tear off with the nails, as a scab.

*amaiačelux* see *amqač*.

*amaiiūaina* s. A murderer.

*amai-a* It is *ama*. To vomit, to retch, to be sick. *a-im* s. (*hau-a-amun* My *a-im*.) Fungus, berries, fruits, food. *a-inguš* s. A berry bearing bush, small, dark green, small leaved, each leaf having a small point. *a-imunda wāpan siūan* How very like that is to *a-im*. *a-inčin* Why! there are plenty of berries there. That is the place for *a-im*.

*ama* s. (Food) The hair seal, porpoises, and large land animals. i. To burn as fuel in the fire. To consume, to be burnt or used up as fuel. *hau'aian kōwōlum* My fuel is all burned.

*amačiū* a. Sour, acrid, astringent. Not sweet, insipid.

*amaš-āgū* a.i. (To be) hungry. *a-a-kurū* a. Having a good appetite, getting soon hungry. *a-a-dūpunata* i. To get weak thro hunger. *a-a-pun* a. Readily overcome or weakened by hunger. *amasōx-mōni* (*a-mūtū* To be hungry. In a hungry state.) To be (frequently) hungry. *a-yell-a: hat-a-y-udē tūkačim hūlū* I was (i.e. is no longer) very hungry last night. *a-gāmata* with *mōnit* pref. To be hungry occasionally.

*amašāgw-ia* i. To be hungry, hungering, in such state. *a-isina* a. Not soon weakened or overcome, or giving way to hunger.

*amak-a* s. The back of the body. Sheltered waters among islands. A lake. *a-an* S.T. (*kōnji a-an* That place, i.e. there.) Place, position. (*hau'a-an* At my back. Behind me.) Behind, at the back of. *a-i* a.i. Displeased, annoyed, vexed, angry, incensed. To be or

get angry, displeased, etc. *a.-ūpai* To, in, into the waters among islands, or shut in by islands and sheltered. Behind, at or on the back, to the back of.

*amag-ēata (amakaiata)* To arise as anger and passion in the heart. To get angry, be made angry.

*amagōn-a* s. The womb, specially its contents. Ova, embryo, buds of leaves or flowers. a.i. Budding, in bud, pregnant. To be ditto. In a state of Ova. *a.-ana* i. To get, be in a pregnant state, to bud, to come into bud. *a.-ata* i. To enter into quiet waters among islands. To be caught or left in a pool by the waning tide. *a.-enata* To become pregnant, or full of buds, or ready to burst forth as buds.

*amalōx* a. Cautious, wild, wary, suspicious, aware, warned, alert, on the watch, watchful. *a.-kurū* Suspicious, watchful, wild, wary, given to, subject to do.

*amalāg-adātū* To run away from fear or suspicion. *a.-akātaka* To go away from fear of evil. *a.-ōna* i. To escape. To be wild, etc. To be on the watch, to be cautious, suspect. *a.-akūči* i. To go, come by ship or canoe from any place from a sense of danger. *a.-akilla* i. To leave any place (see *killa*) moved by a sense of danger. *a.-atā* i. To lie down or sleep aware of danger and guarding against it. *a.-atai* tr. To call, summon a person to oneself as a precaution against suspected danger. *a.-unata*, *a.-unur-kātaka* To get wary, become, grow ditto. *a.-ūmōni*, *a.-ūmūtū* i. To be on

the watch, to be wary, suspicious, etc.

*aman-a* tr. To hate, dislike, to be against, to speak angrily of. *a.-ānux* s. The skins of any haired seals.

*amapit-a (a.-ākīpa* Niece ditto.) (Faliarlier terms.) Nephew (sister's son). a. Unable to speak plainly as a young child. Young, weak, tender, used only of young children.

*amapuš* s. The eye(s), face, countenance.

*amas-eta* tr. To take the skin or hide, i.e. To flay and take. To flay and keep also *a.-etūgū* for oneself. *a.-iū* a. (*a.-inata* To burn low, get low, dim, dull.) Dull, dim, low, used only of fire.

*amasārar-um* adv. First (of all), in the first place, soonest. *a.-amuna* adv. In the first place, first, earliest, soonest.

*amata* tr. To take up as a cable or anchor in board, or a fish line after using it. To haul or pull up a canoe on the beach above the reach of the tide. To pull up, hoist, heave in or up, to pull up as a fish on a hook. To haul up as a canoe on the beach.

*amat-ambga* a. Stingy, mean, especially as regards giving food. *a.-ōpi* To hoist up, take an anchor in board. *a.-as* a.s. Peaceful, quiet, amiable, gentle. Beautiful, handsome, pretty, (beloved) said of persons only. Nice, sweet meat, good food. A nice looking seal. *a.-ōswōči* a. Cruel, passionate, hateful, ugly, treating or treated with hatred. *a.-ō-(na)* tr. To

hate, treat with hate, be a grudge to.

*amiteka* see *amdeka*.

*amōngū (ungū)* s. A large limpet with an orifice in its shell. *a.-sata* i. To burn thro so as to part or break, as the fire a piece of long fuel or anything else. *a.-ta* i. To burn in or into, or through. To burn thro into a hole. *a.-tālōpata* i.pl. To burn thro in holes as a piece of cloth. *amōn-gusū* i. To burn and break as fuel in a fire.

*amōš*, *yīmōš* s. Small fry or fish (A hopping insect under stones and beach; local.)

*amōnata* tr. To rise up against a person with anger and vehemence. To hate. To assail, attack, fix upon a person, as a number of assailants would against a strong man in order to overpower him. To fly to, as pain to a certain part, or disease to a certain family.

*amōra* s. (*a.-iamalim* pl.) Guanaco.

*amāgū* a.s. Sweet, luscious, itchy. That feeling, itch, any itchy complaint. Rash, nettlerash. *a.-kurū* a. Causing itch as nettles. Subject to itch.

*amāna* see *amana* Which one has on yawning or stretching, when one can scarcely leave off.

*amgače-lux* Hot, in revenging, very eager and excited. Furious, passionate. *a.-llux* a. Intrepid, earnest, prompt, energetic, impatient of control, in haste. Eager, spirited. adv. With spirit, vigor, energy, haste, earnestness, fear-

lessness. Spirit, energy, strength, courage, vigor, fortitude.

*amin* See! Don't you see! Why there it is! Why that must be!

*amuš-(at)ama* To ask, beg food of a person who is unwilling to give it. To get in this way by force. *a.-ia* i. To separate as a part of a company from the rest. *haian a.-īga* We will lie down by ourselves.

*amurū* Apart, separate from. *haian wīaiellga a.-* We will stay a while apart from the rest.

*amuš-ata* i. To part, go away, leave, depart from, as a part of a company to another place. *a.-wōsel-ia* To be divided or parted into two or three lots. *a.-w.-la* tr. To put place in different lots. To part a heap or lot into two lots. *a.-w.-a-dātū* tr. To lay, put, place, part into different lots more than three. *a.-w.-ūkānana* i.pl. *a.-w.-ia*.

*amur-yella* tr. To haul up on the land a little higher and leave.

*ammō-či* i. To burn down into, as a strong fire into the soil and roots of plants. To burn down as a fire low in the grate. To shrink in burning, as fuel.

*a.-ka* s. To tie up in a bundle, as rods of threaded *auačix*. A bundle of such rods.

*ammūk-ū* s. A cluster. A weir. A cluster of mussels, when mussels, stones, shells, etc. are all stuck together. tr. To gather clusters of mussels. To bind together rods of *auačix*.

*ammūgat-a* a. Difficult to swal-

low. Sticky, adhesive, clammy, ap! to stick, cloggy. tr. To take, fetch, bring, get, pick up, take up an *ammūkū* of mussels, of threaded *auāčix*. *a-ana*, *a-enata* i. To stick, adhere to. To be (fast) stuck. *a-ōpi* tr. To put, take, fetch, bring into a canoe or other floating vessel a cluster of mussels. To put etc. on board an *ammōka* of *auāčix*. *a-ūtauwāna* i. To stick tightly, be stuck or jammed tightly. *ammūg-ikimū* tr. To put into or in a cluster of mussels as into a basket. *a-ōpi* tr.pl. see *a-atōpi* sg.

*ammux-pūkū* tr. To cook, i.e. to put into the fire to bake a cluster of mussels. *a-tiyigata* tr. To fetch, bring, take, get clusters of mussels in any vessel. (*a-*). *dāla* s. A cluster of mussels, such as are taken up in bunches with the spear. *a-tek-a* s. *a-wōsell-a* tr.pl. To put down a cluster of mussels or an *ammōka* of *auāčix*. *a-t-āgū* s. *a-w-āgū* tr.pl. To put down as above for oneself. *a-tuxyāgū* tr. Ditto for another person. *a-taiyigū* tr.pl. To put in or fill as a bag or basket with clusters of mussels. *a-tūmīna* (pl. of *ammūgata*) To take, fetch, etc. clusters of mussels or bundles of *auāčix*. *a-tūkātaka* tr.pl. To remove, take away, fetch, take, etc. clusters of mussels. *a-wōsella* tr.pl. To put, place clusters of mussels, or of fruit, etc. *a-wōrāgū* tr. To come ashore with an *ammōka* of *auāčix*. *a-wāgū* tr. To take up as in a skin clusters of mussels (see *wāgū*). To bring ashore an *ammōka* as above or an *ammūkū* of mussels.

*a-wāgōpi* tr.pl. To bring, fetch, put on board clusters of mussels.

*amdeka* i. To burn low as a bright fire unreplenished.

*anai-amun* s. A place sheltered from the wind. A sheltered spot. In the sheltered part. prep. *ōkat-a-am-* The sheltered side of the house. Under or in the shelter caused by the house. *a-im* a. Sheltered, protected from wind. *a-im ūsi* Sheltered land.

*aniūali* A person whose male relatives have almost all died so that he is weak in influence, or unprotected from injury.

*ana* tr. To have (sexual) intercourse.

*anemakōna* a. Restless in disposition. Restless, not staying still, or at home, given to wandering about from idle curiosity, or sinful pleasure. Wanton, dissatisfied, lewd.

*anōš-kūlōmbi* s. Young bark of a dark color and smooth surface, used for torches. s. Couch grass. The dark green, broad sword bladed grass of valleys. *a-i, wōnari* tr. To miss with the spear either fish or birds.

*anāsa* (local) s. Masses of mossy plants which like carpets cover over the soil and tree roots in the woods.

*anqōa* v. pref., pl. of *tūpqana* and does not take the v. pref.

*anqa-na* tr.pl. To cast, throw things, do. away. To toss (away, about). To give away freely as one does a lot of things not

valued to any persons who may want them. *a-manātsikōri* tr.pl. To throw thing away outside, i.e. from within. *a-mōči* To throw things in, as into a hole, a house. *a-nkōna* To throw things whilst on board. To throw things ditto either into the sea, or a boat or on the shore. *a-ngāmata* To throw, toss away things instead of another person, or of other things. *a-nōri* To throw things away into the sea, or water either when ashore or afloat. *a-nōpi* To throw things on board or into a canoe, boat, etc. *a-(n)pūkū* To throw things into the fire. *a-taiyigū* tr.pl. To throw things into a bag, barrel, etc. *a-mōlākū* tr.pl. To throw things away so that they are lost. *a-wōrāgū* tr.pl. To throw things ashore, i.e. on the shore. *a-nīa* tr.pl. To throw things away frequently. To be throwing things away. *a-mūtū*, *a-nmōni* To throw things away. To be throwing etc. *a-wōsella* tr.pl. To throw things out, as upon a floor. *a-yella* tr.pl. To have thrown away but now no more to do so. To throw (things away) afresh. To throw away and leave, i.e. for a time only. *a-yātū* tr.pl. To cast things to a person as a gift.

*anči-kōn* There don't you see it or that! There it is you see, as I said! *a-k-'ā* Ah! there it is, don't you see it there! *ančin* pron.a. He, she, it there. (That) there, over there. That place. *a-ōmai* There it is I say, don't you see it! There it is just as I said! *a-čai-a* There he, she, it is! There they are! There in that place! where I put them. *a-č-a*,

*a-č-ākin* (It is) his, hers. *a-ūpai* For that place or part. For that or those persons. To that place. *a-ū-āki* Something for that place or person or thing. Something belonging to ditto. It is or they are thing(s) belonging to him, her, them. *a-čit-a* Like him, her, that, like them, (it is) just like that. *a-č-amūka* It is just so long as that. *a-č-āki(n)* It is just such a one as that. *a-č-āwāpan* Exactly like that or that person. It is ditto *a-dēi*, *a-dēin* du. *a-daian* pl. of *a-a-dēkaia* *hatūkūčūa* I will take them (in my canoe). *a-dēi sapikaia h-* I will take him and you in my canoe. *a-daian sananima hatūtūmōpiūa* They or you (sg. or du.) I will take ditto.

*annq*; *yaman-a-*, *apōmut-a-* Oh! how I want someone. What a pity there is no man here! Why, wherever are the fish gone? Oh! that I had some fish!

*annū* imp. Have, has, do, did, shall, will, can, am. Yes it is so. He, she has, did, will, can. (see Gram.) *a-* (whence *a-na*) imp. *haim a-kōnjin* He is very sorry. *k-haia hūlū a-* He misses me very much. *a-na* i. To long for. To miss. Grieve after, desire to have, want. To value, to regret. *a-ōčia sa wōštagudē* Why you have already done it? *a-lē* (any person or tense) *a-lē wāta kātakudē kōnjin* Yes I expect he has gone some time ago. *a-nara sa wōšta-gūdē* (or *-gōra*) *hai bāv hānisānūdē skaia wōštāgū* I did not think you were going to do it, but see! you have already done it! *a-naraka sa wānōraka* Ah! that was it how

you passed (without seeing me):  
*a-nāgū* i.r. To value. To desire for oneself. To long for something or some one, belonging to oneself. *a-yāgū* tr. To long for either to see, or have for or on behalf of another person. *a-nā* tr. To be longing for anything or person. *a-mūtū*, *a-mōni* tr. To value. To long for either to see, get or have, to be longing for. *a-mūtāgū*, *a-mōniāgū* tr. To value. To long for as above for oneself or belonging to oneself. *a-nākurū* a.tr. Apt to miss, or fret for the absence or loss of a friend or thing. *a-yella unnun*. *apisinata* To cease to value. To cease to have a longing or liking for. *annūgū* imp.s.a. The last, all, the whole, the end, everyone. *a-āki* s. The last one. All, the whole lot. The very last. The only one remaining. *a-ā-wāpan hatāgūdē skaia* I gave you the very last one, i.e. I have not one left. *a-māla* The last day, i.e. the ending day of any period. Every or all the days. *a-yamana katisindē yamalim* The whole lot of people took their departure.

*annugatat-a; huan ūlap a-ga* I will take this the only thing I have, i.e. to give.

*annungāmata* tr. To love, desire, want, long for in place of some thing or body.

*ap'aii* I don't know about that! Well! I don't care about it! Well! I don't think, I shall, will, may, can.

*apaigat-enata, a-ana* To cease, to dislike, and avoid. To love, desire, to desire close contact.

To get or draw close to as one who loves another, used specially of wives. *a-endek-a; a-e- haia* Lie close up against me.

*apaiindēiūa* What do you say *ap'aii* for! (indispleasure).

*api'iūōlan* The whole, i.e. all or every part of the body. All over ditto.

*api'iūalītas* a. Well formed, well made, of a fine person. Beautiful, handsome.

*apa* imp.interr.i. What of? How is, are? How did? How can? Well now, suppose now! *a-kāg'am)a* What of the seal, or rather How funny was the seal? *a-kag(a), kaia kaiiūa* What a pity! Ah! well! well! well that was a pity! *a-hi* How now! What now! No, I don't know, i.e. I don't care about it.

*ap'hai* What of me? What do you, did you think of me? Do you think I can?

*apakōn* What, how What of! Tell me? I say, what of! *a-hi* I say! what of it, what now! What now, I wonder! *a-hakun hi* I say! what of the other, the rest? What have you to say about the other, etc.! *a-'ōm* I say how would it be? I say! tell me how is, was it, tell me!

*ap'atāt hai huan kīatakun (gwi-)* Take this thing lying here for me. I cannot take it myself I am so loaded.

*apawāta* s. Bat(s).

*apat-a* tr. To bring, fetch anything which has to be pulled up, as carrots, etc. *sa wē a-g haia hūsun* Bring me some celery.

*apa-kōl* Down of birds used as tinder. The skin of a bird with down only on it, used as a band for the head. *a-wōra* s. Head bands made of small feathers closely bound together one after each other.

*ap'ōmma* What about it I say! How is it (done) I wonder, i.e. tell me!

*api* s. The small hair of the human body such as is on the arms and everywhere. The short hair on animal's skins, not the mane or tail hair. The skin, the body. Skin and blubber adjoining of whales, porpoises and such like.

*a-ōnnaka* a. Ugly, ill-formed, ill made, disfigured in person.

*a-pai* Towards the body or person. Straight at, directed towards a person.

*apisēōngū-sata* i. To break in two, to burn thro as a piece of fuel. *a-siū* tr. To burn and consume and break, as fuel in fire. To burn through. *a-ta* tr. To burn through in a hole or hollow.

*apisiū* imp.uninflected. None, no. There is, are none, or no. To have or be none. *a-āpaia haia saki* What a blow you struck me! You struck me heavily. *a-hai* I have none. *apōmut'apisiū* There are no fish. *apō-api- kōnjin* He has no fish.

*apis-ēata* tr. To finish scorching and so drying as bark for torches. To take and scorch. *a-i* tr. To scorch, to partly burn, and so dry, or soften bark or wood.

*a-inda sa lōx* Have you any luk? Have you no luk?

*api-dāra* The whole body, all over the body. Everybody. *a-tōpa* a. Having no things. Very poor. Destitute. Naked. Poor, i.e. body only.

*apō-sū* s. S.T. The young male of hair seal. *a-x* s. Rocks or islets (low), the resort of sea birds or seals.

*apōm*, better *a-ur<sup>z</sup>* s. A class of fish including mullets, *siūna*, *gaiyis*, *tullux*, *tōppun*, *sauwilus*, etc. Fish in general.

*ap'ōm* What of! Tell me! What do you say to or of it!

*apōna* The bottom of baskets, barrels, etc., buckets (also of sling). The fundament or seat. *a-na* s. (a-) tr. To begin making a basket, by making the bottom. *yōn a-nēi tōpan sima kōgārata* There is water in the bottom, i.e. very little.

*apōr-i-nix, a-a-n-* A star. The stars.

*apōs* a. Determined. Fierce of countenance, fierce in manner, savage, harsh strict. *a-ana* i. To be fierce or act fiercely. To be austere, strict, determined.

*apqacix haia sa waia tōxyellū* You have not first given me anything so I shall not or am not going to do this you now ask me.

*ap'hiūai kātakū* May I go? What do you say to my going?

*ap'ūlaf (-p) ūwīa* Never mind, let it stay.

*apauuša*, i., see *apouša* The gums. The gristly parts in the joints.

*apūk-ū* tr. To leave alone, leave undisturbed. To treat with reverence, with respect. *a.-aianata* tr. To desist through a change of mind, or from doubt. To cease to urge or ask.

*apūr* S.T. *apōmur* w.s.

*apūtak-önata* v. To paddle to any spot so as to reach it. To reach by paddling to. *a.-önköna* i. To paddle or be paddling as a man in a canoe. *a.-ö-ina* i. To be paddling (as a man) about on the water. *a.-a* imp. uninflected. *haim a.-a kōnjīn* He paddles very strong. *a.-āna* i. To paddle as men do in the canoe. (See *atega*.)

*apūt-ū*, *a.-um* s. A disease of the mouth and lips, which get white patches or blisters, accompanied with inflamed tongue and much smarting. *a.-akōwāna* To pass quickly. To paddle past.

*apūkwiā* tr. To leave alone, undisturbed. Not to trouble, molest.

*apuš* s. Mucus, spittle, saliva. Joint oil as in the knee. The slime on eels and snails, etc. *a.-ata* tr. To take, fetch, bring, pick up a cooked crab, lobster, etc. *a.-ana*, *a.-unata* To run or flow with spittle, be or get covered with ditto. *a.-atāgū* tr. To take up a baked or roasted crab of one's own and eat it. *a.-yātū* tr. pl. To give baked crabs to more persons than three, or more than three crabs to one or more persons. *a.-čīlix*, *a.-tōčix* s. A small bird.

*a.-köna* tr. To be roasting or to roast crabs on board a canoe.

*apuxm-öni*, *a.-ūtū* To treat with respect, to leave unmolested.

*apul-a* s. The soft fat (not blubber) from the inner parts of a whale. *a.-anda*, *a.-andāgi* a. (*a.-*) Soft, sloppery, muddy, greasy. *a.-anda wāpan* Very like *apula*, i.e. very muddy, slimy, etc. *apulenata* i. To get soft as mud in wet weather. To get slimy, greasy, sloppery.

*apun* s. The skins of sea-birds, specially of shags, mollics. The seat of a sling, penguins, *tau-wisiūwa*, etc. etc. with the fat on, which is taken off entirely and into which the oily parts are put, and then tied at the neck, and the oil at pleasure sucked out and the skin is when drained, cooked and eaten. The fat of sea-birds which, like blubber, lines the skin.

*apurū* tr. To bake or roast on the fire as crabs are. *a.-a*, *apūšata* A baked one (crab).

*appi* s. (*a.-ūalītas* A beautiful paddle.) A paddie, oar.

*arākur* s. A cliff, stony precipice.

*arālōmb-i* a.s. Dark green, dark blue, a dull deep blue, used of the sky and of vegetation. *a.-ināta* i. To darken. To get or be of a dark blue or green.

*asīa* tr. To be dipping up water into a bucket with a cup of any kind. i. To have or hold a little water. To be a little water in. *kōwē a.-ata sima bāw waia wōl*

*ölata* There is still a little water in, it is not all yet leaked out.

*asaīamana* tr. To cast the spear not at any special object as among a shoal of fish or birds, not aiming to hit the object but to miss it yet pass by it near.

*asiū ölan* prep. Round about. On all sides around, everywhere about.

*asa sima* tr. To get water. To dip water.

*asāsin-a* a. Vigorous, strong, mighty, having energy, victorious, brave, able. *asasinā-na* tr. i. To conquer, overcome. To be or wax strong, etc. as above. *a.-āyella* s. a. Having been strong but now not so. To have been strong, etc. etc.

*asatōpi* tr. To take a bucket of water or a keg or other vessel on board. To bring, fetch ditto on board.

*asata* tr. To turn, as the tide, i.e. begin to ebb. To carry out or away, as the tide any loose object on the shore, or drifting vessel on the sea, or as the current of a river does any object in its power.

*asel-a* s. The soft short hair of the body. The short hair of animals. The skin, the body. *a.-fikurū* (*ač-*) tr. To hate, dislike. *a.-atas* a. Smooth, glossy. Having a nice skin, or hair on the skin.

*aseta* To bring, take, fetch, carry water in a bucket or other vessel. *a.-lax* A change in the weather when dull mild weather.

*asim* (of crabs specially) Dung, odure, dirt, contents of stomach

or bowels. s. The soft dark part found in masses of mussels, limpets, crabs, etc.

*asin* prep. Out in the open air. Outside of a house, i.e. round about, around, about outside. *a.-ila* Outside, round about (a house) without. Out in the open air. *asipai* adv. of direction. Outside, out, to or towards the outside of a house.

*asina* s. The fine plait of sinew worn in coils round the neck as an ornament. *auwör* a.- The line in limpets which is always pulled out. *a.-ta* i. To draw off as a flood from the land. To dry or get free of water as flooded land.

*asis-iū* i. To undo, unrip, come undone, unfastened, as a seam or binding. *a.-ata* i. To unfasten, unrip, rip from end to end. To pass, pass by, leave behind or beyond as a vessel does canoes. *a.-wāna* To rush past, to sail past. To pass as a vessel under sail does one at anchor. *a.-wōrāgū* i. To break loose from moorings and so drift or drive ashore.

*asōla* tr. To dip up and drink as water in a shallow pool.

*asōlla* s. Sand, a sand beach, sandy.

*asōngata* tr. To fetch water in a bucket. *asōpi* tr. To take water in a bucket or buckets into a canoe. a. Fat, full, fleshed, pregnant, corpulent, stout.

*asākula* tr. To wipe. To wipe up, off. To clear away as clouds. *a.-ta* tr. To wipe off, up, etc. To

wipe away, rub off by wiping, clear away as clouds.

*asāsū* s. Person who go about in the dark of night to kill persons.

*asau* s. Weather when a fresh gale is blowing from the W. or S.W., the sun is shining brightly, and the sky cloudless or nearly so.

*askāsinana*, better i. w.s. To grow up strong and big as children, birds, and beasts.

*asnū*, i. a. Disinclined to talk or laugh. Averse, reluctant, unwilling. *a-na* i. To be unwilling, reluctant, averse to speak, do, go, answer, eat, etc. *a-nata* tr. To be reluctant, averse, unwilling. To do, go, speak, unwillingly.

*assā* tr. To fetch, be fetching water (continually). To be dipping up water into a bucket.

*assāgū* tr. To *assa* water for another person. *assa* tr. To fetch water as from a small or shallow pool, when you have to dip up and so fill the pail. *assaina* tr. To be going, coming, bringing, walking with a bucket of water.

*assatūkātaka* To take away as a large quantity of water in buckets, as when emptying a well. *asset-a* tr. To take away as any liquid in any vessel, as a pail, tub, or pot. To fetch, bring water in a bucket. Bring ditto. *a-āgū* tr. To fetch, bring water as in a bucket for oneself. Take ditto.

*assi* s. A certain part in the *kina* drama (*a-* was from *lōkūma*, and came up in couples out of the sea).

*assākaia* tr.i. To be, hold. To be in, as water in a bucket. To put down water in a bucket. To bring, fetch, put down. *a-mōni*, *a-mūtū* To hold, be full of water as a bucket. To be in as water in buckets. tr. To bring, fetch, put down water in a bucket.

*assā-gū* tr. To dip up water for oneself as with a dipper, and so fill. *a-mōni* (*a-mūtū* To be dipping up water at a well.) To be fetching, keep on fetching. *a-mōči* (*a-manātsikōri* To take water out of a house.) To take, bring.

*assi* s. Small shell, or sand and stones or bits of food thrown into the water to draw fish to the hooks. *a-kōna* tr.i. To be on board a canoe catching fish with a line.

*assalū* tr.pl. To take water in buckets or other vessels on board. *assā-pūkū* tr. To put water or other liquid on a fire in any vessel. To boil, to cook by boiling. *a-mōniyinda sima siūan* Is there any water there (in that bucket)?

*assagōpi* tr.pl. To take water in vessels on board a canoe, or ship.

*assur-čāgū* tr. To fetch, bring, take water to or for another person in one bucket. *a-gāmata* tr. To take one bucket of water instead of another bucket or person.

*astel(a)*, *astöl* s. A bower of green branches hastily put together for temporary residence.

*aswēa-f*, (*aswaiaf*) s. Contrary,

obstinate. Cross, unruly, wilful, rebellious. *a-pōna* tr.i. To be contrary, obstinate, etc. To oppose, refuse obstinately.

*atēakhaina* tr.i. To be hanging, as a kite in a tree, or a tail on a kite. To hang or be hanging as the broken leg of a flying bird. To follow hanging on as a child to his father. *atēag-ata* tr.i. To catch and hang as a kite in a tree. To dangle, hang. Be hanging, hang on. Cling to. With *kīpa* or *tūkū* suff. To have or be married, i.e. joined to a wife. To catch and so suspend as a tree a kite. To be caught as a net on a bush.

*atēax-kaia* tr.i. To hang as a basket on a peg. To hang up. To be hanging do. up. *a-k-mōni* To let stay, hanging, let hang, to be hanging against as against a wall. *a-k-iella* tr. With *yeka* suff. To hang up for a little time. *a-dātū* tr.pl. To hang up one after another, or in considerable numbers. *a-gamata* tr. To hang in place of something else or instead of some other person. *a-maniaina* i. To be balanced. To sway as a balanced log, as a hanging thing. *a-mōni* i. To hang, be hanging. *a-yella* tr. To hang up and leave. To rehang. Put back on the peg the thing that was there.

*atai-agwā* i. To be hanging to, attached to, as when one thing is tied to another. *a-āgū* tr. To bear up support. To hang, suspend, be hanging.

*ata* tr.s. To take, fetch, bring, get, catch, receive, get back, to find, obtain, reach. *a-ūunna* To

depart, leave one place for another afoot, as a party of *ōuna*. *a-* with or without *yamali* i.pl. To depart by canoe, i.e. to thus leave, as a dwelling place, in order to live somewhere else, as these wandering natives are continually doing. *haian atašin* When we departed. *h-atqa* We will depart. *katūsindē* They departed. *ata yamalim (annū katudē y-* They left, departed.) i.pl. To depart, to leave.

*atakalqngōra* s. Dragon flies.

*atal-āgū* i. To jump, leap, spring, as a delighted baby in his mother's arms. i.s. To jump, leap, pulsate as the heart. *t-a-agōna* tr. To take in the hand and feel. To feel with the fingers, as a draper cloth, a baker his bread etc.

*atama* tr.i. To eat, devour, consume, be eating. To eat as cancer. To consume as fire does fuel. To be consumed as fuel. *a-asela* tr. (*haia katamudē asela* He hates me.) To hate, abuse, speak maliciously of. *atama tōs-wōči*, *a-tellakāna* To abuse, speak abusively of a person, specially referring to rude personal remarks true or false. *a-yamakūša* tr. To speak angrily to a person with intent to annoy, in reference to his recently dead relative either by name or otherwise.

*atam-ia* tr. To eat lying. To lie and eat. To eat, be eating. To eat, i.e. generally, as a rule. *a-a* s. (*a-tātama* Anything used in eating as a knife, plate, or the table.) Food. *a-ōnnaka* a.

Not fit to eat, not used as food. Not having eaten, never eating. *a.-āgū* tr.r. To eat one's own food. To eat and keep for oneself alone. *a.-āmōni* tr. To have a great mind to eat. Be almost eating. To nearly eat. *a.-iāgū* tr.r. To eat, keep for one's own food. To eat oneself alone. *a.-ūkaia* i. To eat when going up. To go up eating. To be going or coming up eating. *a.-atwī-a*; *a.-a-ipai tōpan tūmuūpasinata kōn-jin* He only works well in order to get food to eat. *a.-ūkānan-a* i.pl. To be feeding scattered about as a flock of sheep. *a.-ū-iaina* i.tr. To be feeding or to feed walking about in search of food as a flock of sheep. *a.-ūšūyakālāna* tr. To burn out hollow, as fire does under a rotten tree leaving it like a cavern.

*atega* i. To paddle specially as the regular women-paddlers do seated in the *kīpākūcin*, with one arm resting on the *t-a*, which is half paddling, half sculling. To paddle, row, pull with oars. To go in a boat or canoe as rowers. To fly as shags do, with heavy and continuous strokes like paddles. To carry a heavy lot of water or other liquid in buckets. *a.-'ānan* s. A canoe with two women paddlers in the *kīpākūcin* and the man with his family and spears at liberty (not being a paddler) to use his spears. *a.-'ā-a* i. *hīp'a.-'ā-qa* We will go in a canoe having two women to paddle. *a.-āramunna* Immediately (after) the people arrived, immediately on arriving. *a.-ārāramuna* At the very beginning of the row-

ing, when the rowing began first of all. *a.-wīa* (To meet her husband walking at any specified point on that coast.) To pull along a coast as a woman would. *a.-wī-aina* i. To paddle about here and there in a canoe. *a.-'haina* tr. To paddle in a canoe for a spearman when in pursuit or in search of fish or birds. *kusanā-kīpa wē kūp-a.-hain'haia* My coo-shanaceepa come or go down to the canoe and paddle for me. *a.-atas* (*haim a.-atas* sa You paddle very nicely.) Clever in paddling. *a.-ōnnaka* Unable to paddle, never paddling. Bad, awkward in paddling. *a.-'ārūgata* Awkward, careless, bad in paddling. To paddle badly.

*atetta* tr. To atta off. To cut off a piece or chip. To remove by cutting. To cut out a mocassin. To pare, dress, shape by cutting, as a cobbler his leather.

*atōng-a* a. Harsh, severe, strict, austere, specially as regards way of speaking. *ā.-amōni* tr. To speak crossly or severely to. *a.-ūta* tr. To tear or break with the fingers or nails, as a bladder of oil. To tear a hole in with the nails. *a.-usiū* tr. To break in the hand by any pressure with the fingers or hand. *a.-usata* To break with and in the hand as a biscuit. To break off a piece. To break in two. *a.-usur-čāgū* tr. To break as above as a biscuit for a little child who could not do it for himself. *a.-usyātū* tr.pl. To break up as above and give away to persons.

*atōl-i* a. Given to knocking

persons about, as a bully. Insolent, rude, rough, and forward, impudent and rough. *a.-ina* tr. To act the bully. To treat with roughness and insolence.

*atōll-ū* a.i. Dwarf, shorter than usual. Stunted in growth, slow of growth. *a.-unata* i. To be dwarfish, etc. To cease growing when still short.

*atōmm-a* tr. To break up into pieces. To tear and scratch with the fingers or nails as an angry cat. To eat any kind of limpets or anything tough like them. *a.-ata* tr. To break off a portion or piece. To break in two as a loaf of bread. *a.-aiātū* tr.pl. To break up as loaves of bread and give to eat to persons. *atōmbōgūta* tr. To take hold of with the hands and break or snap as, for instance, anything from the ceiling so that it is made free from its fastenings. To pull and break anything so as to separate it or set it free. *atōmbu-šata* tr. To pull open with the hands so as to rip open as the stuck lid of a box. *a.-rū* tr. To pull open or apart with the hands. To press open.

*atōpaiyāgū* tr. To take, fetch, bring, put on board anything for another person. *atōpi* tr.s. To put up into any cart, carriage or van, anything that has no life. (See *ūkūči*.) To take, fetch, bring, put on board anything. To take water in, either thro a leak or over the side of a gunwale. *a.-ella* tr. To leave on board, i.e. Not to take ashore. *a.-kōna* i.s. To be on board either in canoe, boat, or ship, as a thing of any kind. i. To have water in, as any floating

vessel. *a.-gāmata* tr. To put on board anything in the place of something else. To put on board whilst passing on elsewhere. To put on board not securely so that it falls overboard. To put anything into the wrong canoe, or into the wrong place in it. *a.-g-* with *taiamōgōd* pref. To put on board one thing by mistake for something else. *a.-dātū* tr. To put into many canoes, or into canoes successively. *a.-teka* To bring ashore things in a boat. To bring ashore a laden canoe or boat. To have water in as a canoe or boat hauled up on the shore with water in it. *a.-āmisi* tr.pl. To put three or several things, as several spears, into a canoe.

*atāgū* tr. To take to oneself. To take what is one's own. s. A friendship formed between two persons, accompanied with exchange of gifts, etc. *yārum hata-taxgaiagata kaiūala* I have this day taken to myself an *a.-k.-a.-inīn* Stepdaughter. *a.-dārā-kīpa* Stepmother. *a.-kaiiūala* Stepson. *a.-dārūwa* Stepfather.

*atākāla* s. A bucket of *šōšči* bark.

*atādātū* i. To grow (up fast). To grow big fast as a child.

*atūali*, better *-ili* To take and shake with hand(s).

*atūi-skūla* tr. To bend, curve. To take in the hand and bend or press round or cause to curve. *a.-a*, *a.-āki* One who has not eaten, or something not to be eaten. *a.-skulata* tr. To bend or press round. To bend and so make curved and crooked. *a.-spi*, *a.-spēata*



tr. To bend, make to bend with the hand. *a.-spitōlli* tr. To make many bends in anything with the hands. *a.-spi* tr. To round askew, as a table in a room so that it lies not square with the room.

*atūōš-i, a.-ēata* tr. To wrench, to twist off. To break off with the hands, wrench off.

*atūāš-ina* tr. To break up as bread for soup. To pinch, squeeze. To soften by pinching or pressing. *a.-šūna* tr. To press down upon a person with the hands so as to oppress or retard him.

*atūcōmāna* tr. To squeeze, pinch, press up together with the hand.

*atūšalatas-āna, a.-inata* tr. To straighten with the hands.

*atūšōnata* tr. To turn anything round with the hand end for end, or round as a round table in its pivot.

*atūbala-mana, a.-nana* tr. To press and so break with the hand. To squeeze up as a baker his floor.

*atūbākašana* tr. To draw up into wrinkles with the fingers.

*atūk-alana* tr. To squeeze, pinch, press up tightly together as the skin and flesh between the fingers. *t-a.-al.-lagōna* tr. To try or feel by squeezing, pinching, etc.

*atūkōš-i, a.-ēata* tr. To part persons fighting. To defend.

*atūk-uri* tr. To press out, express as fat or oil out of a skin pipe. *a.-ušata* tr. To press out the

last remnants of oil or fat from a gut or bladder.

*atūg-ōrāpū* v. To pull up in canoe into a river or long creek. *a.-ata* tr. To reach as persons do the object towards which they are rowing. To commence rowing. To start by canoe. To go or come to, i.e. to reach as above. *a.-ōlaša* tr. To make a noise by causing things to strike each other and thus to give forth a sound by moving them with the hand. *a.-āgulū* v. To fly, go quickly, as a canoe when the paddlers are vigorous. *a.-ātū* i. pl. To be going, paddle about in canoes. *a.-auugū* tr. To take and shake, hold and shake. To shake hands. *a.-auugata* tr. To take hold of and shake. To shake with. *a.-ūtata* tr. To put the arms round and so press in close to oneself. *a.-utur-mūtū* tr. To sit or be sitting with the arm round a person. *a.-ulata* tr. To lift off a lid. To pull or press open as a door. To undo as the button of a door. *a.-ūtata* tr. To paddle, pull close to in a boat. Pull close to, as the shelter of the coast.

*atūl-ōša* tr. To wrinse with the hand. To press out with the hand. *a.-ōpūs-ū* tr. To turn inside out as a sack. To turn or twist round or up. To wrench. To take hold of and turn over. *a.-ō.-ata* tr. To twist off or out of joint. To turn completely inside out. *a.-ūašata* tr. To turn right over on the other side. To roll or turn over. *a.-ūara* tr. To roll over as a barrel. Turn over and over with the hand. *a.-ūana* tr. To turn as a grindstone, or as a door button.

To roll up as a roll of paper. *a.-ū.-ta* tr. To roll right up. To twist or wrench off. Roll up. *a.-ūam-ōni, a.-ū.-ūtū* tr. To fold or roll up. To turn round. To twirl, twist. *a.-ūania* tr. To be rolling up, twisting, twirling, etc. To turn round, etc.

*atūm-ina* To go or come, be going or coming down eating. To eat when going down. *a.-anāgul-ū, a.-an.-ata* tr. To press out as the core of a boil. *a.-ata* tr. To eat up one thing, leaving nothing. To take one and eat. To reach to, as water to any part of a canoe, as for instance to the gunwale. To come up over as the water does the shore. To consume as fire does fuel. r. tr. To put into one's own mouth. To put into the mouth. To burn out as a fire. To burn low. (See *kāg-a.-ata*.) *a.-ōni* To stand eating. To eat, be eating. To eat regularly. To have to eat always. *a.-ōči* tr. To press in as a cork (broken) into a bottle. To push in. *a.-ōrana(ta)* tr. To pinch, squeeze, draw up to a point. *a.-ūgata* tr. To tip. To spill, upset with the hand. Turn over a bucket of water. *a.-ūtū* tr. To eat, be eating. To have to eat, i.e. not to be out of food. *a.-ūtāgū* tr. i. To keep food for one's daily use. To eat one's own food regularly. To eat oneself what one has, i.e. not to share it with others. *a.-ušpōndeka* To put a person down on his back. *a.-uri* To break up small in the hand as a baker his hard flour. To pulverize. To soften by pressing with the hand. To squat, squeeze.

*atūp-ōšata* tr. To split up in

two as a long stick. To tear open or apart, as the lid of a box. *a.-ōškūl-ū* tr. To burst by squeezing. To break and so burst with the hand as a boil. *a.-ōškūl-ū* To undo as the button of a door. To pull, push, squeeze, and so cause to fall, or fly open. *a.-ō.-ata* tr. To let go as a rope so that what it held runs down or falls. To let go one's grasp. To set free as a chained dog. Let go a struggling child. To cause to fall, or fly open by undoing with the hand in any way. *a.-ōna* tr. To pinch to death, to squat and kill, as a fly with the fingers. To throttle, to kill by pressing with the hand. *a.-isteka* tr. To break up into fragments, as a child paper. To separate into small portions. To pull, pick apart. *a.-ārū* tr. To split open with the hands, as a stick or a cane.

*atūsingata* tr. To press out with a squirt, as water out of a pop or kelp bottle.

*atūt-ōwōmmūtū, a.-auw-* tr. To hold a person fast to prevent his departure. To hold firmly as one person for another one end of a plait whilst the other plaited on. *a.-āmigata* tr. To put arm(s) round so as to encircle or bring together what it or they enclose. To take up in the arms as a lot of loose grass. To take the opposite sides of a canoe and draw them together in order to secure the thwarts. *atūtauw-ōmmōni* tr. To stand and hold fast as a policeman a prisoner. *a.-āna, a.-ōnata* To lay hold of tightly. To hold tightly. Preese or squeeze tightly. *a.-ōnia* tr. To press, squeeze. To



hold firmly lying down or otherwise. To be holding tight. *a.-ōnk-ōna* tr. To hold firmly as a boat or any other object when afloat.

*atūy-ella* tr. With *yeka* suff. To eat a little more, or for a little longer. To eat once and then have nothing more to eat for some time. To eat a little and leave. To eat and leave. To catch a bite and let escape, as dogs do animals they are unable to kill. *a.-ellun* (*a.-inun* Before eating.) After a meal, after dinner.

*atuila* tr. To bear or press down upon a person so as to make his legs give way so that he can be put down or made to limp as one wrestles another. *a.- (kūpā-kāgū akainix)* To come down, as the influence upon a yecamoosh. *a.-naif* A pocket knife because of its jointed blade. *a.- (ta)* tr. To loosen with the hand. To open or shut a knife.

*atuina* tr. To put out fire by pinching it, as the wick of a candle.

*atun-kōna* tr.i. To eat or be eating, as a bird on the water or a man in a canoe. *a.-gāmata* To eat occasionally. To eat something instead of something else. tr. To eat by mistake what belongs to another. With *mōnit* pref. To eat sometimes, occasionally.

*atux-kōna* i. To paddle (regularly). To keep on paddling. *a.-k.-ina* i. To paddle about. To go about on the water paddling. *a.-kōnīnata* i. To get, go, paddle to a great distance. *a.-gāmata* To paddle instead of another per-

son. *a.-dātū* s. A whale which has white deesh. i. tr. To leave by canoe, as a wife her husband, i.e. to paddle away from. To hasten away by canoe. To row, paddle successively. To go about as a number of canoes. *a.-kūtāmātū* To pull out into deeper waters, i.e. Not to keep close in shore. *a.-mīna* To paddle down E. ward, or down a river or creek. *a.-mōči* i. To pull up into a creek, harbor, or river. *a.-manā-gulū*, *a.-m.-tsikōri* To pull out of a river, creek, or harbor. *a.-teka* (see *ūtūšt.*) Only used in pres. tense. Coming for a purpose. *sa tūkun kōtuxtegata* Your wife is coming, get ready. To pull or paddle ashore. To come into collision, to strike as canoes, vessels. To pull, paddle to so as to make or strike or touch, as a boat the beach or any other object, as a rock, etc. *a.-teki* tr. To find whilst paddling. To come across anything when going in canoe. To uncover anything lost or covered in the snow and so find. *a.-tūlōp-iaina* To be going around, or round about among islets, as a boat or ship. *a.-t.-i*, *a.-t.-ēata* To paddle or go round an island. *a.-tōlli* i. To paddle about, here and there, hurriedly. *a.-t.-aina* tr. To paddle in pursuit of. To chase, pursue, follow after. *a.-wōnigata* tr. To paddle to and so reach. To come or go to by canoe. *a.-wōrāgū* i. To paddle, pull, row ashore. *a.-wāna* i. tr. To paddle, etc., past. To pass in paddling. *a.-yāsina* i. To pull, paddle, row, go far out, or far away seaward, or so as to get lost.

*atummōči* i. To burn low as a fire. To eat into as a cancer.

*atur-ēata* To get steep and so slippery, to slip down, slide down off, as a thing off a tilted table. *a.-i* Steep yet smooth. Steep, slanting down, difficult of descent thro being steep yet smooth. To slide down as down a leaning tree. To glide, glance, run down a steep place. *a.-ēir-mūtū* To slide, be sliding down. *a.-ūkū* tr. To moor canoe, to kelp by taking up strings of kelp and securing them to canoe. *a.-ūgata* tr. To secure canoe in above way. *a.-uxkōna* s. *a.-ūgālū* i. pl. To be thus secured to kelp.

*athaina* i. To depart, be going from one place to another, either by canoe or afoot.

*atta*, *atetta* tr. To shave, to pare, cut (off), peel. To cut off a slice. To pare off. *attaiāgū* To atta for another. *attakāla* s. A shushchi bucket of bark. *atteta*, better *-tta* tr. To cut a piece off. To pare, peel (off). *attāmōči* To peel deeply so as to cut into the substance below. *attetanqana* To peel to waste, to wastefully pare.

*attūpūtōš-i*, *a.-ēata* To cut off almost in two or thro. *attūmō-rana(ta)* tr. To cut to a point as a pencil or pen.

*atwī-amīgata* tr. To draw, pull, press up the ends together so that they meet. *a.-ella* tr. To let go, to cease to hold, pull, squeeze, let go one's hold. *a.-ōšata* To put the hand over a hole so as to cover it. To cover over by putting the hand or fingers over a

hole. *a.-ōši* tr. To break with the hand or fingers. *a.-ateka* To put down, as a mother her struggling child, on the floor.

## i

*ičikū*, *čiyārū* tr. To stop up a hole or seam by stuffing it up. i. To stick, adhere to. To jam, fit close or tight. Cling fast. *i.-kūrū* Given to sticking. *i.-tauwōna* tr.i. To stuff in so as to securely stop up a hole or open seam. To stick tightly. To fit tightly. Be in tightly as a cork in a bottle. Sticking tightly. Very close fitting. *i.-t.-ta* To fit, stick tightly. To be stuck tight.

*iča* W.T., see *issa* To grow fruit, bear seed.

*ičenūw-a* s.a. Dung, ordure, manure. Muddy as water, dirty, filthy, foul, bespattered, ugly. *i.-āna*, *i.-ōnata* tr.i. To pass a motion. To be or get dirty, muddy, foul, etc.

*ičikama*, *a-* with compds. tr. (All of which would by many commence with *i-*).

*ičikōša* see *ū-* i. To rub with a creaking noise, as one tree against another in a gale.

*ičigata* i. To stick on, adhere to. To fit in tightly, fit in so as to stick, i.e. not to fall out. tr. To stick, to fasten on so as not to fall off.

*ičis-a* a. Gnarly, knotty, tough, stringy as a log of elm. Rough, wrinkled, drawn up as a limb that has been burnt. Rigid, contracted as the muscles by pain

or disease. Tangled, fuzzy, frizzy, matted as the hair. Tough, not easily split. Puckered as a seam or face.

*i-an(i)a* i. To be matted, tangled, tough, knotty, gnarled, wrinkled, etc. *i-enata* i. To get, grow, become matted, tangled, tough, rigid, gnarled, etc. *i-eki, ičiseki* tr.i. To burn, consume by burning as a dead body. Rubbish in a heap, turf in a bonfire, a log of wood. tr. To cook or roast entirely on the fire, as a large fish. *ičisek-iāmisū* tr. To put on the fire several large pieces of fuel. To burn or cook several. *i-aiya* i. To be burning, consuming by fire slowly, as a log, a body, or wet fuel. *ičisöx, -šöx, isišöx* A boil, carbuncle.

*ingaia (inga, ya)* It is over there (i.e. N.ward, or on either side of the wigwam). See *inga*. *inga* s.pron.a.prep.adv. The N. Either side of the wigwam within, not the door or upper end of it. (See *uša, ura*) He, she, it lying or seated on either side of the wigwam. Position N.ward, in the N. *i-nčüisin* The country or lands lying N., N.ern country. Position in, on either side of the fireplace, not at the ends of a wigwam or room. *i-siūan* There, i.e. that is on either side of the wigwam. There, over there, across there. *i-gun, i-kun* see *uššakun, urakun* Position to, on the N. (side) of. *i-nči isin* The land of i. (see *i-*) i.e. i.' s. country. The lands far N. *ingögūpai* Round, on the N. side of. On the N. side, end, coast. Round to, or to the N. side, end, coast of. *i-a (i-āki)* The one on

the N. side of.) It is on or to the N. side of. *ingölum* adv.a. (*i-ūa* A N.ern man.) From the N., of the N.

*ingāga* a. Adulterous, lustful, wanton, lewd, lascivious, amorous. *i-kurū* a. (*i-k-na* v. To be willingly lewd.) Lustful, prone to adultery. *ingāgāna-a (i-nāa* To live in adultery, commit adultery frequently.) To be adulterous, commit any lewdness.

*ingū* adv. Inward, backward, as of a hollow in the face of a cliff. N.ward, to, unto, into the N. There, over there, across. Through unto, down into. *könjūi-čix haii i-mātūkūta sima. i-mö-(tā)sif* The N.ern end, point, promontory coast of any land. *i-mö(ta)sipun* Position in, on, off the N.ern end, etc. *i-mötāsipūpai* To, unto, round to, over to, across to the N.ern end, point, etc. *i-mö-sipullum, i-mötāsipundaulum* From the N.ern end of, etc.

*ikika, a-* The withers as of horses. The shoulder(s) of a man. The shoulder-blade bone.

*ikim-ia* i.tr.s. To be in, as in a bag or basket. To put in regularly, always, or as a rule. To put in when lying down. *i-aina* tr. To take along with one in any vessel as a knife in a basket, a loaf in a bag. *i-ōni* tr.s.i. To put in a thing (as into a bag or box or basket) as a rule, habitually or frequently. To put in in same manner and sense in order to keep safely. To put in while standing. *i-atōpi* tr. To take with one in one's canoe or boat, as one would a piece of meat in a

bag or basket. To be in, in same senses. *i-ūtū* To put in when sitting. To put in in same senses as to *i-ōni*. *i-ō-āgū, i-ötāgū, i-īāgū* To put in in order to keep safely for oneself.

*ikiyāgū (šānarat ikimū)* tr. To put in (as *ikimū*) for another person.

*ikipašöx* E.T. (*yepušax*) Charcoal, charred wood.

*ikim-gala* To put by in any vessel or bag for to-morrow or to-day, according to tense of verb. *i-ū* To put in one thing as into a bag, pocket, basket, barrel, put in with the hand. To surround so as to enclose, as avengers their victim. To enclose. v. suff. In. *tüküsel'i-ū* To put out into a vessel.

*ikingaia* s.tr.i. To put up a thing in, as a spearhead in a hanging basket. To put in and hang up. To hang up in, as a fishline in a basket. To be in. To be in a suspended basket. *i-kōna* tr. s. i. To be in as anything in a basket or other vessel on board the canoe. To put into any vessel that is in a canoe, boat, or ship. To put on board, as a biscuit in a basket. *i-gāmata* tr. To put in but not properly, so that the thing falls out. To put in the wrong basket or other vessel. To put in the wrong thing. To put in in place of something else, either with *taia-mögöd* pref. or not. With *mönit* pref. Occasionally, seldom, irregularly.

*ikiwōnari* tr. s. To put down

into the water in a bag, basket, or other vessel.

*ikiyella* tr. To put in for a time one. To put in and leave for a while. To leave in as an apple in a bag.

*ilisa, islisa* Having gaps as a hedge. Thin, not compact or thick as a hedge. Thin as a wood in which many trees have been removed. Not close, far apart, having wide openings, as the palings of a fence not closely placed. Thin as the hair of the head of an old woman. Sparse, separated, apart, not connected or touching each other, as the fingers when a little apart. Jagged, notched in many places, as a badly used knife deeply jagged. Standing up on end as the hair on the head, or of an angry dog. *i-ana (i-ena-ta)* To get, be thin in any of above senses.) To be thin in above senses. *i-ania* i. To be thin in any of above senses. *i-ata* i. To part, open, as the fingers. To open as gap(s). To have a gap or space.

*ilōin* (E.T. *islōin*) The mottled Cape pigeon (a sea bird).

*ilömöšči* s.a. The inward fat of birds. Fat, i.e. containing or having much i.-

*ilōpi-(t)* v.pref To do in, to show displeasure. To beat a child to show one's displeasure to others. To do anything in order to annoy, vex, to do mockingly. *i-taki* tr. To strike, knock with intent to mock or annoy, or dare persons who shall hear or may see the deed. *i-kūči* To go away with insolence or insulting those left. To go away or come intend-

ing to annoy, or in a great rage. *i.-tāgū* To give unwillingly or in displeasure, in an angry or rude way.

*ilōpaluš* s. A small reddish rock fish.

*ilauaxteka* tr. To lie at the back of a person. To come or go up to, be, get behind and hold, or put the arms round the person in front of him. To come, go, get behind and so embrace the person before one.

*ilga-gata* tr. To come or go close behind a person so as to be touching him, i.e. body to body. *i.-xmōni* tr. To stand or be close behind (touching) a person, either embracing or not. *i.-xmūtū* tr. To sit or be close behind a person, as when closely packed in a canoe. *i.-xkōna* tr. To sit close behind a person in a canoe. To be close behind. *i.-ta* tr. To be thoroughly saturated. To be covered with blood or sweat. Take a bath as a sick person. To dip the body when bathing. To be dripping wet either thro dripping, or rain, or with sweat. To be very wet or dripping or sweltering as with blood or water. *i.-gwia* tr. To lie close behind a person. To be close behind. *i.-mana* tr. To go about seeking for, as for any buried blubber.

*ilasana* see *i-*

*illi* i. To bathe. To go about playing in the water as bathers. To go about seeking as for eggs on islets, or elsewhere, as when hoping to find any buried blubber or fish. *i.-aina* i. To walk about in the water as bathers.

To walk about seeking for anything. *i.-kōna* i. To go about in the water as bathers. To bathe. *i.-dātū* i. To rove, to go about, to wander about. To scatter, going hither and thither. Roam. To go about in the water in all directions, as one or more canoes, as when spearing together birds. *i.-dāthaina* To go about in haste seeking, to run about seeking for. *i.-dōr-kōna* i. tr. To go about hurriedly as in different directions on the water as fishing canoes.

*ilō(š)či* see *ilōšči* s. Sprats. A sprat.

*illökör*<sup>2</sup> Half-thawed snow as seen when masses of it are in water.

*imman* s. (*i.-an* Your ditto. *hau'i.-an* My ditto.) Uncle, i.e. mother's brother. *i.-ina*, *i.-inākin* (Is) your uncle's. *hauan i.-ina* This is your uncle's.

*inčagūtata* To stick tight, to be tight so closely imprison as a straight-jacket.

*inčikū*, *ūkōla* i. To stick, as a fine bead on the point of a needle too large for it. (Too) small, tight.

*inčigata* i. To be closed up, or quite shut in, having no further openings. To be covered thickly over, leaving no spaces, densely covered or filled.

*in'aruf* The higher mussels, i.e. Those found higher on the beach which are inferior to those found farther up.

*indārūw-a* s. (*s'i.-an* Your uncle's.) Uncle, father's brother.

*hau'i.-andēin* du., *hau'i.-ōndaian* pl., *hau'i.-an* My uncle.

*inna* adv. Up there W.ward. Far over or up to the W., (high) up there as on a hillside.

*i.-lum* (see *ingölum*) adv. a. From the W.ward, from the far W. From the higher part of a mountain or hill. From above, i.e. down. *i.-skāgū* Up or over there to the W.ward. Up there as on a hill or higher land. *in'-hauakāgū* Far up there or far to the W.ward, or from the beach. *innqala* (*innalum qala* The men from the far W.) The people of the far W. *innanči isin* The lands or country in the far W.

*innāki* Mussels or anything found on beaches. Such as are from the higher part of the beach.

*isūt-ū* s. A cloud of dust, steam, vapor or cloud, specially haze. a. Hazy, like unto clouds of dust or haze. Dull, not clear as a telescope. *i.-ūmōni*, *kag-i.-ū-* To rise in clouds as dust or vapor. *i.-unata* i. To get filled with haze, dust, cloud, vapor.

*isetta* tr. To treat with respect, not to molest or treat familiarly. To abstain from. *isisōx* see *ič-* (*isettākūrū* Abstemious, given to treat with respect).

*isiska*, *isöska* s. The lower jaw bone of whales, much prized as spear bones.

*isömapi* To threaten with personal violence. *i.-manaina* To walk about threatening violence.

*isöpi* see *a-* Stout, fat, full fleshed, corpulent.

*isākālan* s. The ribs. The side of the body. *hau-i.-* At my side.

*iskipai* adv. At the back of, behind, to the back of. On the larboard or left side of canoe, boat, or ship. On the back.

*iskaii* s. The grown male of the fur seal.

*iskiū-isa* i. To rush and dive as fur seal and porpoises do around a vessel. *i.-ōlan* Round about, behind. Round about on all sides.

*iski* s. The back of a bird, the body, hand, a house. The S. side of a tree. The port or larboard side of a canoe or vessel. *hau-i.-* My back. *Hau'i.-n* Behind me. *Hau'ānan i.-* The port side of my canoe. *hau ökāt i.-n* Behind my house, or on the port side of my house.

(i) *skilušünūwa* A little bird with a red back.

*iskāsinana* i. To grow strong and fast as a young child.

*iskul-a* s. a. A bend, crooked place. Bent, crooked, curved. *i.-ia* i. (*komūdū hauan i.-iata* What is this crooked thing here.) To be crooked. *i.-ata* i. To bend, curve, get crooked. To bend up, down round.

*iskun* s. The flesh of whales.

*isnū* (better) and compds. see *a-*

*ispēat-a* i. To veer, go round. To turn aside or round as a serpent. To curve, get crooked. To be false to one's word or promise. To change one's mind. a. Crooked, bent, curved, false. *i.-ākūrū* a. i. Apt to turn round as a vessel up

into the wind. Apt to get crooked false.

*ispi* a.s. Crooked, bent, curved, going off at an angle. An angle, bend, crook. *i-töl* a. Winding as a river in and out. Intricate. Unreliable, false. Winding, turning, twisting about in different directions, or quickly. *ispala* a.s. Curved, round, circular, winding, winding in a circle. In circles. A circle. *ispat-ux* adv. At right angles to. Broadside on. Sideways. With the broadside to the wind or sea. Across, athwart. *i-agun-ata* i. To turn round broadside to the wind or sea. To fall or be across as a vessel in a river.

*i-a-ia* To be across or athwart. To lie across as one person at the head or feet of another. To be across and at right angles to. Lie across as a log across a road. *i-agunköna* i. To be across as a vessel in a river, or athwart another vessel. To lie or be broadside on to the wind or sea.

*issa* s. (*i-tissa* The eye of fruits, berries, etc.) The male loggerhead duck. i. To seed, bear fruit, bear fungus, or bear. To be in fruit. Have seed or fruit. *issēiūāci* a.adv. Not plentifully fruiting, not fruitful. Scanty as regards fruit. *i-issa* To bear fruit, fungus, berries, seed scantily. *issa-patūš-kū* i. To bear fruit, etc., plentifully.

*i-iella* i. To cease, have ceased, to bear fruit. *issā-kurū* i. Fruitful. Apt to produce fruit, etc., plentifully. *i-dātū* i. To bear fruit abundantly and everywhere. *i-gāmata* with *mōnit* pref. To bear

fruit occasionally. *i-mōni* with *mōnit* pref. To bear fruit regularly or always.

*ist(w)ia* see *uščia* A sort of crab, short fingered.

*istai-i* s.a. Freezing, hoar-frost, frost(y), frozen dew. Frost as seen on windows. *i-nata* i. To be frosty, to freeze, be freezing. *i-nur<sup>i</sup>-mōni* (*i-n-gāmata* with *mōnit* pref. To freeze often.) To freeze seldom. *i-n-yella* (*i-n-y-šinaka wāta* During the frost which happened a long time ago.) To cease to freeze. With *yeka* suff. To freeze a little (while only).

*istek-a* (uninflected) *haian wē kūtūmōlāgūa i-* I say we may as well go over there W.ward and light a fire on the open land in order to cook there part of the shellfish one has gathered, or to warm oneself after exposure on the open beach whilst collecting mussels. *i-ōs* s.a. A clear fire. A fire of charcoal. Glowing embers. Glowing with clear heat. *i-āsin-ata*, *i-ā-deka* i. To burn down a clear fire.

(*hw*)*istöl*, *kwistöl* see *astel* A bower of green bows.

*istōmul-a* a. Deep as the sea. Far down. *i-ana*, *i-enata* To be deep, to get deep, to deepen.

*istōnasa* a.s. Containing or having many holes, full of holes or punctures. Gauze or sieve like spaces. Holes, punctures.

*istauwāl-ux* a. Successful in hunting. *i-āgunata* To get or grow so. *i-uxūšauāci-nata* To grow less successful, to cease to be successful in hunting. *i-u-* a. No longer

successful in hunting, as a hunter whose skill has failed him. *istauwōl'ūšta* Curly hair. *i-ana*, *i-len-ata* To get curly.

*iswēa-pōna* (a- w.s.) To be contrary, obstinate, cross. *i-f* (*iswaiaf* see *aswēaf*) Contrary, cross, obstinate.

*iswōgata* i. To burn as leather. To draw up together, shrink, curl, contract as burning leather. *iswāgū* i. To burn as leather. Contract, draw up like a scorched skin. a. Drawn up, contracted, curled, drawn together, puckered, burnt. *iswālī* s.a. Iron pyrites. Firestone, red hot. *i-bōgūta* a. Habitually cold. Having no heat, as very aged people. Yielding to cold. Not resisting it, soon overcome by cold.

## Ö

*öči* Strange, foreign, belonging to, or of another place. *ö-pai sa tāgūa* Give it to the stranger.

*ōngaiqa* s. A very rough wrestling game, the object being to toss and pitch each other violently.

*ōnga* tr. To dip up water with a bailer, as when filling a bucket at a small hole. To need drink. To dip up sprats or other fish with *iauwōnuš*. To thirst, want to drink. *ö-ngana* tr. To dip up water and cast it away, as when emptying a pool. *ö-teka* To hold or have a little water in, as a boat, a hole, or hollow. *ōngataiy-gū*, *ö-igata* tr. To dip up and fill, as a bucket. *ōngatekwā* To have, hold, be in. *bāv čil ö-* kun

*tellāšun* There is no more oil left in the shell. *ōnga-tōpi* tr. To take water on board in a dipper or bucket. *ö-ta* tr. To dip up. To take a dip of water. To take, fetch, etc. a cup of water. *ö-ina* (*ö-t haina*) To dip up water and carry it as in a pail or dipper. *ōngö-la* tr. To dip and drink as from a cup. *ö-pi* tr.pl. To take etc. water on board in more than two vessels. *ö-wōn* s. The shell of *alōn*, used as drinking vessels. *ōngga-nigū* tr. To dip up water and dash it at a person or thing. *ö-rāgū* tr. To take, bring, etc. water ashore in a dipper or cup. *ōngā-gū* tr. To dip up water for oneself. *ö-kōna* To hold or have water in, as a pool. To be water on board in a vessel, e.g. a bucket. *wē tūla ōngagāšununda sima wānaran* Is there any water in the well?

*ōngū* s. The cuplike hollow into which round headed bones fit and work. *ö-gata* tr. To take, carry away as a wounded seal does the spear shaft connected to it. *ö-ghaina* tr. To be carried about in above sense, either on land or water. *ö-gū* tr. To drag along, tug about, take away, as a wounded seal does the spear and shaft, hanging to it thro the water.

*ōš* s. Any hollow or marrow bones, seed of animals. Necklaces made of small wing bones of shags.

*ōšaiū* Enough! That'll do! That's enough! Be quiet! Cease! Be still! *ö-nda* (*annu ö-* That is enough. That will do.) Is that enough? Will that do?

*ōšēata* tr. To turn an animal as a driver. To drive and catch. To drive away. To turn round. To drive home. To intercept. *ōšēya* To lie or be in the way. To drive. To be waiting, to intercept. *ōšēučaia* tr. To drive up as a man a cow up a hill.

*ōšai-agata* imp. That'll do. Desist. Don't. Cease. *ō-ōm ai hipa wālūdē hōx yīškan* Ah! I say! didn't we eat a lot of eggs on the island. *ō-ōmma* imp. Come now that'll do! I say now leave off! Come, desist! Yes, desist! *ō-indeīua* Why do you say *ō-!* you should not say it. How strange it is you say *ō-!* *ō-muš* He, she says that'll do, That's enough. He says leave off, desist. *ō-mōš-undē sa mūtauwōnatqa muš* He says, said you are to leave off, i.e. it is, was enough.

*ōšēir-gāmata* tr. To drive or turn one animal instead of another. *ō-čella* tr. To leave off driving. To drive and leave. To drive for a while.

*ōšēōngūta* tr. To cut a hole or slit in as in the border of a skin when drying it, or as tailors do button holes. To cut a hole in, as in a piece of meat to carry it by.

*ōšēit'amisiū* tr.pl. To drive a few. To drive three or four animals. *ōšēyaina* tr. To walk, be walking about in order to turn, drive, or intercept an animal.

*ōšiū-āna* better than *ōšiwāna* w.s.

*ō-aragū* tr. To drive ashore, i.e. to the shore, out of the water.

*ō-ōnari* tr. (*ō-asella* To put things in the way.) To drive into the water. *ō-arūgata* tr. To scatter when driving. To drive badly so as to scatter the animals driven. *ō-čaia* tr. To drive up, as up a hill. *ō-tuū* tr.pl. To drive, as a shepherd a flock of sheep.

*ōša* a. Sappy, green, wet, unseasoned as wood fresh cut or in a green state. Raw, uncooked. *ō-* tr. (*ō-kōdar*<sup>2</sup> See how he runs! See there he runs!) See how! How strangely! How strange it is! *ō-*, *ō-kōkōmōranur*<sup>2</sup> See how strangely! How very strangely it has risen up, on its edge. *ō-tega* tr. To paddle in the way of another. To be in the way in same sense.

*ōšamaia* tr.s. Bands of white, to draw bands of white across other bands.

*ōšawēa* better *ōšō-* tr. To sew an overlap. To overlap and sew, as the natives do the side of their bark cups, and the cuts made in the bottoms of canoes to give them shape.

*ōši* tr. To turn, divert, drive, to be in the way, to intercept, prevent, wait, be ready to meet. *ō-ella* To drive and leave. To leave and drive. *ō-ālū* i. To be in the way as a number of vessels in the way of another vessel. *ō-kōna* tr.i. To be in the way on the water, as one vessel in the way of another. *ō-kūci* tr. To go in a canoe or boat to meet or intercept a person. *ō-gāmata* tr. To drive in place of another person. To keep out or away by

being in the way. *ō-dātū* tr. To drive one and then another in succession. *ō-mōči* (*ō-mina* To drive down. *ō-manātsikōri* To drive out.) To drive in. *ō-mōni* tr. To be in the way, hinder, to meet. To stand in the way so as to meet or intercept. *ō-mūtū* tr. To be in the way. To sit in the way so as to hinder, intercept, meet. *ō-mōgātū* tr.pl. To be, sit in the way. To hinder, meet, drive. *ō-palana* tr.pl. To stand, be in the way. To hinder, prevent. To meet, intercept. *ō-maniaina* tr. To drive about. To go about driving. *ō-pi* tr. To be in a person's way, so as to prevent him sitting by the fire. *ō-pūkū* tr. To be in the way so that a person in passing a fire gets burnt by it, being forced to pass near it. *ō-teka* To waylay. To put in the way of, or across a person's path. To put anything in the way. *ō-tōlli* tr. To hunt animals by intercepting and chasing. *ō-wāna* tr. To drive past. To drive too far.

*ōšōš* I am so glad! That's capital! Well done! *ō-a* a. Wet. *ō-a mqla* A very wet day. *ō-ai* That's it! That's right! That serves him right! Well done! Certainly not! *ō-ōnata* To be thoroughly wet, or soaked, or sloppy, also of persons, to be very good for nothing.

*ōšōgai-a* tr.i. To fall light, calm down, cease, as a wind. To cut off or through. Cut out a piece. To cut, finish cut. To cut one. *ō-āgū* tr.r. To cut off, through, or cut out a piece for oneself or belonging to oneself. *ōšōganqana* tr. To cut to waste. To cut and

cast away. To cut without care. *ōšōx-dātū* tr. To cut one after another. To cut here and there. To cut quickly. *ō-gāmata* tr. To cut one instead of another. To cut in another person's stead. To cut something as by mistake, as a tablecloth when cutting something on it. *ō-lōbata* tr.pl. To cut several. To cut off, through, or out several pieces. *ō-mōn-ata* tr.pl. To cut and gather in the hands or arms, as reapers. *ō-m-i* tr. To cut standing. To cut often or generally, or continually. *ō-mūtū* tr. To cut sitting, as grass, hair, rags, etc. To cut, be cutting always. *ō-tōlli* tr. To cut about in many places so as to spoil or damage. *ō-maniaina* tr. To walk about cutting grass here and there. *ō-yīpū* tr. To cut slits in the border of bark for canoes, in order to give it proper shape. *ō-yell-a* tr. To cut and then leave what is cut. To cut more, again. To cut for a little time. *ō-y-āki* s. Anything which has been cut and left, as grass. *ō-yāgū* tr. To cut for, i.e. on behalf of another person, either what is already his, or something to be given him.

*ōšōli-gōn-a* tr. To put off, delay doing anything thro uneasiness, at the presence of others. To wait, delay doing anything one would rather not do, hoping some one else will offer to do it. *ō-x*, *ō-g-a* s. A sty on the eye. *ō-gūn-ata* tr. To keep secret from others less they should want what one has if they should see it.

*ōšōnna* a. Uncooked, raw, partially uncooked, to be uncooked.

*ōšōpi* a. Cold, senseless thro

cold. Cold to the touch. Wet and cold, not readily burning as fuel.

*ōšāg-a* see better *a-* with compds.

*ō-ū* tr. To cut as grass, hair. To reap, mow. To cut the teeth of spearheads. *s.* A cut, the tooth of a spear. The place cut. *ō-um-ōni* To nearly, almost cut. *ō-wīla-ta* tr. To lame with a cut. To hamstring.

*ō-* Now then I say! I say! let, now then! Let, come, I say, let. *ō-ōgata* Come let us at once! Come along, I say! Come that'll do! I say! we have been here long enough! Come, I say! it is high time. Come without further delay.

*ōšām-aif s.* Woody excrescences out of which the funguses yearly grow. *ō-ōruf*, *ō-a-* *s.* Large or small ditto. *ō-šāpi s.* Those larger ditto.

*ōšū-pata* tr. To split off a piece, as of a spear when hitting it with another spear. *ō-gata a.i.* Beautiful, pleasant to look upon. To be very beautiful. *ō-pū* tr. To split off superfluous wood, as when roughly shaping shafts or paddles, as the natives do with wedge and hammer. To chop off pieces as with chisel and mallet. To mortise, to use a chisel. *ō-wīma*, *ō-wīkaia* obj.c. of *ō-wōrin* w.s. *ō-wīna*, *ō-w-ākin* poss.c. of *ō-wōrin* w.s. *ō-wa* (*ō-wāki* The younger or youngest brother.) Younger brother. *ō-wōrin s.* Your younger brother. *hau'ō-wan* My younger brother. *ō-yim s.* A small dark brown pear-shaped fungus which grow in clusters or twigs, and bows, out of an excres-

cence which forms on the wood like a band. Odure of man (polite term).

*ōšu-iū s.* tr. Hole cut in the edges of a skin through which the line is threaded when lashing it to a frame to dry it and stretch it. To cut these holes. *ō-nna s.a.* Forest, wood, jungle, thicket. Covered with forest. *ō-n'ūsi* Forest land, a land covered with forest. *ō-nnatauwōla s.* A snipe like forest bird, little, larger than the grass snipe.

*ōškīp-a s.* (*ō-a siūan* That is the younger of two sisters.) Younger sister. *ō-ōrin* (*ō-āki* The youngest of two or more sisters.) Your younger sister. *ō-ikaia*, *ō-ima* (*ō-āwāpan siūan* That is the very youngest of the sisters.) obj.c. of *ō-ōrin*. *ō-an*, *hau'* (*kīt-ō-an* His, her younger sister.) My younger sister. *ō-ārum* S.T. Female fur seal pups.

*ōščif* see better *u-* Chips.

*ōščinix s.* A round sweet Autumn fungus which grows on *kōtō-ran*.

*ōščaiyōan*, *ōf-* A W. C.

*ōškōn s.* Tail, of animals. Pref. to impt. Take care how! Mind how! Be careful, properly. Well that's too bad! That'll do, i.e. don't do any more. See *ōšaii* Be still. Take care! Be careful! *ōškōn sa kōnainunna* Take care to act or sit properly when aboard. *ō-agauugū s.* A small gray bird which is ever flipping its tail.

*ōškōta s.* The matter which forms in the eyes, as in the morning and specially when at all in-

flamed. The brain(s), the skull, head.

*ōškāgū v.* To climb a tree. To clamber.

*ōškulata a.i.* Drafty. Exposed to the wind. Windy. To be open to the wind.

*ōšpōtōx s.* A shushchi tree. The trunk of a large shushchi or *hanis*, see *pōtōx*, *šōpaia*. A large tree.

*ōštawwa i.* Hard excrement such as causes pain in voidance. Also *ō-uīna*.

*ōšwōlāmaia* tr.pl. To wound, lacerate. To cut (in)to pieces. To hack, chop.

*ōšyella* To fall occasionally, not continuously as snow in spring. Early spring when falls of snow are frequent, tho not so constant as in winter. Spring falls of snow which do not lie long on the ground.

*ōkēata* (fr. *aki* w.s.) Protected from wind, sheltered by high land at the back.

*ōkēir-kōna* To be close to, alongside of. To go, pull, paddle alongside of. *ō-ina* To go along in canoe close in shore, i.e. under the shelter of the land.

*ōkaia-kaiiūa* Oh dear me! Well, what a pity! Well, I'm so sorry!

*ō-si a.* (*ō-sina* To depart in a body, or for a long time or great distance.) Long absent, far away. *ō-si-mōni* To be away at a great distance, or for a long time.

*ō-anqana* tr. To knock about, knock down without hesitation. To kill (pl).

*ōka s.a.i.* (A)sleep, sleepy. To be sleepy, to sleep, be asleep. *ō-deka* To fall asleep, to get sleepy, to get heavy with sleep, to get unconscious with sleep. *ō-kōdux* He has fallen asleep. *ō-hadekudē* I fell asleep. *ō-* better *aka* A lake, pond, pool. *ō-čišaiiūa i.* (a. Wanting to sleep.) To want to sleep. To be angry because of being disturbed in one's sleep. *ō-dātū* To rise up from sleep in a fright. To get up quickly from sleep and escape. To sleep very disturbedly and to wake up suddenly in a nervous tremor. *ō-miātū* (see *ōk'-akālū*) To yawn with sleepiness. *ō-dūf a.* Weak thro sleep.

*ō-t'gala* All the wigwams. Relatives, kindred, friends. *ō-gūmūgū i.* To live solitarily, i.e. apart from other families or persons. *ō-g-niaina i.* To travel about as a family solitarily, not with other families. *ō-g-nia i.* To live alone as one family by itself, or a single person. *ō-ndaul-um* From the house or home. A relative. *hau'ō-n-kīpa*.

*ō-ta* (fr. *ākū* w.s.) tr. To rake out or reach out a shellfish from the fire. *ō-wōnari i.pl.* To drop down into the water as a flock of birds from the highland near.

*ōka* better than *aka* w.s. A land slip, debris of a land fall. The track of ditto.

*ōkōš-a* (*hau'ō-an* Whilst I was sleeping.) (A)sleep, sleepy, soundly sleeping. *ō-ēata* tr. To chop off, cut off with a blow. To cleave, chop off a piece. Defend, interfere in a fight. To protect a

person from injury. To interpose. *ö-ēitāmisiū* To chop off several pieces. *ö-ēangana* To chop in many places and spoil, as in displeasure of folly. *ö-i* tr. To chop, cut with a blow, cleave, wound. *ö-dātū* To chop one thing after another, or here and there.

(*ö*)*kōšan*; *haua k.-*, *hau'ök-* My friend, but not near or special.

*ökös-igāmata* tr. To chop but not hit fairly so that something else is partially cut. *ö-an*; *hau'ö-an*. *sin ö-an* During, whilst I was, you were asleep. *ö-önata* To fall soundly asleep. To be sleeping soundly. *ö-iella* tr.s. A piece of wood left unchopped. To chop and leave. *ök-akālū* i. To sleep, have sleep, be sleeping.

*ökor<sup>2</sup>* s. Wigwam, house, any dwelling. Tribe, clan, household, family, kindred. *ö-tēnak-a* tr. To seek or search after in canoe by pulling about in quest of, as for a seal. *ö-t-haina* To go about, paddle about seeking. *ö-kūtā-mātū* i. sub. with prep. To paddle out away from the shore. To the S. of the wigwam. On the S. side of ditto. S.ward of ditto. *ö-manā-tsikōri*, *ö-m-gulū* To pull out in canoe, as out of a stream or creek. *ö-mōci* i. To paddle or pull into, up into, as up a stream, into a creek, harbor, inlet, etc. *ö-tek-a* i. To paddle ashore, to pull-shore, to pull shoreward. Paddle hard so as to drive upon shore. *ö-t-i* To find, to paddle about and find. *ö-tōlli* tr. To paddle, pull, row in pursuit of. To (thus) chase. *ö-wōnigata* To reach by paddling. To paddle to and so arrive at. *ö-wōragū* To paddle,

row, pull ashore, shoreward. *ö-wāna* To pull, paddle, etc., past. To pass go beyond. *ö-gāmata* with *taiamögöd* pref. To paddle in place of another person. *ö-kōna* To be paddling, rowing in a canoe sitting. *ö-yella* with *yeka* suff. To paddle a little way further, a short time longer.

*ökön*, -n (fr. *ökāna*) see *akön*, -n. See *akōpi*, etc. cor. *ökön-kōna* i. To sleep in canoe afloat. To be so sleeping.

*ökar<sup>2</sup>šūka* A large wheatlike grass chiefly growing around wigwams.

*ököl-a* s. A light fall of snow, as after the snow season has past. *ö-ata* (see *mōtakōlata*) To sleep soundly. To fall asleep soundly. *ö-apōna* Drowsy, given to sleep. To be drowsy. *ö-ūāsa-* tr. To damp or cover up closely a fire so as to make it burn slowly. *ö-ūpōna* To kill as by putting things down upon. *ö-ūpunata* i. To cover up, over as heavy falls of snow do wigwams. To be thus heavily covered up, or over. To thus have a load of snow on. *ö-la* tr. To cover over or up anything, either to conceal or compress it with stones or other things. To chop bone down, as the natives do with *uf-kör<sup>2</sup>*. To paddle lightly, i.e., not dipping deeply but just skimming the top. *ö-lōmma* To break by carelessly putting any weight upon. *ö-li* s. Small wigwam built beside the general one, in which children for greater licence resort. *ö-lateka* tr.s. du. To cover over with a stone. To put a stone over on anything. *ö-latega* To paddle

just skimming the surface. *ököll-ga-nōri* To cover over with stones in order to hide or compress under water. *ö-sella* tr.pl. To cover over with stones. To put things down and weight them down with stones. *ököllā-gūleni* tr.i. To cause anything to sink by weighting it down. To weight down anything and put it in water or so that the tide may rise over it. To be under water with a stone or other weight on it to keep it from moving.

*ökön-a* s. The double-toothed *auaia* of the Werns. Flints, arrow heads, spearflints. *ö-ata* (fr. *ōka*) To have water in, as a well, hole, pool. To be in as water in a hollow. To get or be shut in as sprats in a pool by the ebbing tide. To get, receive water, as pits, hollows, etc. do after or during rains. To become pools. (*ū-*) *ö-ata* (fr. *ökāna*) To take by force. To force. To compel, order imperiously. *ö-ama* To induce by force, or urgency a person to give one something to eat that he would rather eat himself. *ö-tūmma* To force things from a person by urgency or by order. *ö-āia* He, she is at home. He, she, it is, was in the house. They are, were in the house. *ö-deka* To fall against so as to be upheld as a tree by other trees. *wōl'ö-d-ūinisina* All of you lay yourselves down to sleep.

*ökōta* To slip, as a landslip.

*ökā-kurū* Fond of sleep, drowsy, ready to sleep. *ö-lia* i. *ökö-ö-liaina* i. To sleep here and there in no regular place, as vagrants

do. *ö-lū* i. To (be a) sleep. To be sleeping. *ö-misiū* tr.pl. To rake out a few mussels from the fire. *ö-n* In the house, at home. House, dwelling, home. *ö-na* i. To fall as debris or a lot of trees. To fall, as a rock from a cliff. *ö-nākurū* a. Apt to fall as an overhanging rock. Given to ordering. *ö-pun* a. Drowsy, apt, given to sleep, easily overcome by sleep. *ö-sin-akunāgaia* To be awake, lying awake, or unable to sleep in the night, specially the early part. *ö-s-āmūtū* To sit awake. To sit up wakeful. To sit up awake. *ö-s-anāia* i. To be lying awake. To be lying unable to sleep. *ö-s-enata* i. To get sleepless. To get unable to sleep. Not to yield to sleep. *ö-s-a* a. Sleepless, wakeful, not easily overcome of sleep. Not yielding to sleep. *ö-s-amgala* i. To be awake at daybreak. To be wakeful in the morning. *ö-s-ana* i. To be sleepless. Not to be sleepy or asleep. Not to yield to sleep. *ö-tūpai* To, towards the house. Homeward. For the house, i.e. to be used in repairing or erecting a house.

*ökkā* Oh dear me! Ah! Oh! Exclamation of great suffering. *ö-na* tr. To force, compel, order, command, order about. *ökkōnana* tr. To force to give food. To persist in asking for food as a hungry child from his father. To get food by force from a person.

*ökwōra* S.T. Small *aikuš* w.s.

*öf* s. The turf in canoes used as the hearth on which fire is lit. *öfkaiyōan* A W.C. especially as in a wood. *öfyella* tr.s. To pull



up and leave, as grass, or thinnings or weeds. Grass, etc. so pulled up and left.

*ögēata* i. To fall light as a strong wind when about to change.

*ögötata* tr. To reach, overtake, come to, catch up with as a canoe to any object on the water.

*ögātū, a-* i. To paddle, row, pull strong in canoe.

*öhwa, öfwa, S.T. yekwa* Ash(es).

*öx-dātū* tr. To rake out (as mussels) from the fire, lot after lot. *öxlöbata* tr. To rake out a number of shellfish or other things, as with a stick, from the embers. *öxmöni, öxmütū* To *ākū* standing, sitting regularly or often. *öxgāmata* tr. To *ākū* by mistake the wrong things. With *mönit* pref. To *ākū* sometimes or occasionally, i.e. not often. *öxyella* tr. To rake out as from the hearth and leave. Anything so left. With *yeka* suff. To *ākū* a few more, or for a little time.

*öl'atama* tr. To drink as food not as a drink, as one does soup, broth. To drink but not in a draft, as water. To sip.

*öla'amala-šūmauina* s. Person(s) who join avengers who being distant connections only are not dreaded.

*öla* To drink. To imbibe, as blotting paper ink, as dry sand a stream. *ö-ta* i. To leak out or away, as water from a bucket.

*öloköš*, better *ull-šön* Large *šön* which is split thro in two, thus forming a bag.

*ölā-köškū* Having a bitter smoky taste like fish long hung in the smoke. *ö-gū* To drink what belongs to oneself. To drink one's own.

*ölāt-aka* a. Bereaved of husband or wife. Absent, or living away from wife or husband. *ö-akāki* Widower. Birds who are solitary, whose mates are sitting hatching the young. *ö-akūwa (ö-akākīpa* Widow.) Widower. *ö-uxmütū* v. To live apart from, or bereaved of, a wife or husband.

*ölga-la* s. Avengers of the fourth or fifth degree, i.e. those least hot in the matter. *ö-pāturū* s. Sores, breaking out.

*ölūw-a* a. Having or feeling such pity and anger as relatives do for each other even when they suffer justly for their faults or are unjustly hurt or illtreated. *ö-a haia sisettga* You leave me unmolested as I am one who has cause to be offended. *ö-āna* To feel angry and aggrieved at the sufferings or treatment of one's friends or relatives whether justly deserved or not and take their part. To show this feeling by taking up the cause of one's friend. *ö-ākūrū* a. Ready, apt to anger on behalf of one's friends, justly or not so. *ö-önata* To get into a rage on behalf of one's friend.

*ölūpai* To be drunken, for drinking. In order to drink, to drink.

*ölla* s. Sore(s), breakings out, a wound. *öllāna, öllen-ata* To ulcerate, become a sore, to form matter. *ö-ur<sup>2</sup>dātū* To form or

break out in sores all over the body.

*öllöp-a* tr. To spread or stretch a skin in order to dry it nicely. To spread a sail. To sail. *ö-āgū* tr.r. (*ö-ārūgata* Awkward in stretching a skin.) To stretch a skin on a frame for oneself. *ö-ūpatagōna* To spread a sail. To stretch out a skin on a frame. *ölluf-dārana* To stretch many skins. *ö-dātū* To stretch many skins one after another. *ö-yāgū* To stretch a skin for another person. *ö-gaia* To stretch a skin by nailing up on a frame. *öllup'örāpū* To sail up a creek, stream, harbor, inlet, etc.

*öllum* adv. *hauan-daulum* From this place. Hence.

*ömba* s. tr. A rod with several prongs tied on its end to serve as a spear for fish. These prongs are bits of pointed wood. To make *ömba*, i.e. to tie on the prongs. *ö-iāgū* tr. (*öm', ömma* Eh! isn't it?) To make *ömba* for another person. *ö-ina* see *ö-lin-a* tr. To take up loose things in the hand, as beans, sago, or dust. To bring, fetch, as above. v. pl. To pick up. To gather, collect. To take a handful. To seize, lay hold of, grab. *ö-l-ata* To take a handful. To seize, take, grasp a number of things in the hand. *ö-l-āmisū* tr. pl. To take, fetch, bring several handfuls. *ö-l-'anq-ana, ö-in'a-* To throw away in handfuls as peas out of a bag. *ö-litaiyigū* To fill by handfuls. *ö-lin-deka* s. *ö-li-wösella* pl. tr. To put down things out of the hands. *ö-lin-ia, ö-li-mütū, ö-li-möni* tr. To have or hold things in the

hand. *ö-ta* tr. To take or catch with *ö-*. To catch as the *ö-* does a fish. To take, fetch, pick up, bring as with tongs, or the *ö-*. *ö-tōmba* s. Little bits of pointed wood used in making *ö-*.

*ömb-elim* s. The upper part of the arm, specially the bone from the elbow to the shoulder.

*ö-ōma* tr. To eat anything soft, as fat, lard, butter, oil.

*ö-āgū* tr. r. To make *ömba* for oneself.

*ömbga (ö-kīpa; hau'ö-k-* My next younger sister.) Younger brother.

*ö-ina* v. To be carrying on the back as mothers do their babies. *ö-a* To fetch, carry, bring, take, put, on the back as mothers do their babies. *ö-kūci* tr. To carry on board on the back as a person would be who was helpless. *ö-tōpi* tr. To carry a helpless person on his back into a canoe. *ö-r<sup>2</sup>cāgū* tr. To carry a child on the back for another person. *ö-rāgū* tr. To bring, take, carry ashore, as a child on the back.

*ö-tūmīna* tr. pl. To bring, take, carry, fetch on the back as young children by their mothers. *ö-ma-nātsikōri, ö-nōri* To carry on the back out, into the sea. *ö-mīna, ö-möci, ömbōūcaia* To carry on the back down, in, up.

*ömgāia (āmū, gaia)* To hoist up and lash an anchor over the prow of a ship.

*ömmai* Sha'n't I now! Come now you may as well! I may as well. *ö-(öha)* There (now)! Don't



you see that! Just so, even as I said!

*ömyella* fr. *āmū*, *ömgāmata*, *ömmöni*, *ömyāgū*, *öm tūmīna*, *ömdeka* fr. *āmū*, *ama*.

*öniarum* tr. Young short close growth of annual plants carpeting the ground.

*önimāgū* tr. To feel such pity as relatives do towards each other when hurt.

*önča* The side (pieces) of canoes, of a boat.

*önčisiū* tr. (see *öndisiū*) To unrip. To rub thro as the seams of canoes. To scrage, wear.

*önda-iāgū* tr. (see *ö-*) To *ö-* mussels for another person. *ö-* tr. To gather mussels on the shore not in clusters, but singly. To pick mussels. *ö-* (see Gram.) imp. uninflected. Am? is? are? were? did? have? shall? will? I wonder! What next! Well, well, Well that is strange! *öndis-iū* tr. To pick mussels from bunches. To pick mussels one by one. *ö-öpi* tr. To pick or gather mussels one by one and put or toss them into canoe. *ö-gūmā-kōna* To be aboard the canoe picking off singly mussels from the clusters and cooking and eating them at same time. *ö-g-ina* To be going about along the shore in canoe picking mussels singly here and there and eating them. *ö-k-öndöš* s. tr. To be on board picking off mussels from the clusters one by one. A part of a whale which is very coarse grained, the flap, the *māma*. a. Coarse grained.

*öndōnali*, *-raļi* s. The larger bone of the forearm or wing.

*öndöp-a* s. *ö-āsina* a. Having much flesh tho not fat.) Flesh, meat.

*öndā-gū* tr. r. To *önda* for oneself. *ö-taiyigū* tr. pl. To pick mussels one by one, and put them into a basket, bag, or other vessel.

*önnak-a* a. Bad, not in its natural state, especially when so rendered useless or unsightly. Wrong, irregular, clumsy, awkward, ugly. Unable to do a thing, unable to do well. suff. Not, never, never not. Malformed. *ö-āki* The malformed one. The sickly, ugly one. Unfitted for use. The wrong one. *ö-āna* To get sick or ill. To grow, or get, or be ugly, malformed, disfigured, etc. *ö-ūpai* (*ö-ū-āki* A left handed person.) On the left. (On) the port side. Left handed. The left. *ö-ū-wa* (*ö-ū-yōš* The left hand.) A left handed man. *önnagōnata* To get sick, ugly. To get out of order, unfit for use. To do amiss, wrong. *önnöči* a. Stupid, awkward, clumsy, bungling, unable to do well. Darkish, not light. Too dark.

*öpaiači* s. The whale killer, a species of sword fish.

*öpöl-ana* tr. To cut off a slice or piece as from sausage. To give a piece or slice. *ö-enat-a* tr. To cut off a piece or slice. To give a piece or slice as from a cucumber. To cut off a bit or piece from the end in order to shorten as one would a spear shaft found to be too long. To get covered with scales. *ö-e-haia* swid Cut me off a piece or slice of swede. *ö-a* s. Scales of fishes, etc. Flakes

of skin, scruff. The skin peelings, rinds, etc. a. Scaley. Covered with scales. Scruffy. Sleet. *ö-ūadātū* Sleet.

*öpuš* Wise, experienced, aware, mindful, steady, old. s. The sea egg or urchin. A plant, or rather the prickly round head of seed it produces. *öpāš-āna* (*ö-ūnata* To learn, be apprised, taught. To be wary.) To be ware. To know, be on the alert.

*öpās-iūwa*, better *ö-ōwa* s. Black feathery caterpillars.

*öpauu-š* s. (Strong) W. wind. W. erly weather.

*ö-ša* s. better *a-* w. s. The gums. Such skin as covers the bones with the fat or blubber on it so cooked and eaten, as we do young pigs. *ö-rum* s. The skin of such animals as pigs and seals which have a layer or sheet of fat contiguous to the skin.

*öra* i. To cry, weep, cry with noise. To lament. To wail. a. Sappy, green, wet, unseasoned, having the sap in as fresh wood. *ö-iella* a. i. Not given to crying, or tears. To cease to be given to crying. *ö-gēata* tr. To bring, take, fetch by tying on the back as one does a load of meat one has to carry a long way. *ö-tāki* One given to crying. One who cries for very little. *örōrala* Not given to crying. Not readily made to cry.

*öröfgāmata* To come or go up a harbor or river occasionally.

*örāki* tr. To carry lashed on the back. To carry as hunters do the

bigger game. *ö-haina* To walk with a load on one's back.

*örā-kurū* Given to crying, prone, ready to cry. Fond of crying. *ö-möni* To nearly, almost cry.

*ö-pū* i. To go, come up a creek, inlet, river, bay, harbor, as a vessel. *ö-kū*, better *hō-* pl. To stray, to lose, get lost, get scattered, be lost. To escape, scatter.

*örqanux* Red rot, wet *wānux* w. s. Red, rotten wood.

*örreata* (*örri* To launch a new canoe.) tr. To take down a canoe (new and all ready for use) which has been launched before, but taken up and put under cover, and thus put aside for future use as a reserve canoe.

*örauinqanda* part. Being in great trouble from any great cause for sorrow, as loss of things, etc. *ö-hai* I am sorely disturbed. I am in sad trouble.

*ösapatuškū* Forward in fruiting or leaving. Early in fruit. Plentifully productive.

*ösekös* s. Sunlight. Rays of the sun. The sun.

*ösik-āgū* To call out to from a distance for news. To inquire from a distance. To hail, halloo to. To ask for any gift at a vessel's side, or from a canoe. s. tr. A special friend with lines of *imi* up and down. To form this friendship with a person. *ö-öxkōna* tr. To be alongside in a canoe in order to ask for any favors or gifts. *ösikāt-öra* i. To cry, weep silently, quietly, slyly. *ö-ata* tr. To take without being seen, or without saying anything, i. e. slyly.

*ösikā-kātaka* i. To go (to), go away secretly. *ö-kūci* i. To go by boat, canoe, cart, etc. secretly. *ö-tāgū* tr. To give secretly. *ö-wunna* tr. To quarrel, speak angrily. *ösikū* tr. To keep secret, not to tell of. To be as tho ignorant. To affirm ignorance of a matter. To say no. To deny knowledge of. *ösigata* tr. To cheat, hush up a matter. To keep silent about anything. s. Porpoise spec. *ösix-tūmina* tr. pl. *ö-taiyigū* To take slyly, secretly. To fill, put in slyly, secretly.

*ösgāmata* To wash and leave on the shore, as the waves any floating thing on the beach.

*ösöf* s. A globular yellow fungus. It is the chief winter fungus and grows only on the *pötöx*.

*ösčif* Chips. *ö-bāka* see *usčif*, *u-b*. Sound, dry, dead wood.

*ösmīna* tr. To fetch, bring water down in a bucket.

*ösmanātsikör-i* To go out, as the water from a creek or river at ebb tide. *ö-īya* v. To flow, keep on flowing out as water from a river.

*ösmöci* i. To subside, fall, sink as water in a basin, dirt in quiet water, etc. *ösmütū* i. To be aground. To be settled down on the bottom as a stranded vessel or as one at anchor in shallow water. To melt down as shugar, salt, or snow in the water. To go down as water in a leaky well.

*öspāgön-deka* To be left of the water and so be dry, as the shore at low spring tides. *ö-ata* To dry

up as the soil after a flood, heavy rains, or snow.

*össi* see *a*.

*östek-a* v. To leave as the ebb tide does the beach or any objects on the beach which at high water were afloat. To carry ashore as the current does a vessel or log. To be aground. To touch, be touching the bottom as a vessel on a shoal. To be washed ashore. To settle as dregs. To strike sparks with *iswoli*, or flint and steel. *ö-wia* i. To be lying aground, as a boat or other object left by the tide.

*östuxgāmata* To wash inboard as a great wave a floating man into a vessel and leave him there.

*öswē-if*, *-af* Unmindful of others in sharing any prize with other parties, as for instance seals, porpoises, whales, etc. *ö-if* (*ö-a-pōna*, *ö-a-punata* To be and become displeased, angry, cross.) Cross, angry, displeased.

*öswō-x*; *ö-g-ānan*, better *ö-k-ā*, *löpötöx-ā*. Canoes of marauders from the far W.

*öswāna* v. To take past, as the current does, any floating object thro a pass. *öswonan* s. A canoe from the far W. in which assassins go seeking to kill persons.

*öwaigönnükön*, better than *auw*. Ah! but he will! he can! he is! Ah! we shall see!

*öwaimīna* The kelp gander.

*öhōa*, *öhwa*, *öxwa* Ashes.

*öwagātuf* Nightmare. A vision, any dreadful dream. Apparition.

*öwönamōga* s. That substance in a whale which is between the *aiāsi* and *iskun*.

## ā

*āšēama* tr. To hem in and keep up together in order to attack and devour as penguins and other birds do shoals of sprats.

*āši* a. Soft as sopped bread. Soft as butter when warm, as half melted snow. Soft as rotten stone or wood. Soft as cloth when worn thin. Soppy, soft, mashed, rotten. Melted, (half) fluid. Old, worn out, having no strength, firmness or hardness. A great company of sprats or other fish accompanied by hosts of birds feeding on them. A swarm.

*āšina* To get together in dense masses as sprats and other *aiakāsi* and birds living on them.

*āčikū* tr. To cut, snip. To make a small cut. To wound with small gashes.

*āšina(ta)* i. To be or get soft, flabby, flaccid, soppy, wet, rotten, etc.

*āki* s. He, she, it, something, someone, indefinitely used, as when we cannot recall to mind the name of the thing or person, as when we say Mr. . . , what's his name? *āki(n)* when suff. to a. (The) one. That which is, he who is. *luš-āki* sg., *l-ā-pai* du., *l-ā-ndaian* pl. The red one, the two red ones, the red ones. *āki* suff. to subst. With, by means of. *ānan-ā*. With, in, by the canoe. *kiū-ā*. With a, the stick. *kūpōnak*

*-ā*. With snow, i.e. by means of snow. suff. to v. One, he, she, it, which is, such as is or are. *makurū-ā*. One that is loved, liked, either a person or thing. suff. to pron. in *-pai* One, such as belongs to. *ančīnūpai-ā*. One belonging to that place or person. *kōtūpai-ā*. One, or a thing belonging to that place or person, also for that reason.

*ākin'ha* My husband! My wife!

*ākina* tr. To do, make, work. To capture, catch. To get back, to retake. *ā*. see *siāia(ina)* tr. To decoy, entice, deceive. To cheat, impose upon. To show by doing. *ā-ka* tr. To give presents, or do any work or favor in order to purchase a wife from her guardians or parents. To give such things, or do such work for parents of a wife which a good son-in-law is expected to do. To play with as satisfied or wary fish do with the baited hook. To work for a wife, i.e. to earn one. To give gifts, to do service to a father-in-law. s. Any present(s), compensation in work for a wife. *ā-ta* tr. To pursue and overtake, catch, come up to. To lead, bring, fetch, conduct. To get back, retake, as a man a fugitive wife. *ākin'ukaia* To lead up.

*āki-siū* v. a. Fine, well grown, or in a state of rapid growth. To thus grow used only of young children. i. To run, spring, leap forward, as fish do in fear or sport in the water. *ā-teka* tr. To drive and force fish ashore with bows of trees, or quantities of weeds. *ā-yāgū wōstōx-y*. To do

for, to make or manage for, on behalf of. *ā-tegata* tr. To catch fish by so forcing them ashore.

*ākōša* a. Bent, bowed, like a crook in a tree or branch, or like the rainbow.

*ākū* tr. To rake mussels or other baked things out of the embers with a stick. To rake or scrape as one might dirt in a hole, or dust over anything. *ā-tākū* s. Any stick used for thus raking or scraping. *ā-tula* The young of elephant seal.

*āgai-a* tr. To drive sprats or other fish in shoals in order to keep them together closely. To fish as penguins and larger fish do on sprats by keeping them together. To search for with a rod as natives do thro mud to see whether anything is buried beneath. *ā-lōpušū* i. To swarm together, or be in dense shoals or swarms as *aiakāsi* sprats, etc. *ā-ata* tr. To feel, find anything with the end of a rod when seeking as above. To drive up together into a compact mass as fish and penguins do sprats. *ā-(n)teki* To find, come across, feel buried blubber in streams when searching with a rod. *āgiūarāgū* tr. To drive a shoal of sprats or other fish ashore.

*āga-ta* i. To cry out with pain or fear. To cry, bellow, roar, low, etc.

*ā-muš* s. A slender stick used by children as a shaft. Any slender rod. *ā-mōru* tr. To strike, drive in as a stick into the ground or into a carcass. To stick, stab, thrust thro or into. To pierce,

transfix, drive thro. *ā-muš-ata* tr. To stick, thrust, pierce, hit, catch as a bird with a spear on the water. *ā-m-gaia* tr. To drive a rod, stick, post, etc. down into the soil so that it stands up as a post.

*āgōna* tr. To gather roots by digging them up with a stick. To dig up thus by the roots. *ā-ki, -u* To hit with arrow or spear but not wound severely, or not at all.

*āgatana* tr. To put into, in order to conveniently carry and keep, as blubber, etc. in a sort of bandage of long grass, secured at both ends. *āgatunat-a, ā-āgū* To fetch, bring, take, carry, etc.

*āga-rāgū* tr. To take up a lot in the hands and throw away, as one does a lot of loose things when wishing to make boys scramble for them. *ā-tōma* tr. To cut, as peat, with a spade. To dig, chop, cut as does a digger his sods break, chop up.

*āgiteka* tr. To drive a shoal or lot of sprat or other fish ashore.

*āgōla* To poke, shove, push, as one person another when fishing. tr. To shake, touch roughly a sleeping person in order to waken him. To move, disturb, waken.

*āgōr-a* tr. To strip off bark from trees. To knock or force off, with blows, limpets from the rocks. *ā-āki* A (tree) stripped of its bark. *ā-a* a. Stripped (of its bark). *ā-and-a, ā-andāgi* Like to a bark stripped tree, i.e. clean, naked, white. *ā-atasūa* A man who strips off bark well. *ā-ūpai-ana* tr. To take off a piece of

bark leaving thus a bare and conspicuous spot.

*āgūk-amātū* i. To spring to one's feet. To jump up quickly. To rise or get up quickly. Jump up. *ā-ūči* i. To jump, leap, spring aboard. To mount a horse. To spring into a cart, etc.

*āgūlōngus-iū, ā-ata* tr. To jump upon and so break. *ā-anqana* tr. pl. To jump upon and so smash a lot of things.

*āgūm-anātsikōri* i. To leap, spring, jump, or fly out. *ā-ōči* i. To fly into, as a bird into a bush, house, or hole. To leap into, as a lion into his lair, or any animal into its covert. To sink, as the feet when walking over soft places. *ā-ō-mōni* i. To nearly sink thro. To nearly jump, leap into. *ā-ō-kātaka* i. To sink down into here and there as one goes along. *ā-ō-aina* i. To sink down into as one walks along. *ā-ō-dātū* i. To leap, spring, fly into one after another, or into hole, bush, etc., after hole or bush. To sink into as the feet of a running person into the mud. *ā-ōlōštūgata* i. To leap, spring upon, or across, as upon a horse or fence. *ā-ōlākū* To fly away and so get lost. To fly away and escape. To spring, jump, leap, bound away and so get lost, or escape. *ā-ō-či* i. To mount a horse, fence, gate, rail, etc. *ā-ō-čimūtū* i. To mount and sit down on as above. To jump on and sit astride.

*āgū-pūkū* i. To fall, leap, spring, fly into the fire. Fall down into the fire. *āgūwō-nīgū* i. To spring, bound, jump, and hit, as a piece

of chopped wood the chopper. *ā-nīgata* i. To jump, leap, spring unto, so as to reach. *ā-nari* i. To leap, spring, fly into the water. To jump overboard. *ā-rāgū* i. To leap, jump, spring, or fly ashore. *ā-rri* i. To leap into the water and wade. To spring about when wading. *āgūw-āna* i. To leap over, leap, spring, jump over, past or thro. To fly over or past, leap, spring, fly beyond. To (sur)pass. *ā-amōni* i. To fly, leap, jump over a person or thing standing up.

*āgūt-ata* tr. To tear off or up, as a turf or balsam bog, with sticks or spades. *ā-ōlli* i. To fly about from place to place. To be very active in pursuit. *āgūyella* i. To leap, spring, jump, or fly once more and then cease. *āgun-kōna* i. To leap, spring, jump, fly into the water, jump overboard. *ā-gāmata* i. To spring, leap, jump, or fly occasionally or seldom. To jump, spring, leap over as one would over, any obstacle in one's way. To leap, etc. but not quite over or across, falling short of one's intentions. To jump, leap, etc. out of turn, in the wrong place or time, or instead of another.

*āgul-ia* To flow, run, leap as a wave or roller. To fly, be flying. *ā-iaina* To fly about hither and thither, to be flying or leaping about. *ā-aina* i. To fly, be flying. To progress by flying. To soar. *ā-ōnnaka* a. Unable to fly, leap, or jump. Awkward in flying, etc. *ā-iūa, ā-iūāki* One who has not jumped, fled, or cannot fly. *ā-ū* i. To jump, leap, spring, fly, bound, bounce, fly away. *ā-ūtas*

Clever in jumping, springing, etc. Flying nicely. *ā-ūkaia* To leap, spring, jump, fly up(ward). *ā-ūmōpi* i.pl. To get into a boat in a body. To hastily embark.

*āguš-ata* tr. To rip off a piece of bark, rip right up or off. *ā-taiyigū* i. To knock off mussels in clumps or masses and put them in any vessel.

*āgun-ata* (fr. *āgana*) tr. To dig up a plant by the roots. To dig up, get, take. *ā-ikimū* s. *ā-taiyigū* pl. To dig up by the roots and put into any vessel. *ā-deka* i. To leap, jump, spring, fly over, across or unto so as to reach. *ā-dātū* i. To leap, etc. from one place to another, or one after another.

*āgur-i* v. To go to a person in order to get something from him either by begging or otherwise. To accompany in order to get a part of what one gets in hunting, etc. To go to a person with the hope or expectation of getting something. *ā-ēata* tr. To get, bring, take what has been given in answer to one's request. *ā-aina* i. To go about begging. To go about expecting to get something. *ā-iyaina* i. To be in the habit of going about from house to house begging. To accompany, go with, in order to get a share of the success or gifts.

*āgunamma* tr. To root up as roots for food. To dig up and eat.

*āgwia* tr. To rake out from the fire as one does cooked limpets, etc.

*h-ājak-a* a. Crooked, curved upward, and outward. Bending

down, bent. *h-ā-āna*, *ā-ānia*, *ā-amōni*, *ā-amūtū* i. To be bent, crooked as a tree which is not upright but standing out at a sharp angle.

*ālaina* i.pl. To be going about on the water, as a lot of canoes.

*ālisa* i. To cry as a baby, only of young children.

*ālōmb-i* a. Big, well grown, large, fine, said of young birds, more than half grown. *ā-ina(ta)* see *a-*

*ālum* s. (*hau'ālamun* My. *sin'* *ā-* Your. *kūt'ā-* His, her) Brother-in-law.

*ālū* i.pl. To be on the water, as a lot of logs, boats, or fish. To float, be, etc.

*āmīn-ara* tr. To scratch as one does any itching place. *ā-ušata* tr. To scratch off, as for instance, the head of a pineapple.

*āmai-a* i. To go close in along the steep coast in a canoe in quest of shellfish or other purposes. *ā-if* Woody excrescence out of which fungus grows.

*āmagūt-a* s. To stuff such parts as are very soft and cannot safely be carried elsewhere, into skin or seaweed bags, or in a network of hands. Such packages. *ā-ata*, *ā-atāgū*, *ā-ur'yāgū* fr. *a-a*.

*āmana* tr. To lay (eggs). To pass a motion. To got to stool, to strain, as at stool.

*āmat-a* a. Fast, tight, stuck fast as the bark of trees in winter. i. To take away a daughter from her husband with the purpose of not giving her to the same again. To stick tight as a large splinter

in the flesh, or as a bark on trees in winter. *ā-enata* i. To tighten, to get faster and faster as bark of trees towards winter.

*āmasama* s. The earlier stage of growth of certain funguses, especially owachik, suchipoo, uzush.

*āmi* s. A metal nail, an awl of bone, iron, wood. Stilette, needle. *ā-kōna* (*wiūšan-k-* W.T) To go close in shore, in and out among the rocks in quest of shellfish. To be close into cliffs or a bold coast shore or steep rocks, as women in canoes when gathering shellfish from them. To be lying close in under such a coast as a canoe. (See *āmaia*.) To be in canoe or stay in same to keep it close into the shore. *ā-kū* i. To come or be, or be driven ashore, as stranded whales. (Only of whales.) *ā-xdārana* i.pl. To be stranded (only of whales). *ā-nna* To beckon to, call by signs, to beckon with the hand.

*āmis-iū* tr. To take separately, or one by one. To pick out or up one by one. To count. suff. One by one, separately. One after another, to several persons. *ā-ata* tr. To select, choose, pick out, as good from bad, or men for work. *ā-taiyigū* tr.pl. To put clusters of mussels or anything else into vessels without picking them apart.

*āmōn* s. A species of true fungus, flattish and half round and of a wood nature and very dark. *ā-ata* fr. *āmana* w.s.

*āmōsata* tr. To strip off a skin. To finish flaying an animal.

*āmāsiū* tr. To skin, flay, strip of a skin. *ām'āmisiū* tr.pl. To haul up a line with fish on it repeatedly. To catch several fish.

*āmauīn-a* i. To leap, spring, jump. To leap about, to hop. *ā-aina* i. To go about leaping, or jumping on both legs at once. *ā-dātū* To run about in a leaping manner, as kangeroos. *ā-dekila* i. To leap, jump down as from a table to the floor. *ā-gāmata* To or jump over.

*āmū* tr. To haul up as a fish line or an anchor. To hoist, haul up.

*ā-sū* tr. To ask as a petition, a gift. To beg, pray, ask for, but only as a gift.

*āmūt-ata* tr. To fetch, bring, take a single notched spear ready fixed and fit for immediate use. To take a spear ready fixed with toggle for use. *ā-atōpi* tr. To take into a canoe. To put in canoe an amooted spear. *ā-atāg-ū* tr. *k-ā-a-udē* He fetched, took, seized his own spear ready fixed. *ā-ū* tr. To put the single notched spear head into its groove, attached by a toggle to the shaft. *āmuri-yella* tr.pl.s. To fix owia to shafts with the toggle of hide ready for use when the occasion comes. *ā-kōna* (*sin' auaiā k-ā-gārata* Your spear is on board fixed in a shaft).

*āmuš-ama* To ask a person and get from him by importunity a part of what he was eating. *ā-ia* tr. To ask for a thing when lying down. To be given to begging. *ā-iaina* To go about begging as a

constant practice. *ā-āgū* tr. To ask for anything for oneself. *ā-ūkurū*, *ā-ūta* Given to begging. *ā-ūtas* Having a nice manner in begging. Polite in asking, ask nicely. *ā-ūwa* s. A man who begs. *ā-ūtāki* One given to begging. *ā-iūāki* One who begs not. *ā-ōn-naka* Not given to begging, awkward in manner when begging. *ā-ata* To lift up a person off his legs when wrestling. *ā-(man)iai-na* To go about begging. *ā-mōni* To ask for a thing standing. *ā-mūtū* To ask for a thing sitting. *ā-mulaka* tr. To raise up a person off his legs when wrestling in order to throw him. *ā-teka* To lift up a person off his legs and put him down as a wrestler. *ā-yāgū* tr. To ask for a thing for another person. *t-ā-alagōna* tr. To offer, propose, speak of asking a person for anything. To try to get anything by asking for it. To ask for a thing but not get it.

*āmuna-ata* i. To draw up, shrink together, as any part of the body when hurt, as snails when touched. *ā-dek-a*, *ā-d-wia* i. To lie down with the legs drawn up on one's side.

*āmurū* tr. To open the eyelids as when extracting anything from the eye.

*ānina* tr. To sew an overlap as of bark buckets or cups.

*ānaugaitōs* s. A large bird of prey.

*ānan* (Bark of large shushchi fit for canoe building.) A canoe. *ā-ūmātū* A large sort of fly. *ā-čia* (*ā-ya* It is a canoe!) He, she,

it is in the canoe. *ā-āmōn* A species of *āhmōn*.

*ānayākōrūwa* s. A species of conger eel like *tōkōpi*.

*āpaiasa* a. Stick unto, as hay in the hair of clothes of one who has been lying on it. Growing upon and covering and hanging from as *hanakauul* from trees. tr. pl. To come upon in order to attack or wrestle with, as a body of men all upon one person. *ā-ta* v. To stick or adhere to. Come upon as seed of plant upon the clothes of one walking among them. To come upon, attack as a body of bees or ants anyone disturbing them.

*āpata* i. To come or go over, or across, as over an isthmus or over the land or mountains from one place to another. *ā-tāpata* s. To place of crossing. The place where persons have crossed.

*āpi* s. The woody excrescence (a parasitic growth) out of which *amaim* grows.

*āpū* tr. To pull or tear up, as grass by the roots. To weed, pluck up. *ā-tāpū* s. The place where any plants have been pulled up. *ā-ata* S.T. for *ag-* To cut off a turf. To cut off and remove any large surface plants like *tōmōnux*.

*āpūpai* To, towards the fire (place), for, into the fireplace.

*āpur<sup>2</sup>mōni* i. To cross over (see *āpū*) often from one place to another by land.

*āpun* s. (fr. *ōf* Hearth turf) Fireplace. The center of the wigwam. In, at the fireplace. Close

to the fire, near the fire. *ā-sa mūtūa* Sit near the fire.

*āri(n)*, *yārin* s. suff. only to *wāta*, *hakun*, *hauanči*, etc. Season, time. Tho, altho, tho now, tho then. Being, seeing, (see Gram.) *ārīn-a* s. Spring, season of spring. Springtide. i. To cry, sing-cry as Yecamooshes when pretending to seek the influence of spirits. *ā-aārum* (*ā-ārāramunna* s. In the earliest part of the spring.) Early springtide, when spring first came. Very early in spring. *ā-āmūtū* i. To sit or be sitting singing in order to get influenced by spirits. *ā-āsima* s. The sap of trees. *ā-āmūtakun* During spring. Whilst it is spring. *ā-ana*, *ā-enata* To become spring. To be spring.

*ārūkū* To get, be lost. *kōwöl'ör-āx sir<sup>2</sup>* All the things are lost. a. Orphaned, having lost either or both parents. (*hai ā-* I am orphaned.) To be an orphan. To lose one or both parents. To have no parent. *ā-āki ā-(a)* One who has no father or mother.

*ārūgat-a* a. Sad, troubled, perplexed, in difficulty or trouble of any kind. Doubtful, i.e. in doubt, difficult, impossible, hard to do in any way. In a muddle, untidy, disarranged, all topsy turvy, awkwardly done. Awkward, clumsy, incapable of doing anything well. Uncomfortable. Evil in every way. Worthless, unfit, etc. To be sad, uncomfortable, troubled, disagreeable, untidy, all out of order, ill, etc. a.i. Bereaved, orphaned, having lost any near relatives. To be in this state. *ā-a* a.i. Ill, out of sorts. In great pain. Badly injured in any way. To be thus.

suff. to v. Awkwardly, with difficulty. *hain'ā-a* Walk with difficulty. *ā-a* (*ā-ākipa* A woman who has lost her husband.) A man who has lost his wife. *ā-ūwa* s. A man who is in any of the above states of health, character, or state. *ā-ākurū* a.i. Subject to get into any of the above states. Ready or prone to evil, etc. *ā-ia* i. To be in any of the above bad states. *ārūgur<sup>2</sup>mōni*, *ā-mūtū* see *āgūg-atia*. *ārūgur<sup>2</sup>kōna* i. To be in any state of trouble aboard canoe or ship. *ā-yella* To have any trouble for a little time (with *yeka* suff.) *ā-gāmata* To have any trouble in consequence of other's faults, in connection with other person. To have or be in trouble occasionally. To get into any light trouble. *ārūgatāmōni* i. To be on the point of getting into trouble.

*āruf* s. Mussels generally. Specially that sort which is usually gathered on the shores, being left by the tide. *ā-mōiūa* s. Steamer ducks in a certain stage of shedding when they are heavy and more readily chased and taken.

*ārum* (*ā-dāra* after *ārīna* During the time of.) suff. to certain words. Season, time. *ā-ba* a. Naked, nude, unclothed, uncovered, without clothes. *ā-ba maniaina* i. To walk about in a naked state. *ā-bamūtū* i. To sit or be (sitting) in a naked state.

*āsia* i. (fr. *āsiū*) To ebb or flow out. To go out as the ebb tide. *āsiū* i. (tr. To strike fire with *iswalī* or with flint and steel.) To ebb, flow out, go out as the tide. To be ebb tide. *ā-dāra* Dur-

ing the time of the ebbing tide. Whilst the tide is ebbing.

*āsāna* s. A growth of moss which carpets over the ground and is used by the natives for covering their wigwams.

*ātaia-pateka* (*ātan*, *yep.*) Near, nigh, neighboring. *ā-kaus* Nearer, not so distant. *ātaia* (*āta*, *ya*) It is near, nigh. Of course it is near. *ātan* adv. In the neighborhood. Near, not close, nor far, nigh.

*ātakalgōra* s. Starfish (on account of their spreading limbs).

*ātakōl-a* Serrated, standing apart. Standing open. Forked, having points standing apart. *ā-ana*, *ā-enata* i. To be forked, serrated, have points separated. To straddle. *ā-amōni* i. To stand with the legs open or apart as the horns of an ox. *āteg-a* i. To spread open one's legs. To straddle. To stand firmly with the feet apart. tr. To spread or fix open the canoe by keeping it wide with sticks. To widen, make broad. *ā-haina* i. To walk with the feet wide apart. *ā-wia* i. To stand firmly with the legs well spread.

*ātis-iū* tr. To chip down with *ufkōr*<sup>2</sup> paddles, spears, etc. To make these things. *ā-ata* tr. To chip off, remove by clipping. To chip, chop, cut down with *ufkōr*<sup>2</sup> any shaft, bow, spear, etc. To finish off. *ā-ōngus-iū* tr. To break any piece off wood one is chipping with *ufkōr*<sup>2</sup> by cutting it thro. *ā-ō-ata* To chip, chop cut thro, and so break off or sever the shaft etc. in two. *ā-im* a. Pertaining to the outer coasts. *ā-im-kīpa* A woman of the outer coast. The

name of a certain star. *ā-im ūsi* The land, country, such land as is bordering the open seas. *ā-im-un* s. a. The outer coasts. On the outer or ocean girt coasts. *ā-āgū* tr. (*ā-yāgū* To cut, chip, chop spear shafts for another person.) To make a shaft etc. for oneself. *ā-ōnnaka* Awkward in making spearshafts, etc. Not given to making ditto. *ātar-a* tr. To carve, cut in slices. To cut up, divide in pieces, as the carcass of any animal. To cut into strips. *ā-ambōg-ūta* To cut thro, cut off, sever when cutting up. *ā-āgū* To cut up, carve, cut off pieces for oneself.

*ātūkaia* i. r. To be, stand firmly with outspread feet as when about to spear, sling, or shoot. *ā-mōni* i. r. To stand firmly with outspread feet. To outspread one's feet. *ā-mūtū* i. r. To sit with the feet and legs apart. To sit with outspread knees, and the arms resting on them. *ā-pi* i. r. To sit thus before a fire. *ā-kōna*, *ātux kaiakōna* i. r. To sit in the canoe with outspread knees and arms resting on them.

*ātūgata* tr. To stop any running by pulling hard the tether with which it is tied. To spread out one's legs. To put one well before another as well pulling. i. r. To come to a stand and fix oneself securely in order to pull or resist. *ātūgur<sup>2</sup>mōni* i. To stand with one leg firmly planted before the other in order to resist. *ātux-kōna* i. r. To stand with outstretched legs in canoe, as when about to spear. *ā-mōni* i. r. To squat with knees outspread and

the arms resting on them. *ā-mūtū* i. r. To sit or be sitting with the knees spread out. *ā-gaiam-ōni* i. r. To stand with the feet firmly planted and well apart, as a wrestler. *ā-g-ūtū* i. r. To sit or squat with the feet well apart and the knees far separated.

*ātuš-anqana* tr. To cut off pieces and throw them away as rotten or decayed parts. *ā-ata* tr. To cut off, divide into portions, cut up into slices. Cut thro, cut up. *ā-kōna* tr. To cut up into pieces, portions, slices, when in a canoe, boat, or vessel. *ā-kōsi* tr. To cut off portions and stuff them into a bag or bladder. *ā-mōci* tr. To cut deeply into. To make a deep gash or cut. To cut a deep piece. *ā-taiyigū* tr. To cut off or into pieces and put them into any bag, basket, box. *ā-pūkū* tr. To cut up into pieces and cook them in the fire. *ā-atōpi*, *ā-wāgōpi* tr. To cut up and take aboard as meat from the carcass of a whale. *ā-teka* tr. To cut and put down as on table. To carve, cut up, and put down. To bait as a hook. *ā-wōsella* tr. pl. To cut up and put down pieces. To cut up into portions and place them.

*ātul-nmōni* i. To drip, drop, leak, as oil from a piece of suppressed blubber. *ā-ū* i. To leak, as the roof of a house. To be very wet. *ā-ata* i. To be flooded, as a floor, overflowed. To be covered with water. See *kag-a-ata* To float, be afloat, get afloat. To be thoroughly wet, filled with water, as wet band in very wet weather, so that a man cannot walk on it.

*ātsikōri* i. To rise to the surface as fish and birds after diving. To come out, appear as stars. i. To come forth as any of the heavenly bodies from behind a cloud, etc. *ā-kātaka* i. To come out or up to the surface one after another.

# a

*qala-iela* a. Barren, not producing young. *q-na* To act as tho not hurt when severely hurt. To make light of severe falls and other hurts.

*q-n* s. (fam. My elder brother.) *q-* My son, especially the eldest. *q-n daian* pl., *q-ndēi* du. My elder brothers. A respectful and friendly term by which a younger person addresses an elder, tho not a relative. *hakun q-tōpan hauan* These are different men altogether. Men (pl. of *ūa*).

*galasin-a* a. Strong, able, energetic, vigorous, hardy, not easily subdued. *q-qači*, *q-ākōčix* a. Not strong, able, energetic, vigorous, hardy, easily subdued. *q-ana*, *q-enata* tr. i. To be strong, vigorous, to get strength.

*galatā* s. The embryo (also The melt, doubtful).

*gali* a. Slender, slim, lanky, tall, slight. Spare like a poplar, like a tall slender tree.

*galōngapū* Such holes in bark which have to be patched over when it is used for canoes. *gasteka* tr. To spear or wound superficially, not fatally. To wound but not kill.

*qatā* To have lines or marks as from scratches or wounds. To be close in under. Marks or lines, as for instance when a long thorn is drawn its mark is seen under the skin.

*qatata* tr. (*čisa gqatur*<sup>2</sup> His face is marked as with scratches such as a wife gives her husband.) To wound slightly. To touch and glance as a spear the object it does not fairly strike.

*qātū* To be in under as a split or flaw close under the skin or bark.

#### au

*auin-a* i. To rise to the surface and sink again and thus keep on doing, as a company of sleeping seals. s.v. To pass a motion. Dung, ordure, manure. Signal smoke or fires. With *wönigū* pref. or suff. tr. To light a signal fire either in giving information or in reply. *a-deka* r. To evacuate, pass a motion. *a-ata* tr. To warm and make dry, as a wigwam on taking possession of it. *a-aka* suff. of past time; *hamatstūgauinaka* I had something given to me then. *hat-ūwōšt.* I did it at that time. Then I work. I worked at that time.

*auī(n)mōči* tr. To light a fire at the mouth of a hole in order to drive out what may be within.

*auaia* s. The single or double notched spear head used for seals, porpoises. *a-na* tr. (*a-nāgū* To make owia for oneself.) To make an owia.

*auāčix* s. The chief summer fungus produced by shushchi, yellow

and round. *a-pāna* s. A sort of tree caterpillar.

*auakōša-ndaulumūa kōnjin* He is a man not belonging to my family or place. *a-n* (*hai annū* I am a man not closely connected with him.) *a-kīpaiamālim* Women who are not related. *a-iaman hai*.

*auan* a. Unlike, dissimilar, different in appearance. Foreign, strange, another. *a-ūa* A different man, i.e. a strange man. A foreigner, stranger. *a-daulum* During the absence of, from a foreign or different place. A stranger, i.e. One from another place.

*auara* s. The tail parts or flaps of a whale when cut off in pieces from the bone. tr. To cut off the meat parts from the flocks and fins of whales. To cut up the flocks into pieces. To cut off into smaller portions in order to cook or to distribute. To cut up.

*auī* s.a. (*a-a* With a stone, it is a stone.) (A) stone, stony, like stone, abounding in stone. *a-ndāgi* a. (*a-āki* With a stone.) Like a stone, stone like, stony. *a-laf* s. A kind or variety of otter, dark furred and dwarfish in size. *a-sa* i. To tremble, vibrate, be tremulous. *a-sā* i. To shake with cold. To tremble, shake, vibrate. To be trembling. *a-sām-ūtū*, *a-s-ōni* To shake with cold. To tremble, vibrate, be shaking. *a-čūaiagula(i)*, *-lu* (?) s.pr. The name of a certain winding valley to the W. of *tōskapalan*. *a-ya* s.a. The young of any animals or birds. A little, or young one. Baby, (a) seed. Any young plants or trees. Young, small, little. *a-ya*, *yek'* (diminuti-

*ves yek'a-ya*) Very large, immense, big, huge, bulky. *a-yella* s. A certain state of the air in which distant objects are much distorted and when there is a peculiar lightness, caused by refraction, betokening in winter more snow. *a-yenata* i. To be in great distress or trouble. To be sorely distressed or sad.

*auōš* s. The groin, kernels, glands. The inside of a skin, i.e. the part without fur. *a-yāgū* Good skin which has a nice white or clean surface on the inside. *a-či* s.a. Haze, calm, dull, hazy weather. Thinly smeared with oil or paint. A film. Hazy, covered with haze or cloud, which is not sufficiently dense to hide the sky. *a-činata* To get hazy. *a-čilix* a. Dwarfish, small, smaller than usual. Little. *a-wōrri*, *a-wirri* a. (used of persons chiefly) Slender, slim, tall, tapering, high and tall like a spire.

*auū*, *auum* s. A rookery of black shags in trees. Such trees, such places.

*auug-ū* i. (*a-wīa* To lie shaking with the cold.) To shake, tremble (as) with cold. *auuxm-ōni* tr. (*a-ūtū* To sit shaking with the cold.) To stand shaking with cold.

*auuš-ama* To eat baked or roasted skin. To bake skin and eat it as food. *a-mūtū* tr. (*a-mōni* To singe, burn off the hair.) To sit and singe off the hair. *a-kōna* To be aboard the canoe cutting off little pieces of blubber ready for use. *a-ata* (fr. *auurū*) tr. To cut off a piece. To take a piece off baked seal skin with blubber on. *auurū* tr. (see *t-a-* To singe off

feathers.) To burn off, singe off the hair.

*auwēauwai* (slight assent and wonder) Indeed! Well, well! Aye aye! Well to be sure! *auwai-i* (*a-indāgia* Yes to be sure! Yes of course!) Yes. *a-indēiūa* Whatever do you say yes for! Ah! You say yes do you, but I know to the contrary. *a-gōnnūkōn* Yes indeed I can! I can do it! Ah, won't I! I will tho I can tell you! *a-šinčix* You shall see whether I won't or no! or Whether I can't or no!

*auwōla* (Unwillingness and ignorance to answer any question or comply with any request.) I don't know. I can't tell. I can't do, go. I don't think I will, (often) No.

*auwōn* a. adv. True, sincere, in earnest, in truth, faithfully in sincerity, etc. Good, valuable, worthy, well, thoroughly, suitable, fit, accurate, just, in good degree. *a-yāmū kōnjin* He is in accurate shot. *a-y-ka siūan* That is very far. *a-s'ategga* (*a-wōletas mqla* A very beautiful day.) Pull well, i.e. paddle well. *a-(ā)tōpan skaia hatušāridē* I promised it you in all sincerity. *a-āki* (*wōšat a-āki hauan* This is a better one or piece.) The good one. *auānūnata* i. To improve, get better, get stronger. To acquire skill or power. *a-im* s. (with leaf something like small celery leaf) A plant which bears an edible root. *a-im-āpi* The seed and seed stalks of *a-ini*, which by sticking in the clothes are a great nuisance.

*auwōra* s. The common limpet with no hole in its shell. *a-sina*



s. The little line in limpets which is full of little grit.

*auwānūn-atāgū* i.r. To be in prosperous condition as a man with abundant means. *a.-ur<sup>2</sup>kātaka* To prosper, thrive, get on. To succeed.

## ū

*ūiaina* To let walk about, to let wander. To let go about or away.

*ūia* tr. (*ūiaiella* To let stay for a while. To put down and leave.) To let be, let lie, leave alone, let stay. To put down, to floor in wrestling. To lay down to sleep.

*ūiōšata* To cause to hold his tongue. To let one be silent. To not suffer to speak.

*ūikam-āna, ū.-amūtū* tr. To let write, paint, draw letters, lines or any design. *ūiyixmū-tū; dārara s.-ū.-r<sup>2</sup>dūnū kun* Why did you not have it in the oil gut unspilled?

*ūiya* tr. To let a canoe, at anchor, i.e. not to take it. To let anchor, let birds alight.

*ūiaia* He is a man! It is a man! It's a man to be sure! *ū.-na* tr. To please, to gratify, render willing, as by gift or bribe. To bribe. *ū.-malim* s.pl. (*ūa, yamalim*) The man (not women).

*ūaiql-ana, ū.-enata* tr. To teach, to cause to understand.

*ūaiākū* s. A small dark fungus which grows in clusters on the small twigs of *kōtōran*.

*ūaiy-ana* To violate. To do what one has no right to. tr. To covet,

to urge to give. To want and try to get with earnest importunity. To transgress, to be obstinate to. To provoke, injure another by wrong committed. *ū.-a(n)mōni, ū.-amūtū* To vex by great importunity. To keep on pressing a request. *ū.-enata* tr. To force, to urge, with violent importunity. To force to give. To importunate. *ū.-ana(ta)ma* see *ūkāl-anatama*. *ūaiy.-an-āmušū* tr. To ask with intention to get, whether willingly given or not. *ū.-awōštāgū* tr. To commit adultery. To force. *ū.-ānūwa, ū.-a.-wa* Adulterer. *ū.-ina* (*ū.-inata* To let a fire quite out.) To let a fire burn out.

*ūa* s. Man, male, of any animal, fish, or bird. adv.suff. to *mulaka* and other vv. Savagely, fiercely with intent to hurt or injure, in anger, with intent to injure, quarrel, after *ūteka* and *āmušū*. Gifts in atonement for murder.

*ūaš-aia* a.i. Numerous, to be number. *ū.-a* tr.i. To put ashore anywhere in order to do or get anythings. *ū.-a amaiim* (*ū.-'aian* To go ashore in order to get fuel.) To land in order to gather berries. To go, come ashore for fuel. *ū.-ōškāna* tr. To gather up in large quantities and in many places. *ū.-ānara* s. Small dull-colored moths. *ū.-āgāna* i. tr. To open up a passage by water. To pass thro a channel by vessel. To open up a way for a person to pass by, as a crowd for the passage for a great man.

*ūak-a* tr. To rub in the hands as corn. To rub as with sand paper. To rub smooth as the natives do their spears and arrows with

soft stone. To rub in one's hands in order to make fine, as a cook does lumpy flour. To rub between one's hands. *ū.-ata* tr. To rub off. To finish polishing. *ū.-ālū* tr. To let sleep. To wait or defer doing anything till a specified person has fallen asleep. *ū.-āna, ū.-ōnata* tr. To cause to fall or roll down. To shove off or down. *ū.-ālia* To let sleep, to let continue to sleep, not wake up. *ū.-ōnata* tr. To compel, to order imperiously, to force one's will upon another. To order to do.

*ūajök-āmōni* i.r. To stoop. Bend oneself down to avoid being seen. *ū.-ānia* To stoop, be stooping or bending forward and thus bending down one's back. *ū.-āna* i.r. To stoop, bend, bow down oneself. *ū.-ānia* (*ū.-amūtū* To bend down the head.) To be bent down as a tree.

*ūala-kāna, ū.-kamōni, ū.-kānia* tr. To cause to stick out. To let stick out. *ū.-gunata* i. To become visible as distant objects do from a light. *ū.-gōna* (*ingland-ūpai ūala-g-* The part opposite to or facing England.) To let, permit to see, or look at, i.e. not to hinder. *ū.-pōna* To let fall into water.

*ūam-āguna* tr. To tickle, to sweeten, make sweet. *ū.-asinata* tr. see *amasiū* To let, suffer a fire to burn low. *ū.-aki, ū.-agēata* tr. To displease, vex, irritate. To offend, make very angry against oneself. *ū.-ina* s.tr. Boughs, branches. To build, or rather lay over with boughs, a wigwam of boughs. *ū.-indeka* tr. To build a wigwam of boughs. *ū.-inōkōr<sup>2</sup>* s. A bough wigwam.

*ūan-ūkāna* tr. To wait or put off doing anything till the moon is up. To wait for the moon. *ū.-nūna* tr. To disappoint. To cause regret. *ū.-alux* s. The shadow of any figure or object. *ū.-dōpā-nāgū* tr.r. To make the meat of birds substantial for a meal, by withdrawing the bones and thus use the meat without trouble.

*ūap-ōna* tr. To lose by death. *ū.-ulenata* tr. To soften or make like soft mud by adding water. *ū.-ōnāg-ū, ū.-ō.-ata, ū.-ōnia; ū.-unata* To slacken one's efforts in any way. To do anything gently.

*ūara* tr. To let drift away (fr. *wōra*). s. A short strip of small thong. The strings of a sling, whether of plaited sinew or of hide. *ū.-ina* a. Beautiful as a pretty young person. Decorated with paint or fine clothes, or trinkets. (Be)decked.

*ūarā-kū* a.s.i. To be light, i.e. not yet dark. To be twilight. Twilight. *u.-gunia* To be a little light. Light in the sky as before daylight and, after sundown. *ū.-gū* tr.s. To keep up a ball in the air by tossing it to and fro. A game of this sort. To knock about as a strong wrestler does a weak opponent, as tho he were a ball. *ū.-pū* s. A hole or hollow, as under a bank. A hole or opening, rather long than wide. To extend or run up in under as a cavity under a bank or rock. *ū.-kū, ū.-kwia, ūarakmōni* tr. To let go, let escape, let be lost.

*ūar-ēata* (*man(ak)ōlenata*) tr. To rise up in a body in arms against a number of persons. *ū.-ōpata* tr. To shape a hollow such



as is made for building a canoe on, to support the bottom. To lengthen out into shape. To make any hollow, as above. *ū-āpū* tr. To let go up undisturbed, as up a creek in a canoe. Let alone. *ū-ūgat-a* tr. To (cause) trouble of any kind. To annoy, vex. With *alagōnat* pref. Let be in trouble. *ū-ūg-āna* v. To be standing up together as a lot of tall trees growing close to each other. *ū-ūgur<sup>m</sup>-ūtū*, *ū-ūg-ōni* To let be untidy, uncomfortable, let be in trouble. *ū-ūganata* a. Standing up straight and in points, as the high branches of trees. *ū-ūkōna* tr. To cook eggs as the natives do, with great care, in the ashes or embers. It is daybreak! The morning is dawning. *ū-ūgunia* s.i. To be a little light. Light in the sky, as before daylight and after sundown.

*ūas-a* tr. To catch shags in the dark by laying hands on them. To go or come to any place where a woman is for an improper purpose. To speak angrily and at a distance to each other, as the natives do. *ū-āmōni lōkōxtōpan kōndaian* Only when it is quite dark do they *ū-a*. *ū-ā-*, *ū-āmūtū* tr. To let be in, let stay not used as water in a bucket. *ū-a sima* To let, suffer, not hinder from fetching water.

*ūatē-agata* tr. To lead, take along with one by the hand. To take along, as a cat a long line by one end. To suspend, let hang, let dangle. To take, as a bag, which one may want. To take with one when going forth, as a bag for fungus, etc.

*ūateax-kaia* see *t-ū-k-* To let hang. *ū-mōni* To hang helplessly as a broken leg or arm. To let hang. *ū-haina* i. (tr. To cause another to follow when walking.) To hang uselessly, as a broken arm. *ū-mūtū*, *ūatēagwia* To hang helplessly, as a broken arm.

*ūaturi-mīna* To lower, as sailors, a case down. *ū-mōci* To lower down in, as sailors a case into the hold. *ū-teka* To lower down, as a case upon the deck.

*ūatambga* a. Unsuccessful in hunting. *ū-nata* i. To get, become unsuccessful in hunting, as with age.

*ūatt-a* a. Slow, heavy, sluggish, stiff, not able to spring about. s.tr. A game of leaping about sideways with the hands up to the head. *ū-akātaka* To go about sideways. *ūattur-i*, *ū-ēata* To let down as sailors a topmast. To lower, let slip or slide.

*ūawānūnata* i. To be determined, resolute, self-willed. To act proudly, defiantly, resolutely.

*ūiūū*, see better *uiūū* a. Fat (of mussels).

*ūič-i* tr. To let, or get, or take a person to go with one in a canoe to help paddle, or in order that he may give information as a spy. *ū-ikū* (*ū-īxkātaka* To vary, intermingle.) To be among, as one sort with another. To be mixed up with. *ū-ikōnaina* tr. To take with one that she may paddle for one. *ū-isuna*, *ū-isenata* tr. To pucker, make irregular. *ū-isam-ōni* Let anything remain puckered.

*ūil-isa-ta*, *ū-i-na* To let be open, not to fill up spaces as gaps in a fence. To leave open spaces as between the palings of a fence. *ū-ōpīnata* tr. To put one in an awkward situation as when two persons are angry with each other and a third, a friend, to both, knows not which to help. *ū-auāgū* tr. To let or bid to sit close behind another. *ū-ēat haina* To rise and fall as the voice in singing cadences.

*ūili* i. To sway backwards and forwards, as tall trees in a breeze. s.i. To rise and fall in cadences. The voice or singing of the *čō-mux* when it arrives in the spring. Tremulous, vibrate. To vibrate, tremulous, as the voice of one under excitement. *ū-mūt haina* To sit on a bough swinging about.

*ūilli* tr. To let bathe, let wash oneself, as in a bath. To let go about, as when seeking eggs.

*ūinnāmōna* tr. To surprise, come upon suddenly. To come upon or follow unawares in order to take by surprise.

*ūiskul-ata* i. tr. To bend, to strike. To turn in another direction. To go round, be around, to make circular. *ū-aina* (*ūiskundātū* To run round.) To go round as in a pivot. To walk round, to fly in circles as pigeons. *ū-ūunna* i. To walk winding in and out. Walk, not going straight. *ūiskundeka* s. (*ū-wōsella* pl.) tr. To put around, draw a circle round. Place round. a. Overhanging, overarched. To be outspread, as the arching rainbow. To draw

circle(s), curved lines. To bend and put down.

*ūis-pēata* tr. To turn aside, turn round in another direction. To bend, to turn. *ū-a* tr. To cut as a piece of blubber or meat when about to distribute it. With *wōr-ur<sup>z</sup>* suff. To carry, bring, fetch a long log. *ū-ia*; *wā k-ū-īatakun sainga* Walk in the path which extends there. *ū-ata* tr. To cut off a piece. To finish cutting up a piece. To take, fetch a long log. *ūiss-iūwāgū* tr. To take, carry, bring, fetch a long log of green wood or fuel or any long thing, as a bar of iron, etc. *ū-atōpi* tr. To take or put on board a canoe or boat or any long thing.

*ūissāpūkū* tr. To roast in the fire any very long strips of blubber.

*ūispatag-ōna* tr. To turn broadside or sideways on. To turn the long side to. To put across. *ū-unkōna* tr. To turn a canoe, boat, or ship, athwart or broadside on to. *ū-unata* tr. To turn round so as to be across. *ū-undeka* s. *ū-uwōsella* pl. tr. To put across, as at right angles to. *ū-ōnia* To be across, not end on. To be lying across, or broadside on to the wind.

*ūispi-tōlli* tr. To do anything very crookedly, as a line turning at all angles.

*ūisw-ikōna* To be going or running round as water in a basin which has been stirred round. *ū-iaia* tr. To stir round. To cause to go round, as any object in a whirl of water. *ū-āgū* tr. (*ū-*

-ōgata) To burn, singe, or scorch anything of hide.

ūiya, auwai, better ūūya.

ūōči see ūīči. ūōčikōmaina tr. To tramp or clear a passage through snow with the legs and feet.

ūōšš-i (ū.-ēata To let or cause to stand by in order to turn or drive.) To let drive. ū.-imōni To let stand by in order to turn or drive, or keep from going or doing.

ūōnga tr. (ū.-ta To make thirsty, cause to drink.) To let dip up water.

ūōš-ata tr. To paint the face reddish in order to beautify it. kag-ū.-ata (in this sense it is only used pref. by kag-) To cook thoroughly by baking or roasting. ū.-iteka tr. To drive ashore as the natives do sprats with twigs or seaweed or grass. ū.-ōligunata tr. To make anything awkward or difficult for another to do what he otherwise would do. To put under restraint as a good man a bad man by his mere presence. To make it hard for a person to be angry, as when two friends of his quarrel and he knows not which to help, being afraid to displease either. ū.-ūgata tr. To deck out with clothes. To ornament, beautify, decorate the person. ū.-čip-ōna pl. of ū.-č.-unata, ūūščaiipōna To cut up into strips or straps. To cut lengthwise. ū.-kulata tr. To make drafty, roomy. To clear away any barriers to wind or air. ū.-tek-a, ū.-t.-wia, ū.-tuxmōni tr. To let hōštek-a, h.-wia, hōštuxmōni. ū.-tāgū tr. i. To give much trouble

as an obstinate fractious child, horse, or dog.

ūōk-ōšq tr. (better ūhōk-ōša, ū.-ōšia, ū.-ušmōni) To let drip or leak. Not to repair or prevent same. ū.-a.-mōni To let sleep on. ūōkuš-m.- tr. To drain as milk through a stuffed sieve, or tea from the tea leaves, let drip. ū.-ana To wait till darkness comes on before one does a thing. To keep out so as to be benighted. To benight oneself. ū.-unkōna v. To stay in the canoe when night comes on, not to hasten ashore, as the women in hungry times defer fishing far into the night.

ūōng-ākōna tr. To let stay in by not bailing out as water in a canoe or well or pool. ū.-agāšūyella tr. To let stay in as above, for the present.

ūakōšānia; hatekidē uri wāgun ū.- I saw uri up high, bend-down.

ūōkōšunata haima It is well to wait till it is dark.

ūōla To let unwind, undo, unbind, unfasten. ūōlla To let pull down a house or heap. ūōlāmōni i. To be awash, as a rock covered with sea-weed in a surging sea.

ūōhyenata tr. To open, to make a doorway.

ūōna To let wind. ū.-ta To get to be a man. To grow to manhood. ūōndōpāna tr. To make meat, i. e. nothing but meat, as by removing the bones.

ūōnna-kāna tr. To spoil, prevent from doing well. To cause to make a mistake. ū.-gōnata tr. To spoil, cause to do wrong. To confuse. ū.-čikū tr. To commingle di-

vers things. To put things of one sort with others. To vary. ū.-čix-tūtūwāgū To seat persons among others of a different race, sex, age.

ūōnig-ū tr. To let hit, as with a stone. To hint, to intimate a wish with a hint. To try one's hopes of getting anything by hints or stratagem. ū.-āmušū To intimate a request with a hint or suggestion, or enquiry.

ūōr-iyella To let cry a little longer. ū.-iya (fr. ū.-a) tr. To make cry. To let cry or weep, not interfere to prevent. ū.-iteka tr. To let come unto by waiting, as one would wait for a companion, but not going on till he reached one.

ūōswēapōna tr. To vex. To cause a person to be obstinately averse to please one.

ūākūa To trouble, as a wife her husband, by eloping and making come after her to bring her back.

ūākōša-nia i. To be in a bent or bowed state, as a rainbow or an elbow in crooked tree. ū.-mōni, ū.-nia see čkōša.

ūāg-ōnōm Why, I thought it was a man! Oh, that it were a man! ū.-ūpūkū tr. To let suffer to fall into the fire. ūākinata To render lazy. To influence in a bad sense. ūāg-ūtāna tr. To plan, purpose, think. To propose to get, buy, ask for, do, etc. To intend, think of. To speak of, make mention of, state any desire, or wish, or purpose one has. To want, desire, purpose to inquire about, or to ask for, to intend to get. To expect as a man does gifts when visiting his relations who

have much blubber. To bespeak. To ask for. To seek to get a thing by gratifying its possessor. To bespeak for or on behalf of another. To bargain for.

ūākiwōštāgū To lead others by example to work well.

ūāki(n) v. pref. To set the initiative. To lead by doing first. ūākin-killā tr. To induce others to depart by setting the example. ū.-tōška To cause others to laugh by laughing. ū.-tōlli tr. To change one's mind or intentions constantly, as a person who cannot make up his mind what to purchase.

ūāgōnnux s. Mother (of sons only).

ūāšōfkāna (see ūāš-, ūāšōfkayella) To massacre and then leave.

ūāgur-i (ū.-aina To send as a beggar.) To let or cause to go expecting a gift.

ūāj-akāna, ū.-ukamōni better than ūa- etc.

ūāmata (ūāmur<sup>2</sup>gūla To force off bark when it is fast stuck.) To let stick, not take off. t-ū.-lag-ōna tr. To try bark whether it is fast stuck or no.

ūālak-āna, ū.-amōni, ū.-ania better than ūa- etc.

ūālū tr. pl. of ūkōna w.s. To moor. To let be in or on the water, as canoes, logs, etc.

ūāna-n A canoe with men or boys only in it. s. A canoe road, i. e. a track for hauling it up freed of stone. The landing place. The beach where canoes are hauled up. ū.- tr. To let pass or go by. To pass, i. e. suffer to pass.

*ūāpaiasa* tr.pl. To attract around, as the jerked bait does the hungry fish. To stick on, put on, attach as appendages. To bait hooks, cause to stick to. To attach to additionally *kōwōranux* to a bone or shell necklace. a. Strong, vigorous, requiring many assailants before being overpowered.

*ūārux-yellādātū* To leave, as a mother, by death a family of children. *ūātōlli-y.* To leave orphans, as a dying mother her family.

*ūāsāna* see *lāri*.

*ūātakōla* i. (*ū.-mūtū* To sit with outstretched legs.) To open the legs. To straddle. *ū.-mōni* r. To stretch one's legs wide apart. To straddle. To stand opening wide the legs. *ū.-naina* To walk with widespread legs.

*ūārunata* (fr. *wārū*) i. To get well and strong again, become as it were, a new person from *yārum*. *ū.-*, *ūārumba-na* *ū.-mōni* tr. To denude, let go naked.

*ūātenata*, *ūātāna* tr. To slacken, to loosen.

*ūātōr-čaiā* tr. To hang up a bundle of fish. *ū.-mōni(ūātātū)*; *ūkūālītōpan hauākin k-ū.-gaiat apōmur* There is, I have only one string or bundle of my fish left. *ūātātū* tr. To thrust thro, as a stick thro the mouths of fish when bundling them. To thrust thro or lace as loops at the top of net or basket on a stick, etc. To put needles in a needle case of cloth by thrusting them into the cloth in and out. *ūātōlīna* tr. To leave children or other relatives by dying or forsaking.

*ūātenur-mōni*, *ūātū-m.* tr. To let slack. To be slack or loose.

*ūāsiū* tr. i. To wait till the tide goes out. Lit.: To let the tide ebb.

*ūātōmōčēata* v. To pass one's arm within that of another and so lead or bring him, as friends do.

*ūātul-ū* tr. To launch a canoe or boat. *ū.-ata* tr. To take down and launch a canoe or boat which has been kept in reserve. i. To get away, clear out, go away, as a lot of birds seaward by swimming. *ū.-(ō)mōni* tr. To take down a canoe ready to be launched and leave it there till the time it is wanted and whence it can be launched in a moment. *ū.-n-wō-nari*, better *ūātū-w.* tr. To shove off a canoe till it floats, i. e. To launch when close to the water or in it yet aground.

*ūgačaiā* Why! it's a man. Why! this is a man.

*ūātunkōna* tr. To shove off, push off so that it floats.

*ūūpala-mōni*, *ū.-mūtū*, *ū.-nīa*, *ū.-nkōna*, *ū.-nālū* tr. see with only one *ū.-* *ū.-nīa* sg. pl. To let stay as an arrow in a target, or in an animal's body, not to draw it out.

*ūūuškū-tata* tr. To load heavily, to put down into the water by lading deeply. *ū.-r-kōna* To let be in a deeply laden or sinking state by not bailing or opening the cargo.

*ūqalan* pl. of *ūa* (The) men.

*ū-ūbōlakamōni* tr. To put or leave a canoe, see *t-ūb-*.

*ūūkūmōni* tr. To lessen what is in a vessel till it is half full. To lea-

ve half full. *ū.-unata* To send or cause a person to half fill any vessel.

*ūqana* s. A man who is not a yecamoosh. The uninitiated.

*ūqat-ū* i. To branch off in divers directions, as a body of hunters, yet all purposing to meet again. To separate by going in different directions. *ū.-haina* To go, i. e. walk at an angle to or in another direction so as to separate from others.

*ūauiyenata* tr. To frighten, make so afraid as to take away all spirit and nerve from a body. To terrify. To take away all power and vigor and render a person helpless as great cold, fear, sickness.

*ūqar-kūtāna* v. To speak deceitfully, evasively.

*ūūpušš-ēya*, *ū.-itekwiā* sg. *ū.-iūasellīa* pl. To leave or let hang, as line(s) attached to any object(s).

*ūauara* a. i. To be in a leaky condition as a canoe with water in it.

*ūūk-ōšitekwiā* du., *-ōšellīa* pl. To let stay, as one might a long pole across the road.

*ūauušt-a* i. (*k-ū.-udē haia ānan haiyanudē mōlākūpai* My canoe became quite deep with the water leaking into it and I thought I should be lost.) To be ready to sink as a canoe filled or nearly so with water. *ūauuškōna* To have water in as a canoe afloat.

*ūūiya* see *auwai*, *ūūkitēaxtek-wīa*; *ū.-uīna siūan* Let that (log) stay which is lying across the (rock).

*ūauariya* i. To hold water, have water in, which does not leak away as a good canoe.

*ūauušwō-teka* tr. To haul up on beach a canoe with water in it. *ū.-rāg-ū*; *haia k-ū.-r.-udē, hamam-ū.-r.-udē* I got ashore in a very leaky condition, as in a canoe half full of water. *ūauušteka* i. To get water in, take water in, as a canoe on a rough beach. To be on the beach full or having water in.

*ūūarākū* tr. To let get lost. To take no steps to save or recover things lost.

*ūūkunkōna* tr. To let stay, let alone, not to drink all, not to take away, as water in a bucket aboard a canoe.

*ūūtu-ndeka* To put down any short stumpy thing. *ū.-šū* tr. pl. To let go, drive, send, send away. To let come. Let get away or escape.

*ū-ūkūta* tr. To let, cause to milk, etc. (See *ūk.-*).

*ūūlūtāgū* To give much.

*ūūgulmōni*, *ūlap* Never mind, let it stay undone, unfastened, unnailed.

*ūungūta* tr. To give much more to one than to others. To distinguish one or more by favor above others. To favor, prefer. To give more to. To show regard or preference for. To honor, to show partiality. To have deep-seated pains.

*ūūtul-lata* tr. To make shorter or lower, or more stumpy. To take down, as vessels their topmasts in

bad weather. *ū-mōni* To let stay short, low or stumpy.

*ūūta-mōni* To neck, put a neck on. To make a neck.

*ūūtauwōlenat-a* r. *s'-ū-qa sin'-yōš* Shut up your hand.

*ūūš-ata, t-ūwōrōgata* i. To get out ashore. To go ashore in order to get berries or fungus. *ū-kāšun-at-a* tr. To turn round broadside on to the wind. *ū-k-ōpi* tr. To put into any floating vessel athwart ships. *ū-kāš-unkōna* (*ū-k-ania* To let be, i.e. to put broadside on or athwart.) *ū-k-ūwōsella* tr. pl., *ū-k-undek-a* tr. sg. To put across, broadside on. *ū-k-u-wia* i. To lie down across, as across a path. To be thus lying across. *ū-k-unālū* tr. pl. To place any vessels athwart or across broadside on. *ū-kālenata* To hollow the back, as a dog when stretching. *ū-kūlūšunata* tr. To let be partly full, as a bladder. To half or partly fill a bag or sack. *ū-kūta* tr. To lade very deeply. To sink deeply so as almost to submerge. *ū-k-ta* tr. To load deeply. To sink deep with a load. *ū-kuna* tr. To make a smoke, to kindle a fire. To smoke a fire. To let out smoke. *ū-kur<sup>2</sup>kōna* tr. To load deeply. To let be in a deeply laden condition in the water. *ū-gāmata* To come ashore when on one's way anywhere for a minute or two. *ū-lūčina* tr. To make any long hole, or any hole which is longer than wide. *ū-mūtū, ū-mōni, ū-kōna* tr. To let cry on board. To let stand, sit and cry. *ū-tānimana* tr. To cut teeth in, as in a piece of whalebone for a comb, or in a piece of bone for

a bird spear. *ū-nukōna* To turn round with one's back towards. To turn the back to. *ū-pana* tr. To leave during the absence of another. *ū-pōnata* To turn the stern to the sea and wind and thus run straight before it. tr. To turn to go in the opposite direction. To turn back after attempting to go forward. *ū-wōr-ōxkōna* i. To land from a canoe, as a woman does when away fishing for mussels. *ū-w-āgū* i. To land, go ashore for any purpose. To go ashore.

*ūundārana(ta)* i. To open the eye(s) wide. tr. To cut off a large slice. To slice off. *ū-lagōna* To look with the eyes wide open. To stare.

*ūunna-mōna* tr. To seek, to search for, or after. To walk about looking for. *ū-* i. (*ūunāmōči* To walk, stalk in.) To walk, trudge, go afoot. To come or go. *ūun-nākōn-aina* To walk about on the water as certain little birds do in kelp beds. *ū-i-a-* (*ū-āmanātsikōri* To walk out.) To walk about by oneself without any object. *ū-nina* To walk, be walking. *ū-unqan-igata* To walk to. To approach on foot. *ū-u-a* tr. To walk fast. *ūunnakātaka* To come, to walk to. To approach. *k-ūunna-kātux kōn-jin* He is coming.

*ūun-dāranata* tr. i. To cut off a slice. To fix the eyes open. To gaze. *ū-mūtū* v. To let wind (up). *ū-nāmōna* i. tr. To walk or round about in order to find something. *ū-nat-a* tr. *sa wē ū-n-qa yamikū* Go walk and get your yameecoo. *ū-aina* To walk about. *ū-naman-iaina* To go about from place to

place. *ū-i-* To go, walk about as a child by itself without any object. *ū-nusiū* tr. To make ashamed. To cause shame. To make shy.

*ūuruna* To make many, to do much or in large quantity.

*ūčēakūp-ōna* To wrap oneself well round with one's mantle. To wear or put on a skin and thus envelope one's person thoroughly.

*ū-ūmūtū* To sit well enveloped in a mantle. To wear or be wearing thus. *ū-ōnaina* To walk or be walking wrapped round as above.

*ūčiy-ing-ūtata* tr. r. To close closely, bring close together as the thighs or legs. *ū-ekōnata* tr. To vex, annoy, make angry. To put in a rage. *ū-i-ur<sup>2</sup>mōni* i. tr. To open slightly, so as to leave but a little space. To be thus ajar.

*ūčalakōla-na, ū-mōni* tr. To set up or make irregular, having many projections.

*ūčikua-kōna* (*ūlūmaū-k-*) i. To be awash, as a rock. To be in a ripple as water over a rock.

*ūčōngōwōrana* s. tr. A coil of hide. To coil up hide neatly in a close coil.

*ūčikōri* tr. To befall, to happen, come upon, overtake, as any strange sickness or other evil. i. To mean, to be the meaning, the cause of. *kundām wē ū- hauan-čikisin haim hūša kurū* Whatever can be the meaning of all this wind this summer!

*ūčikōša* (noise so caused) To rub against with noise, as the tree of a wood do in a breeze.

*ūčil-i* (*tūmōpi*) To embark, to crowd into a canoe. *ū-inkōna* i. To be awash. To be washed over as any fixed object just awash. s. A rock awash. *ū-iūarāgū* (*tūmōp-i-*) tr. pl. To land as a body of man from a ship. *ū-isina, ū-i-ta* tr. To weary, make listless. To displease, annoy. *ū-qain-aina* To walk stooping or crouching down. *ū-q-mōči* To stoop and enter. *ū-qain-a* Bent down, not standing up straight. Stooping, bowed. *ū-q-ata* i. r. To bend down, to stoop. Bow down the head or back. *ū-q-ia* i. To be so bent, as a tree which is like a bent bow.

*ūčōm-mān-ia* To lie drawn up in a ball, or with the back arched outward. *ū-mana, ū-ōnata* tr. To let or make to stick out like a hump or lump. *ū-mām-ūtū* To sit with back arched outward as a person all drawn up. *ū-m-ōni* tr. To let be, not to alter, or remove any projecting bend or lump.

*ūčōngawōrana, (č- w.s.)* Anything twined round in a circle. A circle, a coil.

*ūčauiy-ana, ū-enata* tr. To make with a bushy head and put it up on end.

*ūčauwō-našana* To coil up closely upon itself, as a roll of take, or a coil of thong. *ū-nkōna* The handles of bark cups or bailers.

*ūšaiin-a, ū-ata* tr. To let, suffer, make, or cause to burn up. To warm, make warm, as hot drinks do. *ū-ia* To let burn, not to put out, but let or encourage to burn up.

*ūšata-pōnur<sup>2</sup>mūtū* To (turn round and) sit opposite and fac-

ing. *ū-pungaia* tr. To put up straight in a line one with another, as posts for a fence. *ū-punata* tr. To confront, cause to be opposite. To put over against. To cause to appear in full view, as a person does in ascending a height. *ū-mbqanur<sup>2</sup>mōni* tr. To displease, disappoint. To vex.

*ūsaii-mōni*, *ū-mūtū*, *ū-nīa* tr. To let alone. Suffer to burn, as a fire.

*ūša-wōridātū* (*ūtūmāna*) tr. To make a low noise, as a person humming does. *ū(ša)w-* tr. To call out and make an echo.

*ūsō-šina* tr. To promise. To lead one to expect or believe. To speak of with certainty. *ū-mōramōni* tr. To let be, not to remove any heap. *ū-nnakītana* tr. To render orphans by killing the parents. *ū-nabīna* (*ū-n-ta*) To make dim, indistinct, unintelligible. To remove, to do away with any marks or traces. To wipe off. To act as tho one had no remembrance of. To cast into oblivion. To mix up one thing with others so that it is hidden, lost, or disguised. To cause to forget.

*ūsā-gaiata* To put or set up-right. To put up on end. *ū-mikū* tr. To hasten, cause to hurry. v. pref. To do anything without care, to make it last long but as tho desirous of using it up quickly, as *ū-šāmīg-atama*. To eat up in a wasteful manner so that the food eaten is soon used up and spent. (See *š-a-*) *ūsāmi-xmōni*, *ū-xmūtū*, *ū-kwīa* tr. To hasten. To be in the habit of hastening. *ūsāp-ū* (better *u-*) a.i. To lie, decei-

ve. False, lying, deceitful, untrue, treacherous, insincere. *ū-āšū*, *ū-āšīa*, *ū-ōšmūtū*, *ū-ōškōna* tr. see *šāpāšū* etc. *ū-ušmōni* tr. *ū-urū* To frighten. To intimidate, put in fear, make suspicious. *ū-ōla-mōni*, *ū-ō-ndātū* tr. To put some together in heaps and there.

*ūsāri* tr. To promise chiefly as a gift. To owe. To promise i.e. To enter into an engagement. *ū-dwienga* tr. To falsify a promise. To promise deceitfully. *ū-kurū* Ready, willing to promise. *ūsōšū hai* I have not promised. I do not owe.

*ūsūlōpatenata* To bare, clear away what covers and thus make naked or bare.

*ūsūgal-āmōni* To let burn, let be as a torch or light. To hold or make a light. *ū-akaia* tr. To hold up, put up, to show a light.

*ūsāmōrana*, (*ūsūpunana*) tr. To tease, annoy. To fret, cause to fret, make impatient.

*ūsū* Grandfather. *ū-a*, *hau* *ū-an* My, *kīt-ū-un* His, her. *ū-iyakalana* To hollow out, in, under and thus undermine. To burrow.

*ūbaiyāgōnata* tr. To clear, remove, take out of the way. To get out of the way. *ū-kana* tr. To clear a way thro, open up a passage.

*ūbiatōpō-nata*, *ūbīa pisi-n-* tr. To cause to fall as a loose stone a person who stepped on it. *ū-p-n-* To let or cause to fall by not supporting or holding good. To undermine. To remove the supports. *ūbia-kāna* tr. To mook, ma-

ke, or speak lightly of another's sufferings with intent to offend.

*ūbō-amtata* To awake, rouse, make wake. *ū-ndalana* tr. To slice up. To cut thro into slices as, for instance, a roll of bread, or a loaf, or a heart, etc. *ū-gūta* tr. To break thro as one might a bit of land between two waters.

*ūbā-kangaia* tr. To put up (on end, edge) to dry. *ū-kōnata* tr. To (make) dry. *ū-gatōpana* (*ūal-agōna*) Facing, opposite, the part facing. *ū-kōšāna* tr.i. To draw up one's forehead or face in wrinkles. To (cause to) wrinkle. Draw or press up into wrinkles. To smile. *ū-pōna* tr. To clear away, as trees in a wood. To spend, to use up, to waste. To take all away, to remove, to empty. *ū-pun-ata* tr. To take all away, remove all, to spend, use up, make a clearance. *ū-p-ur<sup>2</sup>mōni* tr. To use up from a continually replenished supply.

*ūsūwōnata* r. To act with vigor or rather pretentiously so as tho one was energetic.

*ū-bqana* tr.s. To let *b-*, *ū-b-ta*. To let *b-ta*. Masses or bunches of small fungi which grow on the branches and twigs of trees. *ūbqan-a*, *ū-mōni* i. To be in masses or bunches as *ōšūyim*, *kīm*, and such like fungi. *ū-bqanur<sup>2</sup>mōni* To let *b-*.

*ūkīp-i* tr. (*ū-iaina* tr. To let go about the beach collecting mussels.) To let or cause to *kīpi* w.s. *ū-ōnata* i.a. To be peaceable, averse to injure, be humble. To be subdued or harmless in spirit or manner. Soft, yielding, easily sub-

dued, unresisting, womanish. *ū-ōnur<sup>2</sup>tūwōrāg-ū*; *hat-ū-ō-udē* I came ashore peaceably.

*ūkīy-enata* (*ū-amōni*) tr. To fill, to cram. To stuff, so that no room is left.

*ūkai(ai)ūāki* s. He is one who does not go up, one who has not gone up. *ūkai-aiella* tr. i. To put up on end and leave. To go up for a while. (with *yeka* suff.) *ū-anaii* see *apakāga*. *ū-a* s. of *gaia* w.s. To put up on end as a log of fuel beside the wigwam. To hang up, as on a nail, put up as on a shelf. i. To go up, ascend, to come up, to rise, as a piece of building, as smoke in a canoe. To climb a hill, go up a tree. suff. like *mōči*, *mīna* w.s. To do the action of the verb as one goes or comes up. To do the action stated by the verb before, just before going or coming up. Compd. suff. Up, upward. *dāt-ū-a* To run up. *dāg-ū-a* To take up. *ū-ata* i. To turn or go up, as a person after gathering mussels, to her home. *ū-āgū* tr.s. To put up on end one's own log or for oneself. i. To jog along. To heave the shoulders, as yecamooches did when pretending to be under the influence of spirits. To move the body up and down by bending and straightening the back. *ū-a-mōni* tr. To place, set, put, as anything on a stand, on a shelf, or on the table, as a lamp, candlestick, a high clock, a chandelier. To set up, as a fallen chair on its feet or legs. To put or set up on its end as a post in its hole, or a log on end against a wall. To put up on a stick as a

splitted piece of blubber to toast. *ū-apūkū* To put up before the fire to toast. *ū-mōči* tr. To put in up on end as a post in a hole. *ū-mūtū* i. To be against, as a bucket placed against a door to keep it open. tr. To put anything when somewhat shorter or flatter. *ū-adātū* tr. To put up here and there. To put up one after another. *ū-bākāna* tr. To hang up, put up, to dry. *ū-lāna* i. To sway the body up and down as persons do when with club over shoulder they are threatening vengeance upon murderers. *ū-yenuš-ana* To eat all up and leave none for another time. *ū-y-ūmōni* To be greedy. To eat up all and leave none to eat another time. *ū-lō-pūšū* tr. To put up on end a piece of bone before the fire in order to straighten it.

*ūka* s. (*ūk'amagōna* The eggy mass of cuttlefish.) The cuttlefish. tr. (*ū-tūka* The awl used in sewing canoes.) To sew the sides of the canoes to the bottom. *ū-ma* pl.tr. To get, catch, spear, take penguins and other birds with the spear. *ū-mōtata* tr. To pile or heap up. To make a heap or pile higher. To make more pointed as a pile. *ū-natas* s. The backbone of birds from the ribs to the tail.

*ūk-asim* (a.-) Dung, ordure.

*ūkat-ia* i. To have or hold a little, as a bladder or gut a little oil. *ū-ī(ain)a* To hide, secrete oneself. *ū-a* tr. To sew from end to end. To sew and finish. To sew one. *ū-eka* i. To touch the shore as a canoe approaching it does. (See *āmikōna*.) To put the canoe

close into the shore and just touching the bottom as the women do when they go ashore to do anything. *ū-uxkōna*. To be in the water yet touching the shore or the bottom, i.e. just aground. To keep the canoe in this state. To be close into the beach and just touching the bottom, as a canoe when the women gather mussels. *ū-u-ina* i. To keep close in shore. To go about in a canoe close into shore and landing here and there as the woman do when out gathering shellfish.

*ūki* see *iki* To burn down a tree. *ū-tēaxtekwiā* tr. To let lie on, over, or across and thus supported. To put thus one log across another. *ūkidai-āgū* i. To be over or across, as a tree across a river. To be lying across or over. *ū-axteka* tr. To be across or over as above. To fall across, as a tree across a river. *ū-āgwia* i. To be in or on, as dead pieces of wood in the branches of trees. To fall on, in, or among as the broken branches of a tree in a standing tree. To fall against and so be supported, as one tree by another.

*ūkinnamun-kātaka*, *ū-killā*, *ū-ata*, *ū-tūmina*. *ū-tāgū* To give anything slyly or without letting another know of one's so doing. *ū-kūci* To go leaving a person uninformed of one's purpose.

*ūkilqar-axwōsell-a*, *ū-a-ia* i.pl. To put logs or beams, etc. across a stream to form a bridge. *ū-āgū* tr. To put over, or across, as a tree across a river. *ū-axtek-a* To bridge over. To put a log or tree

across a river or stream. *ū-a-wia*; *wōrur<sup>2</sup> k-ū-a-w-takun*.

*ūkillā* tr. To let or suffer to depart as by canoe. To cause to depart. To shake off, to rub off and so cause to fall. To knock or rub off fungus from trees. *ū-ta* i. To rush, run down hill.

*ūkinnumana* tr. To render *kinnum* in any manner.

*ūkitqar-āgū* To be over or across or prostrate with one end raised by some object (as another tree under it). *ū-ax-teka* tr.s., *ū-axwōsellā* tr.pl. To put down with one end raised against and on some object. *ū-āgwia*, *ū-ax-w.* pl. To be lying in above state or as a log over a stream.

*ūkōš-a* s. A long thong. A long piece of hide freed of hair used for many purposes. *ū-ēata* tr. To defend, protect, deliver a person from those with whom he is fighting, as by kicking off blows with sticks. To interpose a stick or anything else to ward off a blow, as a man might for his friend. *ū-i* tr. To ward off blows by interposing. To intercept as by shield, a stick on in any way. To protect, defend, deliver a person from being injured or wounded. *ū-itek-a* tr. To bar the progress or passage of anything by any kind of barrier. To put up any barrier. To put across the way. To bar. To prevent, hinder. To put in the way. To drive by intercepting the retreat with any kind of barrier, as the natives do fish. *ū-i-wia* i.s. To be lying, be, as fish which have been driven ashore in above manner. To be a

cross as any kind of barrier, as a log across the way, to put be across, to be in the way.

*ūk-ōngawōrana* s.tr. U.T. for *ūč-ō.* w.s.

*ūkōšš-anana*, *ū-ōndeka*, *ū-awō-sella* tr. To put things aside out of the way. *ūkōš-pigunata* tr. To worry, tease, vex, so as to render distracted. *ū-iūa-rāgū* tr. To drive ashore by interposing obstacles, and so force ashore, as the natives do fish. *ū-i-sell-a* tr.pl. *ū-i-s-ia* pl.i. To lay across the way, as logs across the way. To lay down across, as the sleepers on which rest the rails of the railway. To lay down at right angles to, as rollers on which to launch a boat, etc.

*ūkōšci-nkōna* tr. To leave or put any dark object on the water as a buoy or mark. *ū-mōni* s.tr. A freckle, dark spot of any sort. A black or dark dot. To dot, make a dark spot. To blot, make dirty. *ū-na* tr. To put dark spot(s) on anything. To darken, blacken, make dirty.

*ūkōkalina(ta)* To hurry, cause to make great haste. To put into any great excitement.

*ūkōga-ta* (*ū-nqana* To vomit, gulp forth.) To gulp up, to vomit forth.

*ūkōlāiix* see *hūf*.

*ūkōmata* tr.s. To sew up the slits cut in the edges of *uślōx* in order to shape it aright. To sew an overlap, specially to sew *tūm-agaia* to *uślōx*, which are overlapped. Any such seams in canoes. The sewn slits in the bottoms of

canoes. *ūkōmis-enata* tr. To put aside, put out of the way. To separate, remove, put in a different place. *ū-amūtū* tr. To seat, cause to sit aside, or away from the others. *ū-amōni* tr. To place, put, cause to stand aside or away from the rest. *ū-anīa* tr. To set to sleep or lie down separately, not together, or away from others. *ū-anaina* tr. To cause to walk separated (in walking) from others. *ū-angaia*; *ū-a- bāv tūtū-gur'gaia* Put them up separately. Don't put them up together. *ū-ōndeka* tr.s. To put down anything away from others. *ū-ōn-wōsella* tr.pl. To put down, set things away from other things.

*ūkōmōna* tr. To hurl the spear at fish, but at no special one, hoping among the shoal to spear one. To hurl the spear among a number of fish, or birds, but at no special one.

*ūkōn-inata* tr. To remove to a distance. To put out of reach, or out of the way. To cause to depart far away. *ū-indeka* tr. (*ū-inur'teka* To put down away from or by itself.) To remove a thing further. To lie apart from, further away. *ū-inaina* (*ū-imūtū* To sit apart from.) To walk apart, not in close company. *ū-a* tr. To put, let stay the canoe in water, i.e. not to haul ashore. To put a canoe into a lake, to make a canoe. To launch, let alone, not to use a canoe already floating. To cause to stop so that the canoe rests on the water, to moor. i. To hold water, as a well, or water hole. Have or receive water, as a well or pool. *ū-*

*-ōštās-āna* tr. To render conspicuous. To bring into full view. To cause to know fully, see, or be seen clearly. To teach clearly. *ū-ō-inata* To get a clear view of anything. To bring out in full view as a telescope. *ū-ō-andeka* tr. To put out or erect in a conspicuous place, as a statue. *ū-āki* One not full, one partly empty, one which has been partly emptied. *ū-āgū* r.tr. To make a canoe for oneself, i.e. To let be or cause to be afloat a canoe of one's own.

*ūkōr-a* s. Breakers. The rolling seas which flow on sand beaches and shoals and break. *ū-gala* s. A species of very small white slimy fish. Petrels.

*ūkōt-a* a. Sticky, given to sticking. Difficult to eat or swallow because of this quality. (Too) small, as the eye of a needle for too coarse a thread. Small, difficult to thread or lace. Difficult to swallow, or when swallowed to cast up. i. (see *in'cikū*) To stick, as thread in the eye of a fine needle thro which it cannot pass. *ū-ata*, *ū-ur'mōni* tr. To make too small, as a coat. To contract too much.

*ūkā-čim* Evening, early night. *ū-gakān-a* tr. To put off, delay assenting to a person; *ūlap ū-g-ika haia* Don't put me off. *ū-gū* (see *ūkōgata*) To cough, retch, vomit. To clear the throat. *ū-gū-kūči* see *kāgū-k-*

*ūkāl-āna* tr. To trifle with, joke, jest, deceive, cheat, play tricks upon *takim*. *ū-anīa* tr. (*ū-amūtū* To deceive, cheat, play

tricks, etc.) To deceive, cheat, impose upon. *ū-amōni* tr. To annoy, tease, vex. To continually, habitually deceive, etc. To be always taking in, etc. *ū-ana-ma* To force a person against his will to give one something or a part of what he is eating. *ū-a-tama* To persist in asking and getting what another is eating. *ū-augāmata* tr. To deceive, play tricks upon, as one is on one's way. *ū-ayella* tr. To deceive. To lead to expect and then disappoint the expectation raised. *t-ū-an'alagōna* tr. To try to deceive. Purpose to, or speak of deceiving. *ū-a wōštāgū* tr. *ū-a w-wa* To commit adultery. An adulterer.

*ūkānan-a* pl. (*kūkānun* That or those that are left.) To be (left), exist. pl.i. Be together, as a herd of cattle. Be (standing) about. *ū-ia*; *hauākin kōwa ū-iata mōtan* There are of mine still three left. *ū-iaina* i.pl. To be going about hither and thither.

*ūkāpū* s. Constellation of six stars. Orion.

*ūkāt-aka* tr. (*ū-ak haina* To let walk or go, i.e. To send.) To send, let go or come. *ū-ūgata* To suffer or let do anything slowly or at their ease.

*ūkqa-či* s.i. Neap-tides as regards ebbing, i.e. not going out far, but remaining more than half full. To be in this state of not ebbing fairly out. *ū-lī* (*ū-litōpa-n* One only, a single one. *ū-l-ia* It is, or there is but one.) One a single one. *ū-rāgū* tr. To cause not fairly to rest upon the ground or floor, but to be resting on it

only at certain points. *ū-r-kana-ka* i., *ū-rax-wōsella* tr.pl., *ū-r-teka* s.tr. *ū-r-mōni* tr. To let be resting as above.

*ūkausi-na(ta)* tr. To quiet, calm, soothe. To do anything gently or with care. *ū-wōštāgū* To work or do anything slowly, gently, quietly. *ū-mūtū* tr. To let alone, so as to cause to become peaceable and quiet. *ū-nōra* i. (*ū-ngūtāna* i. To speak quietly.) To weep quietly. *ū-ūyāpīmata* To converse in low tones. To talk quietly together.

*ūkū* tr. To hurl to spear. To shoot an arrow. Heave, throw, cast a dart. *ū-tūkū* s. Aim, the spearing hand, the place or time of spearing. *ū-čēata* tr. To take away a person or dog by canoe. To bring, fetch so.

*ūkūči* tr. To let come or go in as into a canoe when going anywhere. To bring, fetch, take by canoe, boat, or ship. To send a person or dog by canoe. *ū-aina* tr. To take a person about as a passenger in a canoe. To take a dog about. *ū-āgū* tr.r. To take aboard, fetch, bring a person or dog by canoe for oneself, or of one's own. *ū-kōna* tr. To take a person away, as for fishing. *ū-kōn haia* Let me go, come as a passenger. To take a person or dog aboard to stay there. To let stay aboard. *ū-gāmata* tr. To take, fetch, bring a person in canoe from time to time, not always. To take aboard, to fetch, bring a person by canoe a part of the way. To take in a person by canoe when on one's way to a place, by putting ashore for him. *ū-ūarāgū*



tr. To take a person as from a ship to the shore by a boat or canoe. *ū-mōni* tr. To take aboard a person or dog continually or always. *ū-ella* tr. with *yeka* suff. To take in a canoe as a passenger for a short time. *ū-(lō)dātū* To pour out here and there, in heaps.

*ūkūlis-eta* i. a. High, squeaky, of voice. To be high pitched. To rise high. *ū-a* To walk about, alone, as on a promenade, on any nice place, as an open sand or other nice space. *ū-aina* i. To walk about singly and in nice manner, as above. *ū-at haina* i. To rise, to raise the voice to a shrill pitch. To sing high.

*ūkūsell-a* tr. To pour out, as water from any vessel. *ū-(at)ōpi* s. To pour out into a vessel afloat as canoe, boat, etc. *ū-adātū* tr. To pour out here and there as potatoes in little heaps. *ū-qāgōpi* tr. pl. To empty limpets, mussels, or aught else into a canoe. *ū-āp-ūkū* To pour out into or on the fire. *ū-qnari* tr. To pour out or empty into the sea or water. *ū-āmōni* To pour out continually or always, (with *mōni* pref.) *ū-ā-ella* tr. To pour out and leave for a while intending to fill or put them in again. *ū-āgāmata* tr. To pour out the wrong one. To make or do in mistake. *hamōnit* *ū-ā-ta* I sometime, not every time, pour out.

*ū-qasella*, *ū-qatātū* tr. pl. To pour out in heap(s), as mussels, to be removed afterwards. *ū-ā-taiyigū*; *t-ū-ā-t-* tr. pl. To pour out into vessels. To pour into. *ū-aiella* tr. To pour out and leave.

With *yeka* suff. To pour out a little, a few, or for a little time. *ū-āgū* tr. r. To pour out one's own, or for one's self.

*ūkūt-eka* tr. To press out into, as fat or oil from a gut or bladder into a shell. *ū-a*, *ū-ū* tr. To press out, as milk from the udder, matter from a boil. To milk. *ū-āna* tr. To hail with a loud voice any persons passing at a distance. To make inquiries. To let, permit to speak, say, i. e. not to prevent speaking. i. To call out, to halloo. To call out in order to be answered, as persons do when they lose sight of each other. *ū-atia* i. To be hidden and thus be invisible. To be in out of sight. To be close to. *ū-amōni*, *ū-amūtū* To let speak or say. To let go on speaking. *ū-ūkū* tr. a. To use for spearing. Fit for a spearshaft. Fit for using as a spear. *ū-ūpisiū* To lessen the size of any swelling by pressing out the other contents. *ū-ūmōra* tr. To enquire, ask, interrogate, question. To ask permission. *ū-ur<sup>2</sup>mōni* To be hidden, sticking close to so as to be seen. To be hidden and so invisible.

*ūkuš-ata* tr. To press out the last dreg of fat from a bladder. To make very thirsty. With *sima* suff. *ū-kōna* (see *wūn-k-*). *ū-manātsikōri* tr. To press out as the core from a boil, or a thorn, splinter, etc. *ū-ur<sup>2</sup>mōni* tr. a. Attractive of, to attract love or desire. *ū-ana* (*ammūkū*) To put mussels in bunches into a canoe with dirt and stones, as when in a hurry. *ū-tōpa* a. To be undermined, half thawed, as snow which breaks away from under

the fat. *ū-t-na* tr. To empty, leaving only the empty shell. To hollow out. To make thin or empty. To create a void. To beat, as skinners do the hide in order to make it easy to rip it off. To undermine. To remove the contents. *ū-anaina* i. To walk, go about with bowed head and arms aback.

*ūkūn-gaia* tr. To put up, hang up a basket or other vessel with a little in it. To put down any vessel with a little water, rice, fungus, etc. in the bottom of it. *ū-kōna* i. To have some in. To hold a little in aboard this. *sima kūkungārata yeka* There is a little water (in the bucket) aboard.

*ūkūn-ata* i. a. (To be) half full, either less or more. To bring, fetch. tr. To partly fill (i. e. less than half full). To put some in. *ū-at haia sima* Bring me a little water in the bottom of the bucket. *ū-iyigata* tr. To moderately fill anywhere between half and full. *ū-āgaia* tr. To wait or put off doing anything till night has set in. *ū-deka* v. To let some stay in. *ū-atōpi* tr. To put, take, fetch, bring aboard a little in the bottom of a vessel. *ū-ur<sup>2</sup>dātū* tr. To put a little in number of empty vessels in one after another. *ū-tūkāt-aka* To take or toocataca things by taking them away in vessels less than half full. *ū-taiyig-ū* (*ū-t-ata* To (put in and) half fill.) To put some in the bottom of a vessel.

*ūkur-i* tr. To catch *yekurum* in canoe with line and bait. To press or squeeze out as oil from a gut by drawing the fingers over it. *ū-ēa-ta* To turn a gut inside out. To

cast the baited line into the sea from the canoe (See *man-ū-ē-*).

*ūkur<sup>2</sup>mōni* To be hidden, be out of sight. To be close in or under, be sticking close to and thus hidden.

*ūkustūpata* tr. To turn and wear a skin mantle with the fur inward.

*ūkwina* tr. To surprise shags by suddenly drawing out and holding up a bright flaring torch, the effect of which is to cause the startled shags to fall as tho shot.

*ūkwissa* To let pull.

*ūdala* tr. To roll, bowl, trundle, turn over and over. To let roll.

*ūdatōnga* tr. To dip up with care, i. e. To dip from the surface so as not to stir up the dirt at the bottom, as when dipping up water in a shallow pool.

*ūdeka* tr. i. To come upon, or over, as sickness, a cloud on a hill top. To overspread, spread abroad, as dawn, as darkness, as a cloud, as sickness. *d-ūdux-gai-ata yārum mqla* Day has now dawned.

*ūditata* tr. To pare, trim a skin. To cut off bits here and there, as the legs, etc. To let run or go with the current, or with the sea and wind.

*ū-dōnara-na* To let come into, grow to *d-* state.

*ūdögōma* tr. To let flow, bleed, or drip. To bleed. To let trickle, let run.

*ūdōr<sup>2</sup>-tēnux-kōna* tr. To go about on the sea in a canoe in



quest of seals. To be thus going about. *ū-k-* i. To lie out in canoe in the open water, as when seeking seals.

*ūdāgagaiata* tr. To attack in personal combat. To assault, assail, fight.

*ūdap-ōla*, *ū-ūmūtū*, *ū-ōlia* tr. To let suck. *ū-ōla* i. To prance. To have a rough movement in running, as some horses which shake their riders much. To move the body up and down, as avengers do when acting, as tho under some evil spell, or as persons do when laughing violently. *ū-ūmūtū* To move the body up and down when sitting and straightening and bending the back. *ū-ō-ina*, *ū-undātū* i. To prance. To go with a prancing movement, as a man who has one leg shorter than the other. *ū-ulat-a*, *ū-u-haina* i. To go on steadily, in order to be ready for a rush when required.

*ūdātū* i. To go out into the water as when seeking seals. To go about or along in the open water as above. To let run, set free, let go. To send.

*ūdā-kimōna* To shape or make the blade of a paddle or oar. *ū-kōša* tr. To shake, rattle, cause to rattle together with noise. *ū-rana* tr. To fight or make noise and a row as one man against many.

*ūdūpunata* To render weak in any way. *kūtānat ū-*

*ūdauilana* To stretch out the arms from the body, i.e. horizontally with the chest.

*ūflā-šana*, *ū-šunata*, *ū-garan-a*

a.v. Noosed. Opened as a noose. To open into a noose. To make a noose. A noose. *ū-g-ia* To be lying open as a spread noose. *ū-gadanāki dōš* Dush made into nooses. *ū-rina*, better *u-w.s.*

*ūgaiḥāk-āna*, *ū-amōni* tr. To let dry in the sun.

*ūgaig-ata* tr. To put near so as to touch, put in close contact with, let touch. To let come near, to let be close to, let be with. *ū-atia* To let lie close to. *ū-atiya* To moor a canoe close to another. *ū-ut'uteka* tr.s. To put close beside so as to touch. *ū-ūtata* tr. To meet, touch. To approach close. To cause to meet in collision. To go close up to, so as to touch. To reach, extend down or up to so as to touch. *ū-utatōpi* To put close to, as one log close to another in a flat. *ū-atia* To cause or let to lie down close to, i.e. touching. *ūgaigur-kōna* To cause one's canoe to lie or be close to another. To let stay close by. *ū-mūtū* To come, go and, sit close to, i.e. touching. *ū-wāgōpi* tr.pl. To put close together, as logs in a flat. *ū-mōni* To come, go and stand close to, i.e. touching. *ū-wōsel-la* (i. *ū-w-ia* To put close beside, so as to touch).

*ūgat-a* s. A certain bone in the heads of fishes very dangerous and difficult to swallow. Small, confined, not roomy, not large enough. *ū-un* A close corner, any confined space. To be close together.

*ūgōman-ana* tr. To clear away so as to create an empty space, to empty, as a cart, with shovels.

*ū-undātū* tr. To make a succession of post holes one after another, as for fence. *ū-ūmūtū* (*ūgōnanūmōni*) tr. To let stay in a state not filled as a cart half filled.

*ūgōlušmōni* tr. To let go on sounding or making a clatter.

*ūgōnnū*; *mōtan ū-* Why, I thought there were three! *wisaiānan ū-* Why I thought it was! Oh how I wish it was the ship! *m-ūgōn'hqanqa kōmbaibi stōpōna* Why there are but two! and I thought there were three.

*ūgāš-ūyella* tr. To leave a canoe, i.e. not to use it. To let stay aboard for a short time as one might any person or thing. To let stay afloat for a little time. *ū-ungāmata* tr. To put one canoe afloat in place of, in mistake for another.

*ūgām-amōni* tr. To let be, as dung in a cart. To let carry a firebrand. *ū-āgū* tr. To let take as on a plate, for oneself. To get many birds when hunting.

*ūgātū* tr. To thrust aside, force persons fighting asunder. To oppose or do anything with strong opposition. To thrust oneself in among persons fighting in order to part them. To oppose with force. To be opposed to. To fight in opposition to. To strive with or against.

*ūgārātū* tr. (*ūgātātōlli* To go backwards and forwards, hesitating to approach.) To cook.

*ūggat-ū* i. To separate, part, branch off in different directions as persons when out hunting, as

diverging lines, tracks, paths. To go in another direction. *ū-ata* i. To go off so. To splitt off, turn aside. *ū-a-tega*, *ūggar-t-* i. To go in a different direction. To separate as a canoe from the course it was going, or away from the rest of the fleet.

*ūgāten-ata*, *ū-ur'mōni* tr. To cause to get nearer, to approach from a distance.

*ūggar-axteka* tr. (see *ū-āgū*) To put so as not to rest fairly, but only here and there.

*ūggašwōsella* pl.tr. (of above) To place logs, etc. which only rest a part of their length.

*ūgūtāt-a* tr. To stick tight to, to adhere, to stick to or upon. To get near or close to, approach close to, as a canoe to the shore. To hide, press close against. To cling to, be flat against so as not readily to be seen or removed. To stick, adhere, cling close to, as a sucker, as ivy to a stone wall, or bark to a tree. To be fast stuck or joined to. i.tr. To tighten, cling tight, as a disturbed limpet to its hold on the rock. *ū-ia* To lie in wait, to lie down flat or close to the ground, so as to avoid being seen. To stick fast. To be fast stuck to, as a log to the frozen soil.

*ūgūtur-kōna-ina* (*ūgūtataina*) To go about on the water evading sight. *ū-k-* To hide as ducklings or goslings do to evade the hunter. To hide oneself in a canoe, boat, or ship. To lie hidden as a seal in a kelp bed. *ū-mōni* i. To stick tightly to, as tar to anything it touches. To cling to.

hide. To press close up against. *ū-teka* r.i. To lie in wait. Lie hidden. To hide oneself as in tall grass or any covert. To lie or be hidden among, as among many bushes. *ū-mūtū* i. To stick tightly to. To hide. To sit close down upon to avoid being seen.

*ūgul-a* i.a. To come out, be out, or loose, as the rungs of a chair, as the bones of wellboiled meat. tr. To draw the bones of a bird previous to cooking. To take out the bones leaving the carcass entire. To draw out, as the contents of the limbs of crabs. a.i. Loose in its case, so as to readily fall or come out. To be thus. To be undone, not fast or secure. Clear, unobstructed, open, cloudless. To be cloudless, to be clear. *ū-ata* i. To come, slip out. Come undone, unfastened, draw, come out. Rickety, loose, undone, unglued, come out. To be in this state. *ū-wālū* tr. To eat crabs by drawing the contents, and not going to the trouble to get all, as when they are lean. *ū-taiyigū* pl., *ū-ikimū* s.tr. To draw and put into a panikin. *ū-ōdeka* s., *ū-wōsella* tr. To draw and put down, as the contents of a crab on a plate. *ū-anqana* Undone, loose, rickety, unglued, unfastened. To be or get in this state. *ū-ākurū* a.i. Given or apt to get loose. To be apt to get loose. *ūgur<sup>2</sup>mūt-ū*; *ine k-ū-a buk itakun* The ink is hidden under the book.

*ūhalaša-nā*, *ū-mōni* tr. To act in such a manner as to lead others to dislike one.

*ūhai-na* To let walk. *ū-yella* To

let walk more, again, or a little, or a while longer.

*ūhārūkū* tr.pl. To let got lost. To lose, i.e. not to keep from being lost by needful care.

*ūhan-anā*, *ū-namōni* To let anything stay that is in a lump or rounded mass. *ū-enata* tr. To take, fetch, bring anything that is lumpy, or in a rounded mass. *ū-našana* tr. To trouble, annoy, drive mad by annoyances. To put out of all patience. *ū-namōni*, *ū-enata* tr. To let be in a lump. To make, to project, or be in a lump.

*ūhamullenata* tr. To dull a fire. To cause to burn slowly, as a piece of wet fuel.

*ūhārūn-a*, *ū-ata*, *ū-ur<sup>2</sup>-mōni* tr. To let get thin, i.e. to starve. *ūhār-ūkū*, *ū-ux-m-* To bereave, take away one's parents or children.

*ūhatāsiū* tr. To swallow, as a pill, without first chewing. To let sink, not keep from sinking.

*ūhalaš-enata* tr. (*ū-a-mōni*) To cause, to suffer to dislike.

*ūhōx* s. An unimpregnated egg, addled egg.

*ūhōk-ōša*, *ū-ašēa*, *ū-uš-mōni* see *uō-*.

*ūhālak-āna*, *ū-a-m-* tr. To leave with prong-like projections. To cause to have such points sticking out. To put up anything with such projecting points.

*ūhāš-ū-m-*, *ū-unata* tr. To weight down. Press down upon. Make heavy.

*ūjōkuša-na*, *ū-m-* To make, cause to be rough, as a roughly built wall.

*ū-jakauy-a*, *ū-j-ākīpa* s. Boy or girl babies. (See *j-*)

*ū-jakawāna-na* tr. To make a *j-* in a canoe. To form a place for *j-*.

*ūjāma-na* To make or do so that a thing has lumps and depressions. *ū-mōni* To leave in a *jāma* state, i.e. not to smoothen.

*ū-jauwōnuš-ana* To make a *j-*.

*ūjālapū-mōni* To leave in a leaky state, i.e. not to remedy.

*ūla* s. The larger end of the spear shaft in which the bone head is secured. The blunt or larger end of any long rod. The handle end, point of a paddle. *ū-dōmula* A spear shaft without the bone point. The blunt or larger point of a spear shaft. *ū-tāgik-a* Don't give (now). *ū-t-ōna* Don't give (at any fut. time). *ū-t-āga* Don't give (now). *ū-t-āgōnna* Don't give (at any fut. time). With neg. forms combined with pers. pron.: *hīla tāgawōx* I will not give (now). *h-t-na* I will not give (some fut. time). *s'-ū-t-* (now). *s-ū-t-na* (some fut. time). Thou shalt not give. *ū-t-*, etc. He, she will not give. *ū-tāgawāmuš* *kōnjn* He says he will not give.

*ū-* (*ū-p* before a vowel) before verbs: Without being told, or authorized: Without being hidden, i.e. on one own's responsibility, without being asked. In spite of, without noticing outward circumstances, (to do) without first having accomplished what one purposed. *ap'-hīlap atū* Am, may I take? *h-a-hauan* I am to take

this? *het-ū-p atqa hauan* I will take this (nevertheless) and wait no longer. *hat-ū- kātakudē* Notwithstanding I came or went. I went in spite of, not waiting further for. *hai hat-ū-tāgudē* I gave away of my own mind, i.e. as an agent without authority to give. *hai hat-ū- tāgūa* I think I'll give. I think I had better give. I'll give nevertheless.

*ūlaf* adv. (*ūlap* before a vowel: *ū-ata*) (*ūla*; *ū-maia* To mia and do nothing, no object in view.) For nothing, for no purpose. *ū-hakātakudē* I went or came with no object, for no special reason. *ūla tōškika ūlaf* Don't laugh for nothing. *ū-hawa kūcīūa* I will go or come for nothing, or not to do or get anything. *ū-kūlaf* adv. Oh, never mind. It's no matter. It's of no consequence. Don't trouble. *ū-k-ūlāp-un* adv. Never mind. It's no matter. Don't take any notice. *ūlap-ōrak-urū* Given to crying for nothing. *ū-ō-īpan* s. A woman who cries for nothing. *ū-ārin* adv. Without cause, without reason. When there was no reason. *ūlāp-āki* Anything lying unappropriated and serving no particular purpose.

*ūlakōrin-kōna* To promise when in a canoe or other floating vessel. To be promising. *ū-a* tr. To make a demonstration but not injure as avengers of the fourth degree. To promise to give, to promise a gift. *ū-atwienga* tr. To cheat, deceive, to promise deceitfully. To promise and deceive.

*ūlamōt-āna* tr. To sling up straight into the air and high. *ū-ūpqana* To throw up straight into the air and high.

*ūliagōna* tr. To get out of the way. To come or go out of the way of another. *ū-a* tr. To get out of the way. To make room for. Get out of the way of. *ūliā-gūyella yeka*; *ū-uān haia yeka*. Get out of my way a little. *ūliā-ungāmata* tr. To get out of the way, as to avoid an assailant so that he falls. To cause a person to fall by suddenly removing what he was about to lean against, or sit upon.

*ūlōnga-waia* tr. To coil, wind up in a coil. To roll up. *ū-w-ta* tr. To roll, wind, coil up, as a fish line or rope. To take any coil. *k-ū-w-tudē haia tāpim* He took my fishline coil. *ū-pōna* To turn over the opposite edges so as to make meet overlap. *ū-p-ta* tr. To bend round or over so as to cause to meet, as the opposite edges of a piece of bark for a bucket or cup.

*ūlōsteg-a* To lead, to precede and so cause to follow. To lead the way. *t-ū-alagōna* tr. pl. To offer to lead. To attempt to lead. *ū-'amisiū* tr. To lead three or four. *ū-haina*, *ū-'ūunna* tr. To lead, be walking before. *ū-'utuū* tr. pl. To lead a company or number of persons. *ū-'āgulū* tr. To lead in flying, leaping, or jumping.

*ūlōštūg-ata* tr. To lead away. To take and lead. To fetch, bring, take, as one who leads another. *hat-ū-atudē sa makīpanči hau'ōkātūpai* I brought your daughter to my house. *ū-'ūkaia* tr., better *ūlōsteg-ūk-*. To lead up. Bring up. *ūlōštux-kātaka* tr. To lead, conduct by going before. *ū-kūči* tr.

To lead, bring, fetch a person into a ship or canoe. *ū-kūtāna* tr. To lead in speaking or repeating anything. *ū-dātū* tr. To lead by running before. To run before. *ū-mīna* tr. To lead, bring, fetch, take down, i.e. To go down before. *ū-mōči* tr. To lead, bring, fetch in as into a house. *ū-man-iaina* tr. To lead about, to go before as a leader. *ū-m-ātsikōi* tr. To lead, fetch, bring, take out as out of a house. *ū-tūmīna* pl. of *ū-tūgata* To lead, bring, fetch, more persons than four. *ū-wōnari* tr. To lead, bring, fetch, take into the water as a seal or duck its young. *ū-wōrāgū* tr. To lead, fetch, bring ashore. *ū-yella* tr. To lead, fetch, bring and leave. *ū-gāmata* tr., *ūlōštūgur-g-* tr. To take a person in place of another.

*ūlōfkaiya* i. To lie and whistle. To whistle lying. To lie whistling. *ūlōfki* (*ū-aina* To walk whistling. To whistle when walking.) To whistle. *ū-kōna* i. To whistle in any floating vessel. To be whistling. *ū-mōni* (*ū-mūtū* To sit whistling. To be whistling.) To stand whistling. *ū-man-iaina* i. To walk about whistling. *ū-gāmata* v. To whistle differently or astray from the time, or out of tune or time. *ū-kurū* a.i. Fond of whistling. To like whistling, i.e. to like to whistle. *ū-tāpōlisana* i. To whistle a tune. To whistle continuously. *ū-ella* To whistle and then cease. To whistle once (again). With *yeka* suff. To whistle a little, or for a little time. *ū-tas*, *ū-ūgalitas* (*ū-tas ūa* A good whistler.) Clever at whistling.

*ūlōm-ina* s. A person who acted

a part in the superstitions of the Ceena. He was a man disguised by paint and a conical bark hat who acted the part of a lustful spirit in the presence of women whom he went to meet and speak to. *ū-ōnata* To render senseless. To strike senseless. *ū-ōran-ata* a. Perpendicular. Right over head. i. To rise straight up. To be right up over head. To be high up over head. To fall straight down from overhead. To be erect, straight up. To be straight up without any bend or bulge. To be straight and in line, as a row of posts. tr. To set up erect, as a post with a bend, but the bend hidden, being in line with the posts. i.r. To sit or stand erect. To make oneself erect. Straighten oneself. *ū-ō-deka* i. To extend, as the rainbow, across the sky. To span the heavens.

*ūlōmb-ina* tr. To touch with the tongue. To lick. To let be black; *ū-i-ūin kōnjima* Let him remain black. *ū-i-ta* tr. To let get dirty or black. To take with the tongue. To lick off. To lick up. *ū-inōla* tr. To lap as dogs and cats do. To lick up, drink. *t-ū-inālagōna* tr. To offer to lick, try to lick. To feel by licking or touching with the tongue. *ū-imōni* tr. To let stay dirty or black. *ū-indeka* s. *ū-i wōsella* pl. tr. To blacken, smut, draw a black line or mark.

*ūlōpēata* tr. To turn over on its side so that the bottom may be up, as a canoe is turned in order to repair its bottom. To surround, hem in, get round, as a body of men around another whom they wish to make a pri-

soner. *ū-ata* tr. To peel, pair, skin, to shell. To cut off the hair or pull off. To cut off the hair from the scalp as mourners. To let, permit, suffer, rob, i.e. not to prevent robbing. *ū-ōšū-mōni* r. To stand inverted with the legs and head down. *ū-ōce-nata* tr. To raise the hair on end as enraged animals do. *ū-ūšū* tr. To turn inside out, or outside in. To turn up or over, as a cuff. *ū-ūšū*, *ū-ūšmōni* tr. To turn over rapidly the leaves of a book or rather let them fly past the hand. *itakōnūpai sa t-ū-ūšmūtūa* Turn it over upside down and leave it so. *ūlōpuš-ata* tr. To turn inside out, outside in. To turn up, down, turn over. *ū-mōči* tr. To turn inwards, as the bottoms of trousers. To tuck in, as a hem. *ū-teka* tr. To turn up as the bottoms of trousers or sleeves. To turn down, as a hem or as the bed clothes. To fold. Turn inside out, outside in. To tuck, fold in a tuck. *ū-taiyigū*, *ū-ikimū*. *ū-wōsella*, *ū-w-iella*, *ū-tūmīna*.

*ūlōpūtata* tr. To cut off a turf as for the hearth of a canoe. To shave, slice, cut off. To peel, pare, cut off. To turf land.

*ūlōsenata* To leave alone, take no notice of. To let alone, unmolested and unvisited. *ūlōsi-mōni* tr. To let be few. Not to make or put many, but only a few. Keep few. *ū-nata* tr. To lessen, make few. To reduce to a few. *ū-nurī-kātaka* tr. To lessen more and more, continually.

*ūlāpa* a. Bad, nasty, naughty, wicked, not real. *ū-*, *ū-čis* a. Common news, news of no import-

ance, trifling news. General, special news. (See č.-) *ū-sir*<sup>2</sup> Odds and ends. Things that one sets no special value upon. Trifles. *ū-nda* Is it, she, he bad? Is it unreal? Is it but a myth? or sham? Is it for nothing? interj. How strange! How wonderful! etc. How nicely! beautifully! *ū-anda hiwōnigū* How strange it was I should hit. *ūlāp-ōnata* i. To grow or get bad. To act badly. To be bad. To corrupt. *ū-a*, *ū-(ōn)āki* Not real. Not a real thing, as a phantom. *ū-ōnaiya*, *ū-ākiya* It is, was not a real thing (which was seen). *ū-an* a. Just to see whether he, it will or not, whether one can or not. *ū-an s'tū-mūanari alagōngan* Even though it is in vain try to get by swimming. *ū-un* only after *ūlaf k-ū-w.s.* *ū-āki* A, the bad one, that which is bad.

*ūlqanikāgū*, *kōgata* see *ūlūa* k.

*ūlūv-šata* tr.s. To turn over on its side or upside down or bottom upward. To roll over. To turn over, to turn up. To roll up. To bring, fetch, take, as a thing which is rolled, to roll away. *ū-nata* tr. To roll right up, fold right up. Finish rolling up. To take anything rolled up. (sg.) To roll up one. To bring, fetch, carry, take anything, as a skin rolled up. *ū-natōpi* tr. To put aboard anything rolled up, to roll up and put aboard. *ūlūan-a* To fold as cloth. To roll up as a skin. To wind up. To roll up as a piece of bark. *ū-ikimū* tr. To put in a roll, or anything rolled up as a skin into a bag. To roll or wind up or fold and put in. *ū-ikāgū* tr.

To carry over the shoulder anything longish and limp which falls down over the back and breast, as for instance a long strip of blubber, a folded fresh skin, etc. *ū-i.*, *ū-ikōgata* tr. To bring, take, fetch, carry anythings slung over the shoulder part being before to counterbalance the weight behind. *ū-ikō-g'haina* tr. To carry, or be carrying anything in above manner. *ūlqanikō-g'atōpi* tr. To take, fetch, carry and put aboard anythings, as above. *ū-x-tūmina* pl. of *ū-gata* To take away things. To bring etc.

*ūlūanūtauwōna* tr. To roll, fold, wind up tightly.

*ūlūun-dek-a* tr.s. To roll up as on floor. To roll up and put. To put down as a rolled up skin. To put down, to put anything rolled, wound, or folded up. *ū-d-wia* To be folded or rolled up and lying anywhere. *tetasa k-ū-d-w-takun satqa* Take the skin which is rolled up. *ū-duxyella*. To roll up as a skin and leave. *ū-tai-yigū* tr.pl. To roll up and put in. To put in as skins rolled up into a box or bag. *ūlūu(n)wōsella* tr.pl. To put down, place, etc. rolls or balls of things. *ūlūunwāgōpi* tr.pl. To put, take, fetch, bring things rolled up into a canoe. To roll up things or bundles of cloth etc. and put into a boat or ship. *ūlūania*, *ū-nmūtū*, *ū-nkōna* i.tr. To roll up or be rolling up when lying down, sitting, or when a float. *ū-n-gaia-takun*; *kainna tetas'hauan k-ū-n-g-t.* Whose is this skin lying rolled up here? *k-t-h-k-ū-n-gaia-g-t.* Whose skin

is this lying rolled up and put away as on a shelf?

*ūlūar-a* tr. To turn over. To roll, as a man a barrel or a log. To bowl. To roll over, roll along. *ū-iya* tr.i. To roll or turn over as sleeping persons do. To roll whilst lying down. To roll of itself. To turn over of itself. tr. To be rolling, continue to roll. *ū-ia-ina* tr.i. To roll about, be rolling about. *ū-aina* tr.i. To roll, be rolling along, as a man a barrel. To roll, be rolling. *ū-āgū* To bring, take, fetch things of one's own or for oneself by rolling them along.

*ūlūušat-ōpi* tr. To roll aboard, as a log or barrel into a boat, or lighter. *ū-a* tr.s. To roll over on the other side. To take, fetch, bring, by rolling along. *ū-āgū* tr.s. To take, fetch, bring, as a person a barrel of his own, or for himself. *ūlūuš-ur-čāgū* tr.s. To take, fetch, bring as above for another person. *ū-ūkaia* tr. To roll up. To bring, fetch, take by rolling up. *ū-dātū* tr. To roll at a running pace. To roll a number of things one after another. *ū-mina* tr. To bring down, etc. by rolling. To roll, or be rolling down. *ū-manātsikōri* tr. To roll out. To bring, take, fetch in by rolling. *ū-mōči* tr. To roll in. To bring, take, fetch in by rolling. *ū-āmisiū* tr.pl. To roll several, three or four. To bring three or four by rolling. *ū-tek-a* tr.s. To roll ashore, as a log or a barrel. To roll and place, as a barrel. *kōn'ū-t-udē hauan* Who rolled this ashore? Who rolled this here? Who put this here? *ū-t-wia* i. To be rolled up or ashore.

To be lying after being rolled up. *k-ū-t-w-takāpai satqan* Take the two which are rolled up. *ū-pūkū*, *ū-ičišeki* tr. To roll anything into the fire, as a very big log. *ū-tūmina* tr.pl. To roll, bring, fetch, take things by rolling them. *ū-gām-ata* tr. To roll instead of or in place of another. To roll the wrong way. To roll by mistake. To roll as one is passing. *ū-yella* tr. To roll and leave. To leave a thing one has been rolling. With *yeka* suff. To roll for a little way or a little time. *ū-yāgū* tr. To roll for another. To bring, fetch, take things as barrels or logs for another person and belonging to him by rolling them. *ū-tukātaka* tr.pl. To bring, fetch, take by rolling. To remove, bring in same manner. *ūlūušwō-sella* tr.pl. To roll. To roll ashore. To bring, fetch by rolling and pulling. *ū-nari* tr. To roll into the water or sea. To bring down into the water by rolling. *ū-rāgū* tr. To roll ashore. To take, fetch, bring ashore by rolling. *ūlūušwā-gōpi* tr.pl. To roll as barrels into a flat. To bring, take into a vessel by rolling things. *ū-na* tr. To roll past. To pass in rolling. To roll beyond. *ūlūunkūci* tr. To take aboard, as a man, a rolled skin or a roll of cloth. *ū-pai* du. *ū-āmisū* pl. (of *ū-*); *ūlūčinat-a* i. To go, walk, come in or by way of a, or the valley, or through the valley. *hat-ū-udē urū* I went W.ward by way of the valley. *ha-kāg-ū-udē* I went upward. *hakūpū* Downward, etc. *hakū-ū-udē* W.ward by way of the valley.

*ūlū-uf* (kōšpix) a. Foolish, silly,

stupid, awkward. *ū-ūpāki* A silly fellow. Deceased relatives. *hau-ū-uf* My dead relative. *ū-ūpōna* To talk in a silly way like a foolish, insane, or very aged person.

*ūlūmai* s. A ripple on the water, such as is caused by a rock awash, or near the surface, or such as is caused by a bird or fish passing through the water near the surface. *ū-naina* i. To pass through the water, near the surface making such a ripple. *ū-mōni*, *ū-nkōna* i.s. To be awash, or just under the surface and so causing a ripple. *ū-nālū* i.pl. To be awash and so cause a ripple on the water, as a number of rocks.

*ūlūp-ēata* To cause to, or let lopsided, as a distorted canoe. *ū-aii* tr. To let fall, let down as a man a bunch of fungus he plucked in a tree. To let fall or tumble. To cause to fall. To throw down. To let go so as to fall. *ū-a-pūkū* tr. To let fall, let down into the fire. *ū-a-mōči* tr. To let fall down into, as fungus into a basket. *ū-ōmōnata* To let be shallow, as a person making holes, by not making them deep. *ū-u* tr. To let blow as a fire or a bladder.

*ūlū(an)wōsella* tr. To roll up and put, as a lot of skins in a corner.

*ūlūta* tr. To cook limpets carefully by putting them singly into the fire with their points up.

*ūlušan-a* tr. To show a light or fire. To take, carry fire in the hand. *ū-aina* i. To walk with

fire or a flaming torch or lamp. To go about with fire in the hand.

*ūluš-ōnūwa* s. A small bird (spec.) *ū-usgaia* tr. To put a light up as in a window. To hold up a torch or firebrand. *ū-u-mōni* s.tr. To put a light. To hold up a light. To set up a flaming torch. *ū-unkōna* tr. To show or make a light in a canoe. To hold a light in a canoe. *ū-unatōpi* tr. To take a light into a canoe. To take, put, bring a firebrand or torch into a canoe. *ū-unata* tr. To show a light. To take, fetch, bring a firebrand or torch. *ū-undātū* tr. To show or make a light everywhere. To make red here and there. *ū-ūmōni* tr. To let be, make red. To make a red spot or mark. *ū-wōnata* tr. To clear off any roughness in the floor of a tent or wigwam. *ū-wāna* tr. To clear a site for a wigwam floor. To make a hole, or hollow, as dogs do with their paws. To clear away for a floor a house. *ū-wōnd-ātū* tr. To make holes or hollows, as fowls do to dust themselves. *ū-w-eka* tr. To make a hollow all ready for the erection of a wigwam. *ū-w-ekwā* i. To be (made) a floor. *k-ū-w-e-takun s'tilangana* Build your house on the floor which is already made.

*ūmēa-kana* tr. To cut off as turf with a spade. To cut off, pare, peel, cut off, trim as a cook a piece of soiled meat. To intimidate, to make afraid. *ū-kōnata* tr. To let fear, to cause to fear, to frighten. *ū-masan-a* tr. To get very much, to get a great quantity, gather in large quan-

ties. *hat-ū-m-āgūa amaiim* I will gather a great quantity of fungus for myself. *ū-kōngūtāna* tr. To speak and put in fear. To intimidate by threats.

*ūmēla* i. (*ūtusū*) To go away in a body. To go all away as persons to see a sight. tr. To take the skin off. To strip off the skin. To uncover, strip off. To make naked. *ū-ta* tr. To make or strip off that which covers and so render naked or bare. To turf, to clear.

*ūmī-ātū*, *ū-ar-mōni* To let yawn or gape open. To open, let stay or fix open, as the split end of a stick.

*ūmīn-a* tr. To let go or come down. To let down, to lower. *ū-ata* i.r. To bend down oneself, i.e. to let drop, let drop or hang down. tr. To lower down to, as to the floor, so as to touch. To let down to so as to reach. *ū-ata-uina jalur* Bend your neck. *ū-a-tāša* Bend down your head. *ūmī(n)mōči* To let or lower down into, as goods into a hold.

*ūmak-a* tr. To join skins together, when more than two into a mantle. To sew, i.e. to seam, as the selvages together. *ū-ātasinata* see *ūmatōgasūičinur-kātaka*.

*ūmamāšu (ūčikōri)* tr. To befall, happen, come upon, visit, as sickness, etc. To meet with any great accident or mishap of any sort. *kundām skaia ū-* Whatever can this be which has come to you?

*ūmanātsikōri* tr. To let out, let go, go or come out.

*ūmasa* better than *ūmōsa* w.s.

*ūmatōgasūičinur-kātaka* tr. To finish doing any work, as one goes along, i.e. To do any work piecemeal, or portion after portion, finishing off as one goes on with it.

*ūmian-a* tr. To shove or push in displeasure. To shove, push down, push away from one. *ū-amalōpata* tr. To push and shove about rudely and roughly, as a strong rough. *ū-gana* tr. To shove or push away from one with disgust or anger. *ū-atōpi* tr. To shove or push down into the, a canoe. *ū-deka* tr. To shove or push a person down either rudely or in anger. *ū-mōči* tr. To knock or shove down into, as into a room or a hole. *ū-ākurū* a.v. Given to pushing down. To be given to doing so. *ū-wōnari* tr. To shove or push down into the water. *ū-pūkū (kōla-p-)* tr. To shove or push down into the fire.

*ūmin-aka* tr. To come up on suddenly or by stealth. To surprise, approach slyly. *ū-ūgata* tr. To do anything during the absence of a person.

*ūmis-a* tr. (*ū-ōra*, *ūmōsa*) To nurse in the arms, hold or have in the arms. *ū-atama* v. To eat, cry holding a child or anything in one's arms. *ū-alagōn-a; kōnna siūan ū-a-ūmūtū* Who is that, look! having a child in her arms? *ū-aina (ūmōs-a-)* tr. To walk holding in the arms. *ū-ata* tr. To fetch, bring, take, carry in the arms. To nurse. To take up in the arms. *ū-ōra* To cry holding or nursing any thing in the arms.

*ū-atāgū* tr. r. To bring, take up, or carry for oneself, or what belongs to oneself, whether child, dog, lamb, etc. *ū-at haina* tr. To carry and walk. To carry in the arms walking. *ū-ia* tr. To lie holding in the arms. To nurse, hold in the arms when sleeping, or lying down. *ū-ir'yāgū* tr. To bring, fetch, carry, take in one's arms for another. *ū-āgāna* tr. To inflict or strike a severe blow with stone, club, or stick, and so give great pain. *amanda tūla mōm-ū-āgōnā* I hope the seal is badly wounded, I wonder whether the seal is badly wounded. *ū-ūkaia* tr. To carry, take, bring, up in the arms, as a child or lamb. *ū-kōna* tr. To have or hold in the arms in canoe or boat. To nurse. *ū-kātaka* tr. To go holding or having in the arms, as a mother her child. *ū-ūtūš-ū*, *ū-ūt-aina* To go with in the arms, as a company of women with their babies. *ū-kūci* tr. To take, fetch, bring, carry in the arms into a boat or ship. *t-ū-at-alag-ōna* tr. To offer to carry, take, etc. in the arms. To try to take. *ū-a-ō-* To look, behold with child in arms. *ū-a-ū-maniaina* To go about as a spectator with child or other pet in arms. *ū-m-* tr. To nurse. To walk about with in one's arms. *ū-kūt-a-m-* see *ū-k-āna* To speak with anything in one's arms. *ū-mina* tr. To fetch, bring, take, carry down in the arms. *ū-mōci* tr. To fetch etc. in one's arms. *ū-manātsikōri* tr. To fetch etc. out in one's arms. *ū-mōni* tr. To have, hold in one's arms. To nurse. To stand holding in the arms. *i*. To be not in

clusters but scattered, one here and another there, as fungus in a very poor season, or at the end of the season. *ū-mūtū* tr. To have, hold in one's arms. To nurse, to sit holding in the arms. *ū-pi(m-)* To sit by the fire nursing the child, or holding in the arms. *ū-mōgātū* tr. pl. To have, hold in the arms. To nurse. To stand holding in the arms as a company of women. *ū-pūkū* tr. To put into the fire to cook without cutting up into pieces, as a whole swede or joint of meat. *ū-palana* tr. pl. To have, hold in one's arms. To nurse. To stand holding in the arm as a number of persons. *ū-taiapū* tr. To fill. To put in without cutting up small. *ū-ālū* tr. pl. To have, hold in one's arms. To nurse, to sit holding in the arms, as a company of women in canoes. *ū-ūmūtū* tr. To take up in the arms and to put down to sit, as a child on a table. *ū-wōnari* tr. To take, carry, fetch, bring into the water in arms. *ū-wōrāgū* tr. To take, bring, carry ashore in the arms. *ū-teka* To take and put down, as a mother her so sleeping child. *ū-atōpi* To do ditto in a canoe. *ū-tūmīna*, *ū-tūkātaka* tr. pl. To bring, fetch, take, carry, remove in the arms. *ū-tienur-mōni* *i*. To stand, be standing with one leg drawn up. *mistīania* *i*. To lie with one leg drawn up. *ū-tienata* *r*. To draw up one of one's legs (see *mis-t-*) tr. To put back so that it does not reach out as far as one might one book on another. To draw back from the edge or verge so that it does not reach out to. *ū-tianmōni* *i*. To stand, or be stand-

ing on one leg, with the other drawn up. *k-ū-tiangaiatakun su wōnigūa* Hit that which is standing with one of its legs drawn up.

*ūmōč-a* *s*. Lazy, indolent. *ū-i* To let in, to let go or come in. *ū-igāmata* tr. To let the wrong one in. To let in, i.e. admit in another's stead. To let in on one's way elsewhere. *ū-imōni* tr. To let in, let come or go in, as a porter, i.e. continually. *ū-iāgū* tr. r. To let in one's own, or for oneself. To let go or come in for oneself. *ū-iella* tr. To let in and leave. To let in once more. With *yeka* suff. To let in, go or come in for a little time.

*ūmōš* (better *ummōš*) *s.a.* A thorn. The common berberry. A prick. Thorny, prickly. *ū-amaiim* (*ū-auačix* Berberry flowers) Berberry berries.

*ūmōr-teka* tr. To alight, perch, pitch upon, or in, as on a perch or in a tree. To alight upon, come on or over, as a cloud down on a mountain top. To alight upon, come over or upon, as sickness, disease, etc.

*ūmōg-alāna* *i*. To make a noise, as a ventriloquist. *ū-ātū* tr. pl. To leave alone, let sit, let be. To leave in heaps. To put in heaps. To make, let live.

*ūmōlatega-māgū* *v*. To bear twin children. To have children who are twins of the mother only. *ū-nāpai* Twin children.

*ūmōn-a* tr. To let carry on the shoulders, as a piece of fuel. *ū-ari* tr. (*ū-a-kōna* tr. To let be in water, not to withdraw.) To

let put into soak, to let soak. *ū-ata* (*ūmu-nata*, better *ummū-n-*) To take, catch, carry, bring on the shoulder, as a log or box. *ū-i* tr. To let be, let stand. To let remain. To let alone, i.e. not touch, remove, etc. To bring into existence. To let live. To create, cause to be, make, call into being. To keep, preserve. To keep at bay. Not let run, as a dog, a sheep, or a man. To set up, put up, as a fallen chair on its legs. To put, place, set. To let be, as a heap of anything. To put, as in a heap. To let remain, stop, stay. To leave alone, not to touch, or use. Not to molest, to keep, preserve, etc. *ū-iella* tr. To put down and leave. To put down again. To leave a deposit. With *yeka* tr. To leave a little in quantity. To leave for a little time. *ū-igāmata* tr. To put one in place of another. To put in the wrong place. *ū-id-ātū* tr. To put one here and another there. To leave or put in heaps here and there. *ū-iāki* *s*. The one who makes or creates. The one who keeps, puts, leaves, etc. *ū-iāgū* tr. r. To let be, let alone, leave for oneself. To put for oneself. To make, create, keep, preserve for oneself. To put aside for oneself. *ū-iyāgū* tr. To oomuni in its various meanings, for another's benefit. *ū-im-ōni* tr. To let some stay. To let remain in a heap.

*ūmōra* tr. To let hear. To cause to hear. To let listen. To tell, to make known. *ū-mpūsū* *i*. To grow in a scattered manner, not thick and covering the ground. *ū-ngaia* tr. To put up on end

with the point upward, as a spear or a rod. *ū-ngārātū* i. To be in part cooked, i.e. a few among a lot. *ū-nkōna* tr. To put anything with its points sticking out or up in the water, or in a canoe. *ū-na* tr.r. To point yecoosh for spear or arrow-head. To shut up the hand in a fish. *ū-nia* tr. To let stay projecting as a bit of branch on a log by not chopping it off. *ū-nāki* tr. To strike with the fist. *ū-mūtū* tr. To let be sticking up, or standing in heap(s). *ū-mōni* tr. To let be sticking out or up. To set up on end. To let stand as a clump of trees or a single tree. *ū-ndeka* tr. To put down anything with any point projecting. *ū-nkilla* To depart one, here and there, from among many.

*ūmūtakaiyinata* To depart from, leave, get away from, as one who gets away altogether from those he dislikes.

*ūmōs-a* The state of *ōšāmaif* when quite covered up by *ōsōf* as in a fruitful seasons. *ū-ēata* i. To get, or go, out of sight. Pass beyond or out of sight. Disappear. *ū-i* a.i. Scarcely perceptible, as a far distant object, lost to view. Invisible through distance, (almost) out of sight. To be thus.

*ūmōta-kainata* tr. To take without asking. To take during the absence of the owner. *ū-kaiyin* *kātaka* tr. To go during the absence of, or without leave. *ū-ka-mānākū* tr. To borrow without leaves, or during the absence of the owner. *ū-ganan-a* i. To have or suffer or be in such pain. To be much hurt. *hat-ū-g-udē sōx*

I had, was laid up by the pain. *ū-kāna* tr. (*mōta-k-* S.T.) To get supplies of fish by spear. *ū-kōna* i.a. Wounded, hurt, suffering pain. To be wounded, etc.

*ūmāš-un* (*ūmōš gömōnun* Among the thorns.) Among the berberies. *ū-apōm(ur<sup>2</sup>)* An excellent fish, has many thornlike projections. *ū-unata* i. To get covered with thorns or berberry bushes.

*ūmām-aia* tr.pl. To let, cause to die. To kill. *ū-ula*, *ū-ul'ārī* tr. To heap on fuel, so as to make an immense fire. To heap on large wood. To make a funereal pile. *ū-ul'aiella* tr. To make up an immense lot of large fuel and leave it with the purpose of coming back to it again.

*ūmān-ākū* tr. To let, suffer, permit to borrow. *ū-urū* tr. To refuse, be averse, unwilling. To disobey. To say no. To rebel. *ū-ānuš-kōna* s. (*ūmānuriya*) pl.tr. To be unwilling, averse. To refuse to obey. *ū-mūtū*, *ū-mōni* To be unwilling. To refuse to comply. To say no. *ū-yella* To refuse once, or again. To refuse for a time and then yield. *ū-gāmata* tr. To refuse compliance once in a while, or occasionally.

*ūmātū* i. To pitch, alight, to settle, as birds after flying.

*ūmqā-ia* s.a. Parallel lines of white. White stripes or bands. Thus marked. *ū-šči-na*, *ū-š-mōni* tr. To let burn, singe, scorch. To burn.

*ūmaiūin-a* i.pl. To take to flight. To start. Take wing, rise, fly away. *ū-dekila* i.pl. To settle,

alight, pitch, perch, as a flock of birds.

*ūmūāšūtāgū* To give a very big piece. To give much.

*ūmūar<sup>2</sup>-teka* tr. To put down having a gap, i.e. not close together, as one does two logs in a fire to support a pot. *ū-wōsella* tr.pl. To put down, place having spaces between. *ū-wōtātū* tr.pl. To put or place at all angles, as a lot of logs thus.

*ūmūatat-a* i. To part, i.e. To go away from others in another direction. *ū-haina*, *ū-a*.

*ūmūātū* tr. To let gape apart, i.e. not to draw together.

*ūmū-ašmūtū*, *ū-āšū*, etc. To let, suffer to rest. To permit to rest. *ū-yella* with *yeka* suff. To let rest for a little. To give a spell.

*ūmūiskindeka* tr. To turn over, bottom up, as sailors their boat, or as one might a corpse.

*ūmūātsikōri* To give, be giving birth. To bring forth.

*ūmūkamōni* tr.i. To be long. tr. To make long, i.e. to project to a greater length or height. *ū-ōnat-a* tr. To lengthen, make long(er). To let out line. To add to the length. To add to the height of. To put up high. To extend, stretch out in a line or row. *ū-ō-<sup>2</sup>hāša* To prolong a note. To raise the voice high. *ū-ōn-tāpōlisana* To prolong a note or strain, to voice a note long. *ū-ōnaina* tr.s. To walk with any long thing over the shoulder, as a long log, or spear. *ū-ōn-wōsella* tr.pl. To put any long things down, to make lines or rows.

Bridges: Dictionary

*ū-ōnkōna* i. To be in a canoe, or in the water, as a long spear or rod. *ū-ōndeka* tr. To put anything long down. To draw a line. To make a row. *ū-amōči* To come home with, or bring home, a long piece of fuel. *ū-amūtū* i. To sit down in a long row. *ū-āna* tr. To lengthen, prolong, straighten out in one length. To add to the length. *ū-ānia* i. To be extend in length. To be as a track, a long row or line. To be long. tr. To extend, to lengthen, prolong. To be in a row. To sit in a row. *komūdū'hauan* *ū-a-ta* What is this long thing here?

*ūmūg-ata* tr. To spill, to waste by spilling. To tip. *ū-ur<sup>2</sup>-mōni*. *ū-u-mūtū* tr. To let hide or conceal. To hide. To conceal.

*ūmūhān-a* tr. To spear, i.e. To get by spearing. To spear effectually. *ū-āgū* tr.r. To spear for oneself.

*ūmūlāri* tr. To put unchopped, or unsplit fuel on a fire.

*ūmūmōči* tr. To bring, fetch, carry, take in, as a sack of potatoes on the shoulder.

*ūmūtū* tr. To put, place to put down, as a child on a seat. To set up, put up as a basket. To let be, leave alone. To let sit. (To have. *hat-ū-waim hakun ūsin* I have a brother somewhere.) s.a.i. A large bunch or cluster of fungus. In large masses or clusters. To be or grow in large clusters. To be a cluster. To be in a mass. *ū-kaia* tr. *tūtūwāgūkaia* To set up together, to put up. *ū-k-kātaka* tr. To bring up anything heavy



by stages, as one does by taking rests.

*ūmuš-ata* tr. To let hear, to relate, inform, to tell, acquaint. *ū-gāmata* tr. To do anything irregularly, out of time, out of shape, of unequal length, etc. *ū-gāmut-ōšagū* tr. To cut unequally, i.e. either in length or breadth. *ū-gaiat-a* tr. To shove, push, to put over on one's back. To let down, i.e. To put down on its side or back anything raised or standing up. *ū-g-eka* tr. To turn over, put down on one's back. *ū-pāna* tr. To put over on one's back. To shove. To push down backwards. *ū-yella* tr. *ū-yel'haia yeka* Tell me again for a little, tell me a little once more.

*ūmur<sup>2</sup>-dātū* tr. To put, place (in heaps) here and there. *ū-čella*, *ū-yella* tr. To let stay, as in a house, as in a lodger, for a little time. To set a saucepan on for a little time. *ū-pūkū* tr. To set on the fire, as a saucepan or pot. *ū-gāmata* tr. To put, (but not properly) so that the thing falls. To put by mistake. To put the wrong one. To put on in place of another.

*ūmun-ata* (better *ummun* etc.) tr. To carry, fetch, take, bring anything large and heavy on the shoulder. *ū-atōpi* tr. To bring, take, carry on the shoulder and put into a canoe or boat. *ū-deka* tr. To put down any large or heavy thing from off the shoulder.

*ūnan-a* tr. To split up into small fibres or threads the sinews of animals or birds. To get *uškōx*

by scraping the newly uncovered wood with shells which scrape off the wood with the sweet sap in fine fibres. subst. Fibres of sinew, filaments. *ū-āgū* tr. r. To split up sinew into fine fibres for oneself. *ūnūnata* tr. To split off, down, or up a long fibre. To split, take, get by splitting one fibre. *ūnū-mūtū* tr. To split or be splitting sinew into fibres when sitting. To sit doing so. *ūnūnkōna* tr. To split up sinew when in a canoe or boat, etc. To be splitting up.

*ūpīna* tr. pl. To take away a lot of things, or all. To make a clearance. To steal all. To make a clean sweep. *ū-ta* tr. pl. To take, fetch, bring, carry, remove away all, or a lot of things. To clear away all. To clear out, as trees of a certain size or sort, from among others. To remove. To pick out, to select. To make a clean riddance. To steal all. To take away a lot of things by stealth. *ū-talagōna* tr. pl. To try to take away all the things, or to make a clearance. *ū-šana* tr. To cause to flow out with force and a jet. i. To flow out, as blood from a wound.

*ūpīs-a*, *ū-iū*, *ū-mōni* To let go down, as a blown bladder.

*ūpai* suff. To, unto, for the purpose of, in order to, on the side of. *ūpaia-šamōni* i. pl. To lie, or be lying. To continue to lie. *ū-šan-a* i. pl. To lie down, to lie, to be lying, as a number of people or animals. To lie down together. *ū-š-ia*, *ū-šōndeka* i. pl. To lie down, to lie, to be lying, as above. *wōl'ū-š-uīnisina* All of you lie down now (to sleep). *ū-*

*-na* tr. To make a mark, especially any roundish one, of any color, yet divers from that around. To superficially do anything, as, for instance, to mark a hole, remove the top surface but not dig it out. To mark, as a tree by taking off a bit of bark. To mark in any such way. *ū-ndātū* tr. To make big spots or marks here and there over anything.

(h) *ūpa*, *ūpa-rārum* A little fat. In good condition. (See h-)

*ūpala-mōni* i. To be put up, in, so that a part is hidden, as a post in the ground, and a key in a hole. To stand, be standing with a part of the body below the surface, as a man up to his knees in sand. tr. To be in, as an augur in its hole, a nail half driven in. To let be thus. *ū-ukōna* i. To be in the water, so that parts stand above it, as the posts of a pier. To stand, be standing in the water. To be speared or transfixed in the water, to be thus speared with spear in body. *k-ū-ukāratakōn* There it is, don't you see speared with the spear dangling! To be sticking in. To be partly in and partly out, and on the water, as a spear in the body of a bird, fish, or animal. To be in the water having a spear or other thing sticking out of it. *ū-nia* i., *hauākin k-ū-n-ta*, *sina mōt'ūgulata* Mine (say a shot arrow) is sticking in, but yours has come, or fallen out. *ū-lana* i. To make a noise by vibrating the tongue in the mouth violently, as yecamooshes did, thinking thereby to exercise a spell over *aiakāsi* (w.s.) and cause them to *dōkuš-*

*āgū* (w.s.) *ū-na* (pl. of *ūmōni* w.s.) To let be, let alone. To let stand or rest. Not drive away. To put, to bring. Cause to be, to make, to bring into being. To make stand. To set upon their legs. *ū-pōš-a* tr. To be started from its nest and forced to run, as steamer ducks when laying. *haia k-ū-p-udē alūkuš* The steamer duck was started and made to flap its wings in escaping by me. *ū-p-mūtū* i. To be flapping the wings, as *yēāšōx* and other birds when roosting. *ū-p-mōni* i. To flap, move the wings, as a hawk or owl balanced over its victim.

*ūpāl-ušana*, *ū-aša-m-* tr. To (make) warm, to heat.

*ūparārum* (Black) beetles.

*ūpasalag-ōna* a.i. Tightened, stretched, puffed out. Tight, plump. To be thus. *ū-ū-m-* i. To stand, stoop, with bowed back. Tightening and rounding the rump.

*ūpatagōn-a* tr. To widen, make broad. To make wider, broader. To flatten. To stretch out. To hold out, as a person his arms, wings, coat, etc. To open out, i.e. unfold, spread out or abroad. To spread or stretch out one's arms when lying down. *ū-aina* To put out one's arms or wings and walk. To walk with outstretched arms or wings. *ū-ia* tr. i. To spread out, be spread out. To extend, be extending as the branches of a cedar. To be lying with one's arms, wings, or flippers outspread (said of living creatures only).

*ūpalamōči* i. To have in as a dog a spear in its body. To be



transfixed having the point in as a dog a spear in its body.

*ūpatag-ūmōči* tr. To go into any place with the arms outspread. To take into, as a hawk with its quarry. To fly into with outspread wings. *ū-ūmōni* i. To strand with outstretched arms or wings. To stretch out the hands or arms, or wings. *ū-ūmūtū* i. To sit, be perched, be with outspread wings or arms, or clothes outspread. *ū-ōnaina* i. To walk with outstretched arms or wings. To outstretch arms or wings and walk. *ū-ōnikimū* To put in anything in its width, without folding it up or narrowing it. *ū-ūpūkū* tr. To put into the fire anything flat. To spread out and put into the fire either to brown or to bake. *ū-ūwōsella* tr.pl. To put, place any flat things. To spread out and put down, as a lot of hides. To spread abroad. To put down on their flat surfaces. To spread. *ū-ūwāgōpi* tr.pl. To put any flat things on their flat surfaces into any floating vessel. To put outspread, as a lot of salted hides into a boat. *ū-ūwōnari* tr. To spread out or extend out, on, in the water, as a hide or cloth. To put into the water any flat or outspread thing(s). *ū-unpōna* tr. To be outspread as the oars of a boat ready to start, or when the men are resting on their oars. To put the oars out. To spread out anything aboard. To spread out on the water or sea, as one might a hide or one's arms when in the water. *ū-unaki* tr. To strike with the open hand, or with any flat thing. *ū-unata* tr. To flatten,

broaden, make wide(r), etc. To spread or stretch out. *ū-ūgāsūyella* i. To rest a little on one's oars. To let or put out one's oars for a while. *ū-unatōpi* tr. To spread out and put aboard. To put any flat or wide thing aboard on its surface. *ū-unikimū* tr.s. To spread or stretch out anything and put in on its flat surface, or otherwise. To put any flat thing into, on its surface or otherwise. *ū-undeka* tr. To outspread. To spread or to stretch. To spread out. To put down on its flat surface. *ū-untaiyigū* tr.pl. To spread out and put in. To put in any flat things.

*ūpis* (fr. *ōf*) a. Industrious, energetic, vigorous, diligent. *ū-inata* (better *ūpō-*) i. To become diligent, to get more industrious. *ū-inur<sup>2</sup>kātaka* To get more diligent. To grow more industrious. To work with increasing diligence.

*ūpi*, *ū-mūtū*. *ūpēya* tr. To let be, to sit by. To let sit by, let lie by the fire.

*ūpōčinata* tr. To dip out or take away so much water from a hole as to leave only a little in the bottom.

*ūpōš-anqana* i. To split up or off in many cracks or pieces, and so be spoiled. *ū-ata* i. To split up or off, a strip of *uri* or *aikuš*. To split ditto through. To cause to know, to teach, to make aware of. *kōyāgaiat ū-atudē haia* He taught me to know. *ū-atākūrū* a. i. Ready to split. Splitly. To be easily split. *ū-(man)aina* To walk, to walk about making a noise

with the lips. *ū-kōna* i. To make any noise with the lips or mouth when in a canoe. *ū-kūla* v. To shoot, i.e. fire a gun. To let rush or burst forth with noise, as a lot of pent up water. *ū-kātaka* i. To go on splitting either in length or tendency. To go on making a noise with the lips. *ū-kūwōnigū* To hit, i.e. to shoot with a gun. *ū-atama* tr.i. To eat making a noise, as of smacking the lips or tongue. *ū-mōči* i. To split into (deeply). To enter deeply, as a split. *ū-wāna* i. To split past. To pass in splitting. To pass smacking one's mouth. *ū-mūtū* tr.i. To sit, be splitting *uri* or *aikuš*. To sit smacking the mouth. *ū-yisa* i. To eat smacking the lips or tongue.

*ūpōkušu-nkōna* tr. To load a boat, etc. lightly. To let be afloat lightly loaded. *ū-na(ta)* tr. To lighten. To make light. To relieve of a burden.

*ūpōlak-amōni*, *ū-amūtū* tr. To let be in a small quantity as water in a bucket. *ū-ānia*, *ū-ōna* To let be or stay in a small quantity, as water in a hole.

*ūpōlūpatana* i. To make a continuous noise with the lips and tongue.

*ūpōr-ina* To draw line(s) as sawyers line their work. *ū-iūōsella* tr. To draw lines or streaks. To streak, make stripes. *ū-ind-eka* tr. To put lines on. To line as sawyers their work. *ū-i-ātū* tr. To put dark lines here and there, or all through, in a scattered manner.

*ūpōs-a* a. Strong of leg or wind.

Having good running or walking powers. v. To run a great distance. To lead in pursuit a long way, as a strong animal does the hunter. Not easily caught or overtaken, as a pursued guanaco. Fleet and enduring. *ū-ana* tr. To clear away snow, as women do from their canoes when about to use them. *ū-kūla* (*at-ū-k.*) tr. To let go free, set free. To let escape.

*ūpāš-ia* i. To lie, or be smacking one's mouth. *ū-ū* i. To make, to pop, as by breaking any air filled and air-confined vessel, as a kelp pod. To make any smacking noise with the lips or mouth, or fingers. To kiss.

*ūpānenata* a. Yielding, soft, effeminate, mawkish. Having no temper. Indolent, self indulgent. i. To be, act as the above. To be averse to effort or trial of any sort.

*ūpārū* tr. (i. To split or crack of itself, or otherwise.) To split *uri* and *aikuš*.

*ūpqana* tr. To let or suffer to throw, as a stone.

*ūpū-kāgū* tr.r. To cook for oneself on the fire. *ū-kū* tr. (sg. of *pūkū*) To cook, brun, bake, toast on the ashes or fire. To (let) burn. *ū-gata* tr. (sg. of *ūpuxtūm-ina*) To take, fetch, bring anything out of the fire, as a cooked fish. *ū-ta* tr. (see *akūpūta*) To indent anything. To let be in a half empty state. *ū-tata* Overhanging, as the face of a cliff the sea. *ū-tal-ana* tr. To give many fishes to a person. To smoothen. To make slippery. *ū-t-enata* tr.i.

To slide, slip, glide, glance. To cause to slip or slide. To let slip, or slide. To let be in a slippery state.

*ūpušš-ēata* To take dragging after one, as a child a long line, or anything tied to a string. *tr.* To bring, take, fetch, carry away a spear with head hanging loose. *ū-iaina tr.* To let go away with, as a wounded animal with spear trailing after it. *ū-ēyaina tr.* To let an animal trail anything, as a horse a rope, or anything tied at the end of a rope. *ū-i tr.* To attach a line to anything. To stretch, i.e. to extend a line as from post to post. To let hang suspended, as a spearhead to its shaft by its toggle. *ū-ēya, ū-itek-wīa s.i., pl. ū-iūāsellīa i.* To be as lines stretched, to be hanging to. *ū-igaia tr.* To put up on end a spear shaft with spearhead hanging loose. *ū-ikōna tr.* To let be in the water, as a chain across a harbor, or a line trailing somewhere in the water. To put anything overboard attached by a line as a bit of beef to soak. *ū-it-eka tr.* To connect by lines. To extend a line from object to object and thus connect them. To put down a spear or anything else thus attached by a line. *ū-ūōsella tr.pl.* To connect together by a line. To extend or stretch lines. To put down any objects attached by lines, as spearheads to their shafts.

*ūpušmōni tr.* To let stay, as any space through which the wind comes with noise. To let blow through with noise, as the draft through a chink.

*ūpuk'angana tr.* To throw away anything cooked as a naughty child might fish its mother gave it to eat. To take out of the fire and toss or throw away. *ū-ikīmū tr.* To take out of the fire and put into anything, as one might a cooked fish into one's pocket. *ū-āmisiū tr.* To cook three or four. To cook several, to take several and cook.

*ūpux-teka, pl. ū-wōsella tr.* To take out of the fire and put down. To put down anything cooked in the fire. *ū-taiyigū tr.pl.* To put things cooked into a bag or box. *ū-tūmīna tr.pl.* To take things out of the fire. To bring, fetch, ditto. *ū-yella tr.* To cook and leave. To cook another, or again. To cook a little. *ū-yāgū tr.* To cook for another person, as a nurse for her patient. *ū-gāmata tr.* To cook in place of another person. To cook one thing in place of something else. To cook by mistake. To cook irregularly, badly. *ū-mōni tr.* To cook continuously, regularly, constantly. To continue to cook.

*ūpulla-(teka) tr.* To relieve or lessen pain, as doctors do by medicine. *ū- tr.* To soften by warming or heating in the fire, or by it, as the natives do frozen fungus. *ū-ta tr.* To relax one's efforts. To lessen one's rage or effort of any kind.

*ūpulū (-a, better upulū) tr.* To open mussels or other bivalves to get at the contents. *ūpundeka s.* *ūpūwōsella tr.pl.* To put the contents of bivalves, i.e. to open and put. *ūpunikīmū s., ūpūtaiyigū tr.*

*pl.* To open bivalves and put the contents in any vessel.

*ūpurū tr.* To let blow, as air through a chink.

*ūpur'mōni tr.* To let stay not fit up. To let stay indented. *ūse-ambulux s.* A thaw. A mild and over-clouded state of the weather, when a thaw comes on.

*ūseīnisi* To distinguish such countries from other which have no open dry land, and where the evergreen birch prevails; and the land is large embedded with mosses. *ūseōnnaka s.a.* An impassable land, or over which, because of cliffs or other difficulties, it is scarcely possible to cross, and difficult to pass over. Impassable. Difficult to pass, either because of dense woods, thorns, or abrupt breaks in the land.

*ūseōkōr<sup>2</sup>* A (large) house.

*ūsia v.s.* To pluck, be plucking or picking. To keep on picking. It is land.

*ūsaiānan s.* A ship, lit. An immense canoe, a canoe like a land.

*ūselōpat-a a.s.* Bare of trees, of bushes. Open grass or barren land. *ū-'ūsi* A country or district free of wood. A bare open land.

*ūsiū-alan s.a.* Every land, all lands. Everywhere, in all places. *ū-qlūpai* To, for every land. For all people, everywhere. *ū-qlandaulum* From all parts or places. The people of or from all places. *ū-alqalan, ūsidāra* All places, everywhere. The people of all places. *ū-wātana* To act in any way as to lead others to dislike and avoid oneself.

*ūsat-a tr.* To finish plucking. To pluck out one hair or feather. To get, in this way. (*iūsata* i.e. *ōškiūlata* a.i. Cold, drafty.) To finish off a basket of either kind. To finish any piece of knitting or netting. *i.* To cast their leaves, as trees in winter. To be shed or cast. *ū-āmōni* To nearly finish plucking.

*ūsiū tr.* To pluck, pick feathers from a bird. To pluck or pull out hair or feathers or anything else in like manner.

*ūsamičinata tr.* To wear only by use or abuse, as a canoe, basket, or article of clothing.

*ūsi(n) s.* Territory. Land (not island). The earth. Land, country, district, place. *ūsi a.* (*ūsinda wāpan* Very large, i.e. like a country.) Large, extensive, big. *ūsieška* A very large island (Name also of a large island in Ponsonby Sound).

*ūsingata v.* To cause to spirit or flow out with force. To squirt. To jet out water. *ūsia-na i.* To flow as a wave. To flow along or over. To dry, as shoals at low water. *ū-māgū i.* To flow, as a wave. To flow with force and noise, as a waterfall or torrent. To flow along, or over, as a great wave or islet. *s.* A waterfall, cataract, torrent, a sluice, any great rush of water. *ū-n-mōni, ū-max-m- i.* To flow, rush, as a water with noise and force, as a wave over a low rock, as water in a gushing stream, a waterfall. *ū-max-kōna i.* To be awash in a rough sea. To be washed by rough seas. *ūsiārisi* (see *ūseīnisi*) Such

lands as are dry, where there are reaches of open dry pasture and where the woods are largely composed of the deciduous birch.

*ūsingata* i. (*čiyigōna*) To spit out with force between the teeth.

*ūsidār-a* s.adv. (*ū-andaulum*) From every place. *ū-ūpai* For every land, to every place.) Everywhere, every land.

*ūsilenata*; *mōtgal-ū-* To make very small or too small, and slender, so as to be unfit for use.

*ūsilišw-a* s. A term given to a place instead of its proper name in respect to the dead who was named after it. *ū-ōnji(z?)* s. A name given a boy instead of his natal name in respect to the recent dead, when both bore the same name. Thus when one of two persons, bearing same name, dies, the survivor is called *ū-ō-(z?)*. *ū-akīpa* A name given the surviving female who bore the same natal name as a person lately dead.

*ūsiāgulū*, *ūsimūlūara* s. Time of return of the sun E.ward after midwinter.

*ūsina-mūtū*, *ū-mōni* tr. To help, aid, assist, be with as a companion. *ū-na* tr. To help, aid, assist, as a mate or companion. *ū-nkōna* tr. To help, etc. as a mate or companion in a canoe or boat. To be with as a mate or helper.

*ūsincitōpan s'ainga* Walk only on the land, not anywhere else.

*ūsind-a*, *ū-āgi* a. Immense in extent, wide, large, extensive, broad, much.

*ūsip-isin* (fr. *ūsiapisiū*) A man who has no proper place of abode, or acts as though he had none, being at home equally among strangers as at home; who lives anywhere and everywhere. *ū-ai* adv. Shorewards, towards land. For the land, intended for the land. To, towards the earth. *ū-uturū* a.s. The state of the weather when there is no frost, the sky being over-clouded and the air mild and still.

*ūsitōg-asūiči*, (*ū-ač-*) a. Not acquainted with the land, ignorant of a place i.e. not knowing the particulars of a place. Not able to go direct to a place thro want of experienced. Inexperienced, incapable of ably leading thro want of knowledge of a place. *ū-a-nata* To cease to know further as when one gets to the boundary of the country he knows and would go beyond it. To become *ū-a-na*. To be unaware of where one is. To get lost and unable to know where one is. To forget one's knowledge of a place, as through long absence. To be unable to see, recognize, make out. To have dim sight. Not to be able to see clearly. *ū-āgū* a. (opp. of *ū-a-*) Well acquainted with a place. Knowing all the ins and outs of a place, or of any state of existence, or work. At home, in a place, not abroad. Knowing what to do, not at a loss. Experienced, thoughtful. *ūsitōpa* a. Land only, desolate, barren, bare of vegetation or of wood. Uninhabited, waste. s. A person whose near relatives have died, as tho he had only his country left him.

The state of an orphan. One who is as tho orphaned thro the neglect or sin of his father.

*ūsāgū* tr.r. To, pluck, as a bird for oneself.

*ūsāpōna* s. Firewood specially for the canoe, as *ōkōt aian* is house fire wood.

*ūsōmma* tr. To pull up, as turnips or parsnips out of the soil. *ū-ta* tr. To pluck up or off. To pull off, as when plucking. To pull out, pluck.

*ūsaiiya-nkōna* i. To flow or wash over, as breakers over rocks. To be thus washed over. *ū-mōni* i. To flow or wash over, as waves over rocks. To rush along with noise, as a wave. To be awash, as rocks amid breakers. subst. Breakers, rollers, waves. *ū-na* tr.i. To break against, as the sea on a lee shore. To leap, dash against, flow against. *ū-wō-rāgū* To rush, leap, dash ashore, flow ashore as breakers.

*ūtaiatat-a*; *k-ū-udē yamali* Some went away. *k-ū-udē maia* Some went fishing, i.e. Different or sundry canoes went.

*ūtaiar-tāgū* tr. To give an assortment. To mix and give. To give of different kinds. *ū-taiyigū* tr. To put in of different kinds. *ū-tūmīna* tr. To take, fetch, bring of different kinds. *ūtai-ātū*, *ū-ar* Some, divers, one here and another there. Some here and some there. *ū-ātū* tr. To do, give, put of various kinds, of different sorts. *ū-ā-mqla* Some days. Certain days, some days now and again. Occasionally.

*ūtēn-aka*, *ū-ux-mōni* tr. To let seek, let search.

*ūtaiyi-gū*, *ū-x-m-*, *ūtai-āpū*, *ū-aḡ-m-* tr.pl. To gather in vessels.

*ūtala* a. Short (not long, or high, or tall). Stumpy. Low. Round, globular, roundish. *ū-pun-ata* tr. To do anything privately or during the absence of another, or when he is not looking.

*ūtas* (*ūtāsin*) adv. Patiently, quietly, gently, silently, carefully. With little or no noise. interj. (a. Quiet, gentle, peaceable, careful.) Be patient! Wait! Go slowly! Gently! Carefully! *ū-ana*, *ū-imōni* To clear away, as snow with a brush.

*ūtānana* i. To rise, as the points of black rocks on shoals at low water, making thus a number of black spots. (See *k-ū-*) tr. To dot over. To make a great many dots, either in rows or otherwise.

*ūtapanuš-mūtū* To sit on the side of a person but not close to him. *ū-ana* i. To go or be beside a person, but not before or behind him. To avoid a person. To go or turn aside from, so as not to be before or behind.

*ūtek-a* tr. To put, place, set, deposit. To put down with the hand. To put out of the hand. To bring, take, fetch, fire for kindling a fire, either in the canoe or wigwam by holding a piece of fire among a bundle of small sticks arranged carefully about it. To paint horizontally lines on the face. To put down on. To set down, to lay. i. To dawn. to break as a day. To be spread out

and over, as the sky over the earth. To be clear of clouds in part, as the sky, with *sēif* following it. To have spaces of blue sky when the weather is getting finer. *s.* Daybreak, dawn. *ū.-a-sir<sup>2</sup>* tr. To put down, i.e. To give gifts to avengers, as a peace offering. *ū.-ēata* tr. To let see. To show oneself, and thus cause birds to fly away, or animals to escape. *ū.-i* tr. To let see. To frighten by discovering oneself to view, in this sense to show oneself. *ū.-ōn-wōštāgū* To force a *kīpan*. *ū.-ōnata* tr. To order, compel, force, to order with force and effect. To speak plainly, to intimidate. *ū.-āna* (*ūtāk-*) To keep on trying to induce, force. To urge, to persist. *ū.-āmisiū* tr. pl. To put several down, i.e. three or four. To put a few down. *ū.-'hamašan* Early dawn. The first gleamings of dawn. *ū.-wīa* tr. (i. To be, i.e. To be put down and so be lying.) To be putting down. To put down as a rule. (i. To be put aside, as for future use.)

*ūteg-wīa* i. (*ūtūgata*) To coast along in canoe. To go or come along hugging the shore. *ū.-ūbākāna* tr. To put to dry. To put down to dry. To dry or *tūteka* w.s.

*ūtellana* tr. To make or put eyes, as a man in the head of a figure he cuts or draws. *ūteta-ngana* tr. To pare a skin, i.e. To trim by cutting off projecting bits. pl.i. To break or split up in many places, as an old canoe does. *ū.-ta* i. To break, rend, tear, split and rend open, as the bark of a canoe.

*ūtōngawōrana* s. A round, circular, flat piece, as a round coil of hide, a disc, a wooden platter.

*ūtōfla* s. The mass of soft yellow substance in fat limpets.

*ūtōšk-āna* (*ūtārina* w.s.) tr. To cut off the neck of birds well low down. i. To act like *dōška*, i.e. to half fly, as though making believe they were *dōška*, said of *alūkuš* as though evading pursuit. *ū.-a* tr. To let laugh, make, or cause to laugh. To make fun. To excite laughter. a. Exciting laughter, humorous, funny, laughable, amusing.

*ūōlīpōn-ūa* A man of vigor and determination who secures from others respectful treatment. *ū.-u* tr. To act with spirit. To be manly, resolute. To treat with familiarity, rudely. To resist, assail, not leave alone. *ū.-ākurū* Independent. Given to resistance, to maintaining one's rights.

*ūtōnaša* tr. To touch or hurt by touching a sore place. To touch, to hurt.

*ūtō-pūšū* tr. To seek for seal or fish far out in the open water in a canoe. To go out far. To be out far in canoe hunting with spear, seals and birds. *ū.-uš-kōna* tr. To be out far in canoe, hunting as above, with spears, etc. *ūtōr<sup>2</sup>-k-* i. To hasten about far out in the water, as when after seals, etc. *ū.-mōči* i. To split down into, as a crack in the nail down into the quick. To split aside into, as a split when splitting pales out of line on either side. To split into, enter into, or deeply into, as a crack in a board. To

run into, as a thorn in the flesh, or under the nail, or hang nail into the quick.

*ūtānana* tr. To cause to stir. To excite a commotion. To come others to prepare for departure from a place by going away first. To quarrel or fight with many persons at one time.

*ūtāpōna* tr. To cause or generate thirst, to let stay thirsty.

*ūtārina* (s. *ūflā*, rather *ūflā-*) tr. To take, cut off the neck at the collar bones.

*ūtāram-ōk'aiamina* tr. To send to do anything with many angry, strong, or fierce words. *ū.-āgū* tr. To do anything with much bustle, noise, excitement, vehemence, or many words. To make a great fuss. To be fussy. To be very persistent, demonstrative, vehement, bustling, noisy, clamorous, excited.

*ūtāt-ia* i. To come or go. To be coming or going, direct by boat from one place to another when a large extent of water intervenes. To strike out boldly into the open water. *ū.-ū* tr. To rip up the skin on the limbs and up the body preparatory to skinning. i. (hence *ūtetata*) To split, crack, open apart. To rend. (s. A split, as in a board or log).

*ūtauw-amōni* tr. To let rest, let stay, let be still. To let be firm. *ū.-amūtū* tr. i. To sit still, sit continuously. To stay, continue sitting. To let sit firmly. *ū.-ōnkōna* v. To hold or keep a boat or canoe still. To stop a canoe or boat by ceasing to pull or otherwise. *ū.-*

*-ōna* tr. To let harden. To make firm, stiff, solid. To cook any liquid things which solidify in cooking.

*ūtauila-na* tr. (fr. *dauila* w.s.) To spread, stretch, or hold out the arms parallel with the body. *ū.-mōni* To stand or be standing with the arms outstretched.

*ūtauwōla* a. Round, globular, short, all of a heap, compact. *ū.-mōni* s.v. The closed hand, i.e. the fist. To shut up the hand into a fist. i. To be in a compact mass; *k-ū.-ngaiata* *ōsōf* There is some *ōsōf* in a compact mass. *ūtauw-ānia* i. To lay still. To keep to one's bed. To continue to lie, as a sick person. *ū.-ōnata* v. To cease rowing, as when persons meet a large wave.

*ūtūk-aiāgū* i. To raise and depress the body rapidly, as yecamooshes did by straightening and bending the back. *ū.-ōna* (see *dux*) tr. To cut the skin round any limb, so as to make it shapely for stretching on a frame. To cut the skin round the flippers and the neck. To cut *dūka*. To make two *dūka* in a skin. To leave or make a flipper hole in the skin. To sew up a flipper hole. *ū.-ū* tr. To let marry.

*ūtūgat-ia* To be extending along unbroken by any passage, as a coast line. To reach, extend, lie extending. *ū.-a* i. (*wiūšankōna*) To keep close in to the shore. To go or come from one place to another by passing straight along and close into the open coast line. tr. To bring, fetch, take fire in a number of small sticks or chips in

order to kindle a fire in the canoe or in the wigwam readily. To let burn, to let kindle. To let get on fire, i.e. not try to extinguish. To drive fish up ashore in creeks by beating the water and hemming them in with barriers. *ū-ōpi-kōna* v. To put ready for carrying a piece of fire. To put aside such an ember.

*ūtūlār-ēata* tr. To dip up water in a bucket, tub, or other vessel, by dipping it under. To turn over its side or gunwale under the water and so dip up much water, as a vessel in very rough weather. To make a heavy lurch. *ū-i* i. To lurch, roll the gunwale under water. To come up over as a sea into a vessel. tr. To dip the rim under, as any vessel when dipping up water. *ū-itōlli* i. To roll over from side to side and take in water, as a vessel in a tiderip.

*ūtūm-ēata* i. To sing with a deep, steady, and lengthened strain. tr. (*ū-ōteka* tr.) To put, place beside, yet not fronting, i.e. receding behind. *ū-ēat'haina* i. To sing in rising and falling cadences. To roll, swell, as an organ.

*ūtūpunkōna* tr. To soften by soaking. To be in water to soften. *ūtūpū* tr. To put into water to soak and soften, as the natives do hard dried *auācix*. a. Softened by soaking, soaked, soft, mellow.

*ūtūpōra* tr. To awake a sleeping person. To arouse, wake up.

*ūtūwaiam-ū-mōni* *ūtōpanuš-m.* i. To stand apart from. To step aside from. *ū-antekilata* i. To put one foot well before another, and thus take a long step. *ū-unpalana*

To stand separate one from another. *ū-anaina* (better *ū-unūuna*) To walk as above.

*ūtūtekōngūtāna* i. To say or speak so that another shall not hear, or out of earshot.

*ūtūwōgata* tr. pl. To set persons in their places, as round a table, or in a crowded room.

*ātuš-aina* i. pl. To walk. To walk in a body. To go or come by walking. *ū-ata* i. pl. To start, to go away. To clear out, clear away. To depart on foot. *ū-ū* i. pl. To go or come. To walk, trudge. To go away. To snore. To breathe heavily in sleep. *ū-ūkaia* i. pl. To go or come up. To ascend on foot. To walk up. *ū-kamātū* i. pl. To rise, get up. Rise up from sleep, as a number of men. *ū-teka* (only in present tense) *k-ū-tegata kaia sa kūlōšimōniūana* They are coming, or come (afoot), go or come (W. ward) to meet them. *ū-kūla* i. To peel off, as skin after inflammation, or in consequence of a scald. To come or fall off, i.e. to separate freely from, as meat when well cooked from bones. *ū-kul-ata* i. To come out or away from, as bone from well cooked meat, or skin after a swelling. *ū-k-'angana* i. To peel off in all directions, as bark from trees, as skin after fevers, etc. *ū-gāmata* To go or come to the wrong place, or at the wrong time, or out of turn, or in the stead of others. *ū-mīna* i. pl. To go or come down. To descend on foot. *ū-man-iaina* i. pl. To go or walk about. To wander or rove about. *ū-m-āgulū* i. pl. To rush out. To clear out. To get out and away.

*ū-m-ātsikōri* i. pl. To go or come out. Get or depart out. *ū-mōči* i. pl. To go or come in. To enter. Get in. Get away into. To go and enter. *ū-pūkū* i. pl. To go into a fire, to walk or enter in a fire. *ū-wōrāgū* i. pl. To go or come ashore. To leave by going ashore. To land. *ū-wāna* i. pl. To go or come past. To pass (by). *ū-yella* i. pl. To leave. To go away from and so leave. To go again, i.e. once more. With *yeka* To go again a little while longer or a little further. *ū-wōnīgata* i. pl. To go or come to. To reach. To arrive. To get to a place.

*ūtux-gāmata* tr. To misplace, mislay. To put down upon or with, not in place of something else. To put down the wrong thing, or in place of something else (in this latter sense *tiamōgāt* precedes the verb.) To put down in such a manner that the thing falls, i.e. to put or place on the edge, or insecurely, or on some other object. To put down in addition to. With *mōnit* pref. To put down as a rule. To be accustomed or wont to put. *ū-g-ta* with *mōnit* pref. To be used to occasionally. now and again, put down or place. *ū-lōpata* tr. pl. To put (down), place, deposit, set, lay by several. *ū-mōči* tr. To put in between or among. To put or fix in. Deposit or place. *ū-mīna* To bring fire down to the canoe, or shore, as when about to go fishing. *ū-dātū* tr. To put down in a scattered and irregular manner here and there, i.e. about. *ū-teka* tr. To put down fire in order to carry it. To prepare in order to ootaca

fire. To put down on the shore, or land, as anything from the canoe. *ū-tōll-i* tr. To often shift the place of a thing. To put down things in rapid succession. *ū-t-ēyaiana* tr. To shift about a thing, so as to prevent another getting it. *ū-yella* tr. To put, place, set, deposit, and leave. To leave anything put down. To put down again, or once more. (With *yeka* suff. For a little time longer.) *ū-y-iella* tr. To put down, or put and leave something in place of something else. To put down and leave something by mistake, or in the wrong place. *ū-mōni* To continue to put down. To put down constantly, or frequently. *ū-mūtū* tr. To let marry. To let be married. *ū-yellāmisiū* tr. pl. To put down several and leave them.

*ūtull-ia* i. To be heavy and deeply laden, as a canoe. To be going or coming in this state. To be coming along or going in a deeply laden state with gunwale almost down to the water. *ū-aina* i. To be going or coming with much cargo on board, very low in the water. *ū-a* i. To be deep in the water, almost down to a level with it, as a heavily laden canoe. To bring along. To come in a deeply laden canoe or boat. *ū-ata* i. To be close down to the level of the water. To swim or go, to avoid being seen. *ū-ateka* i. To bring to shore. To be ashore, or grounded in a deeply laden state.

*ūtul-ata* i. (*kōwōl* *ū-ur<sup>2</sup>* He is very short or stumpy.) To be short, low, stumpy, round. To contract, get smaller, shrink, draw up together into a lump.

*ūwōkaiāg-ū, ū-ata* To be drenched to the skin. To be dripping wet. To be soaking with sweat.

*ūwōf-kōna* i. To be soaking, in soak. To be buried or hidden in water. *ū-gāmata* tr. To bury in mud, water, or a stream, in the place of what one takes thence. To bury as above, by mistake, i.e. one piece in place of another who should have buried it. To bury badly, so that it is not fairly covered or concealed. To half bury. *ū-g-ta* tr. To put in under water, or thus bury occasionally. *ū-mōni* tr. To continue to bury, or put under water. *ū-yella* tr. To put in under water, or thus bury and leave. *ū-yāgū* tr. To thus put in under water for another person. *ū-dātū* tr. To thus bury some here and some there. *ū-tōlli* tr. To shift the place of burying, as above, through fear or fickleness.

*ūwōg-atōpi* tr.s. To bring, take, fetch, aboard a log on the shoulder. *ū-ata* tr. To bring, carry, fetch, take anything long and heavy, as a log on the shoulder. To bring, take, fetch, carry as a child in the bosom. To press, hug tightly. *ū-āmisiū* tr.pl. To bring, carry, etc. several logs on the shoulder, either together or one after another. *ū-ur-gāmata* tr. To bring, etc. in place of another person, any log on the shoulder. To take a child from another and nurse it in the arms to rest a person. To bring, etc. the wrong one. To carry a little time. To give a person a spell by carrying in his stead.

*ūwāgōpi* tr.pl. To bring, carry,

put aboard logs carried on the shoulder. *ūwagōmma* tr. To squeeze, hug, press with the arms against one's body. *ūwōx-mōni* tr. i. To stand holding a child in the bosom. To continue carrying on the shoulder, as a log. *ū-mūtū* tr. To sit, or be nursing, or holding in the arms, as a fond mother her child. *ū-gāmata. ū-tek-a* To put the arms on or over when lying, as a mother over her child. *ū-t-wia* To lie down holding in the arms, as a mother her child. To be thus lying. tr. To put down on the ground or elsewhere, as one would a large log by shouldering it and then putting it down. To carry, bring, fetch ashore, as one would a pole from a barge by shouldering it. *ū-tūmīna* (pl. of *ūwōgata*). *ū-tūkatak-a* tr. To bring, fetch, take, carry, remove, as logs by shouldering them. *ū-t-wia* tr. To keep on carrying. To be carrying as above. *ū-wōsel-la* tr. To bring and put down, as a lot of logs by shouldering them.

*ūwōgur-čella* tr. To carry on the shoulder for a little time, or nurse, hug to the bosom for a little.

*ūwōlamāg-wieška* s. An island, islet, or rock, or shoal covered, or almost so, by the tide or billows. *ū-ū* v. To be nearly covered, just ready to disappear, as a rock with the rising tide, or an island below the sea or horizon when going from it. *ūwōl-ana* (see *kag-ū-enata*) To be almost out of sight, as a rock peeping above the sea, or an islet far off. *ū-ankōna* To be almost out of sight, ready to disappear either as a distant object in the sea, or a rock at

flood tide. *ū-a* s. A certain rarified state of the air, when distant objects are very much distorted. *ū-amaina* To be going in the far distance, or to move, be moving and only just visible above the water, as a distant boat. *ū-enata* To get filled as lakes, hollows, and pools in a heavy rain. To get flooded. *ū-ur-dātū; kōwōl ū-e-* The lakes pools, hollows, are full or flooded over.

*ūwōn-ikāgū* tr. To throw a person down by lifting his legs, or by putting the head between his legs and so tossing him. *ū-ari* tr. To take down or put into the water, i.e. To launch a canoe or boat. To cause to miss hitting see *wōnari*. To let swim (away). To put into the water that it may swim. *ū-a-kōna* tr. To put a boat, or canoe, or other floating thing into the water. To launch.

*ūwōpata* i. To get or be soaking or dripping wet. To be full or laden with water, as a dipped rug.

*ūwōsell-a, ū-ia, ū-āmōni* tr.pl. To let be, leave alone, let lie, as a lot of things, i.e. not to remove them. To leave alone, not prevent a person from putting things down.

*ūwākōngusiū* tr. To break, smash by hugging, as the bear does its victim.

*ūwāg-ū* tr. To have, or hold in the arms pressed against the breast, i.e. To hug, embrace, nurse. To carry anything like a log or deal etc. on the shoulder. To take, fetch, bring in same manner. *ū-ūāšina* tr. To hug or press

so tightly as to smash the body, as a bear its victim. *ū-ōpi* tr.pl. To fetch, bring, take, carry, put logs etc. in any floating vessel. *ū-ūpōna* tr. To squeeze, hug to death. *ū-'haina* tr. To carry, be carried as a log on the shoulder, or to walk carrying a child in the arms.

*ūwāl-ia, ū-ū* tr. *ūwōmūtū* To let *wālū* w.s.

*ūwāp-ū* tr. To put in under water either to hide, preserve, or soak. To bury in a stream. To bury in order to preserve and keep any fish, whale, blubber, etc. *ū-āmisiū* tr.pl. To put several pieces into soak.

## U

*uigula-ta, ū-* i.a. Erasible. To come out as stains. To come off or out. To rub out as pencilmarks.

*uiiū (wiū, wī)* tr. To lace or thread on, as beads, owachik. To lace up, as boots, stays, etc. a. Fat, in good condition (of good mussels specially during winter).

*uina* tr. To fish with a line over the side of a canoe or other vessel. To let down the line. *uinkō-na-ina* To go about from place to place fishing with a line from canoe. *u-* v. To be fishing. To sit fishing in canoe with a line, to fish, to stay fishing.

*uiiūx*, better *uiyux* The back fin of whales, porpoises, etc.

*uidāg-a* s. A male, a boy. (*ū-ōnata* i. To grow, used only of male children.)

*uīata* tr. To thread on one. To put on one threading it, as a bad bead. To finish threading or lacing.

*uīteka* s. tr. Sticks lashed across nets or baskets to keep them open. Thwarts of canoes to lace on, to put on by lacing. s. *uītōx-wōsella* To put in a canoe thwart(s). *uītuxteka* To finish *uīteka*.

*uīmāgū* tr. To make a necklace, to thread on, or lace on, when wearing on the neck. To wear round the neck any threaded or laced thing. *uīdek-a u.-wīa uīngāmata* tr. To lace or thread the wrong one, or in the wrong place, or out of turn, or instead of another person. To lace or thread badly. *uīdeka* tr. To deposit, put down what one is or has been lacing or threading.

*uīnata* tr. with *man* pref. To fish with line on the offside, to take another place to fish in. *uīndōpa* tr. To lace together, not to sew, as natives do two skins by the lace holes made in stretching skins. *uīwōsella* tr. pl. To put down anythings laced or threaded together, as sticks of owachik. *uītāgulata* tr. To dip in water anything laced or threaded together as sticks of owachik. *uīāgū* tr. r. (*uīyāgū* tr. To *uīū* for another.) To thread or lace together for oneself.

*učik-ana* i. tr. To persist, insist. To urge to give, do, go, etc. To press, compel, force to anything. To annoy, trouble, vex by demands, requests, entreaties, etc. To worry, be saucy, arrogant, in-

solent, overbearing. a. Persistent, self-willed, overbearing, domineering, covetous, determined to get. To weary by importunity, to overbear, domineer, override, urge, to be obstinate, to tease. *u.-ōngūtāna* To persist in speaking angrily, insolently, saucily, or imperatively. *u.-ōnāgū* tr. To persist in asking, demanding, to force, coerce, compel, to tease, etc. *u.-amōni* tr. To persist, keep on teasing, pressing, urging. To try to force.

*učama* s. Pus, matter, ear wax.

*ungāmata* tr. To drink a little, a mouthful, a sip. To just drink, to drink hurriedly, to drink out of turn, at the wrong time or place. To drink instead of another person, to drink by mistake for, or instead of some other. *u.-kōna, ulō-k.-* tr. To drink or be drinking when on board a canoe.

*ungū* (ö-) The large limpet with a hole in the apex of its shell. *u.-ta* a. Dry, tight, water tight, as a canoe out of which water drains not.

*ušša-ia* It is, he, she, it up there. (See *u.-*) It is up or in there.

*ušaiipai* (S.T. *ušāragūpai*); (*u.-yōš* The right hand) The starboard side. Right (hand). *u.-āki* A right handed man, with the right hand.

*ušōula* (*ušaula*) s. The whale killer. The sword fish. suff. To N.P. The one who died at such a place. (an indirect way of specifying without naming the dead). *kōškū'-u.-* The man who died at

*k.-a. u.-iaka* s. One of the many parts performed in the Ceena in connection with the *u.- ušāmīna* s. Certain men or beings supposed to be the sons of a certain *kōlapōša*, who acted parts in the ceena drama.

*ušāpū* a. False, lying, treacherous, deceitful, utterly false. *ušāri* tr. (*u.-dwienga* To promise deceitfully, to promise and not give.) To owe, to promise, to promise to give or lend.

*ušga-ia, šuššga-ia* w.s. *u.-šaiā, š.-šaiā* w.s. *u.-nana* a. Affected, vain, pompous, boastful, fussy, particular, unsettled, difficult to please. i. To act the dandy. To be any of the above states. To act affectedly, etc. To trifle, i.e. to play and not work. To kindle, burn up, blaze up as a great fire on dry fuel.

*ušauara* (*ušgara*) i. To shout, as a number of men when ready to make an assault on one whom they purpose to kill.

*uščia* (-ia) The (common) short-limbed crab.

*ušci* s. a. The soft parts of limpets, especially the white part. Fat, i.e. having *u.-*, said only of limpets.

*u.-f, u.-f-bāka, oščif, ö.-b.-* w.s. *uščēya* tr. To pour, or be pouring, water on anything wet to it. To lie pouring water on anything. *u.-ina* tr. To pour water on a fire, in order to dull or extinguish it. *u.-nata* tr. To put out a fire with water. To douse a fire. To wet, as a spray or a sea in-

board and so dull or extinguish the fire. To put out.

*ušša* adv. Position for in or up. At the upper end, as of a passage. Up at the head of, as a creek, a valley. Up, or far in, as in there, up there at the upper end of a wigwam furthest from the doorway. Up, at the head of, as at the upper end of a cave. Up there, in there. Far up, far in. *u.-kun; kōnji u.-k.-* Just above that, on the *ušša*-side of. *u.-hauan; uš'-h.-* (*ušša kauus* Further up, further in.) Up or in there. *u.-yeka* (*u.-siūan* Up there, as *u.-* adv. indicates.) A little higher up or in. *uš'hauakāpū* Up, there in the valley towards its head. Up there, as in a creek running W. *ušša skāpū* adv. Position in. Up there, as up at the head of the creek, or valley. *u.-āpan* Very far up or in, as up a long creek or valley. Right up at the very head. *u.-* pron. He, she in the position or place the adv. indicates. The one at the head of a creek, or up at the inner end of the room, etc. s. The land at the head of a creek or valley. The upper shores of a bay, the upper end of a cave, etc. *u.-lum* adv. From any of the positions *u.-* indicates, i.e. From up, from the head of the creek, etc.

*ušši* tr. To pour water on. To douse, slouse, cast water at or on; to hit and strike, as a sea and come in board. To hit, as a spray of a wave does, any object exposed to it. To come aboard, as a sea or spray. *u.-ella* tr. To pour water on afresh, or once more, or again. With *yeka* suff.



To pour a little water on, or for a little time. To cast water at or over. To be splashed a little, etc. *u.-dātū* tr. To pour, cast, throw water at or on many persons or places one after another. *u.-kōna* tr. To pour etc. as above, or be pouring etc. as above water on any person or thing. *u.-mūtū* (*u.-mōni* tr. To continue pouring water on or over any person or thing. To keep on tossing water at or on.) tr. To be pouring etc. or to pour on or at any person or thing when sitting or when standing, water. To keep on tossing water at or on.

*uššögūpai* adv. On the *ušša* side of, i.e. at or on the upper, inner, or W.ern side or end of. Round to, up to, to the inner or upper side, end, edge of, as of a jetty or point. *u.-āki*, *u.-* The second wife, when there are two, because her place was on the upper or inner side of her husband in the wigwam. *ušqal-a* s. The places or parts up at the head of a bay or valley. *u.-ūpai* Everywhere *ušša*. To all parts or places, at the head of the valley, bay, etc. *u.-andaulum* From all places, parts, from every place *ušša* adv. w.s.

*uššqan-igū* To throw water at. To douse with water. *u.-a* tr. To toss water out and away, as when bailing a boat rapidly.

*uššū* adv. Direction to *ušša*, i.e. Up, as up a creek or valley, in, in there, up there. *uššū yeka* Direction to *ušša*. A little farther up or in. A little further *ušša*.

*ušbelakāna* Somewhat relaxed, moderately costive.

*uškaiamina* s. A large thickskin, white grub found in rotten trees.

*uška* s. Clothing, clothes, raiment, a garment, clothing material. *u.-lōx* s. A whale (spec.) which has neither *kauuči* nor *uiyux*. *u.-nagauugū* s. The little wagtail.

*uškōš* The forehead, brow. The front, the crest of a hill. a. Like a forehead. adv. Crosswise, across, athwart, stretching across, as a log across a road.

*uškō(n)gin* (The principal claw, with nipper, of crabs.) The thumb, the big toe.

*uškōx* s. The sweet sap under the bark of trees in summer scraped off by the natives and eaten.

*uškašungaia* i. To be (lying) across. To be put across, to be over and across.

*uškāš-an-a* i. (*u.-a-ia* i. To be across.) To lie or extend across, or over. *u.-unata* i. To turn or veer round, as a vessel broadside on to the wind or sea. *u.-unaina* i. To proceed, go, come broadside on to sea or wind or current. *u.-unkōna* i. To be on or in the water, either across current, wind, or sea. *u.-unāia*, *u.-anāia* i. To lie or be lying across a road. *u.-unālū* pl.i. To be broadside on to current, wind, or sea. To be across, as logs across a canal. *u.-undeka* s. *u.-ūōsella* pl. To be ashore not head on to the sea, but lying across.

*uškā-gū* s. To hip joint and neighboring parts. *u.-lenata* To turn aside from one to another, as the object of one's hate and

persecution. *u.-la* s.a. An inward or hollow curve or bend. Bent inward or downward. Depressed in the middle and extremities turned upward. *u.-lana*, *u.-lenata* i. To bend inward or downward, to be thus bent or curved. *u.-lātum* a. Having a fine root or tuber, as a fine parsnip, not merely fibres. *u.-lax* s.a. A tuber or large not fibrous root, as of parsnips, carrots, etc. Tuberous. *u.-lōmbi* Black clothes. Having a black covering. *u.-kqaš* Long, tall, slender, tapering, small and long. *u.-na* v. To get ahead of, to get far ahead of. To get on in advance, to go faster than.

*uškū* s.a. Smoke, steam, breath, smoky. *u.-a* s. The part of the back between the hips and about the seat. *u.-ālōx* a. Tainted, either in taste or color by smoke, discolored, smoky. *u.-lōmbi* s.a. Black beetles, cockroaches, black smoke, black with smoke. *u.-luš-ana* i. To have some in, to have a little in (of bags only). *u.-l-unata*, *u.-l-ūmōni*. *u.-na* (*uškunāia* i. To be smoking, to be a smoke.) To be a smoke, to smoke. *u.-mōni* (*uškunāia*) i. To smoke, be smoking, to rise like smoke. *u.-pur<sup>2</sup>* s. The tail, end of fishes. The hinder half of a fish, the tail of a fish. *u.-ta* s. The lower extremity of the pelvis. The lower end of the backbone. The parts adjoining these bones. *u.-tat-a* i. To be very deep in the water, almost down on a level with it, as a deeply laden canoe. To sink deeply into the water. To get on a level with it so as scarcely to be visible. *u.-t.-haina* (*uškut'-h.-*) To

go along, come, be coming or going very deep in the water not only as a deeply laden boat, but as a water sogged log, a wary duck with head down. *u.-tur<sup>2</sup>-kōna* To be on the water in a deeply laden state. To be very low in the water, i.e. not raised above it, as a low vessel.

*uskuš-ū* s. The heel of the foot. The butt and end of a gun. The after end of spear heads. The heel of boots or socks. The handles of tools, especially of axes, hammers, etc. *u.-k-* i. To swallow or eat when in the water or in any vessel on it. To be ditto. *u.-mōni*, *u.-mūt-ū* To swallow standing, do. sitting. To be swallowing. *u.-m.-āgū* v. To live upon one's own stores of food. To keep food for one's own use.

*uškuf* s. Extremity, end, (utmost) limit.

*uškur-āgū* tr.r. To swallow, to eat what is one's own. *u.-ū* tr. (*u.-iya* To be swallowing. To swallow.) To swallow, gulp down, to eat. *uškur<sup>2</sup>-kōna* i. To be deep down in the water, either on a level with it or nearly so.

*ušku-tta* (*u.-šta*, *ukušta*) The Winter Bark Tree. *u.-tt'aian* (*u.-tt'aiūšū* Bark of *u.-tta*.) Winter's Bark fuel. *uškutt-āliuš* The foliage or leaves of *u.-a*. *u.-auwōra* Diminutive limpets very pale shelled.

*ušlōx* s. The bottoms of canoes. The keels of ships and boats. The bottom of any water craft.

*ušlōmin* s. The contents of *u.-*, i.e. The excrementitious parts of



crabs. The back shell, or the back of a crab. A crab shell.

*ušlōpata* The foreskin.

*ušlātū* i. To have a loose motion.

*ušlāg-ū-mōni*, *u.-ōnīa* s.i. A hole, opening, as the spaces in a narrow gorge between overhanging rocks. To be an opening. A groove, space, slit, an opening, long not wide.

*ušlūči* s. (dim. of *lūči* w.s.) A little valley, a dell, a gulley, a gutter, a hollow corner, as the corners of a room. A groove, a hollow, a hole rather long than wide. Any hole like a grave. A ditch, open drain. *u.-ngaia*, *u.-m.*, *u.-nīa* i. To be *u.-* or *lūči*. To extend, as a valley.

*ušmōkun* adv. Behind, at the back of a person. *hau-u.-* Behind me.

*ušnux* s. The small of the back.

*ušpēya* i. To lie, be lying with one's back to the fire.

*ušpai-āgū* s. (little White rump.) The higher (on the beach) mussels which have white spots on the butt of shell. Light streaky ways or paths on the water, as seen in very fine weather when light airs play on the surface leaving long spaces unruffled. *u.-yōan*, *u.-yōr* s. The tails, the tail feathers of birds.

*ušpa* s. (*u.-n* adv. Behind, after, at the back, since.) The rump, seat, stern, bum.

*ušpōm* s. Certain little insects (lice) which live in mussels. *u.-āruf* Mussels which have *u.-*

*ušpi* i. To lie with the back to the fire. To lie across the doorway with the back to the fire. *u.-(tuk)teka* i. To lie with the back to the fire. *u.-āgū* i.r. To lie with one's back to the fire in one's wigwam.

*ušpā-lōmbi* s.a. (lit. Black stern) The soft black part of mussels. Lascivious, adulterous, lewd. *u.-kin* s. *u.-(ki)pai* du. *ušpandaian*, *ušpāla*, *ušpākindaian* pl. The last, or last, or hindmost, or latest one. The latest two, the latest three or more. *ušpū-wa* The last, latest, hindmost man, the youngest of a number of sons or brothers. *u.-pai* adv. Backward, behind. *ušpōndaulum* From behind.

*ušpuš-a* a. Putrid, rotten, corrupt, soft through decay, as rotten meat, or blubber, or fish. *u.-enata* i. To get putrid, etc. To be putrid, soft with decay.

*ušpukka*, better *upuška* w.s. s. Certain very pretty little shellfish. Necklaces made of them.

*ušpul* s. A sort of small thrush or wagtail.

*ušpun* s. The mucus (of nose), slime.

*ušta* s. Whale (spec.) Hair, long hair, the hair of the human head. Of horses necks and tails, etc. A hair, a bristle, the fibrous, hair like ends of the whale's mouthbone. a. Hairy, of hair, containing hair, like hair. *u.-kāluš* s. The long limbed crab.

*uštōnn-a* s. A hole, an orifice. A hole, hollow, pit, a puncture, depression. *u.-āmōni* i.s. To be

a hole, to have a hole; a hole. *u.-amōgātū* i.s.pl. To have holes, to be holes, holes, as in a wall. *u.-anīa* i. To have a hole, to be in a hole, to be a hole. *u.-angaia* i. To have or be a hole or orifice.

*uštōra* s. (*kipākūči* The brow of a hill.) That part of a canoe where women sit.

*uštānim* A porpoise jaw used as a comb. A comb, like a comb.

*uštul* Sea swallows, petrels.

*ušwīya* s. Bird dung, guano, any soft dung. The soft dark green part in spiral shellfish, occupying the upper end of the shell. The rump, stern. (*uššū*, *ya*) It is upward towards the head of a creek.

*ušwa* s.a. Maggots, a maggot. maggoty.

*ušwīlir* s. The redlegged, red beaked, black and white curlew. *u.-yāka* One of the scenes, place in the ceena drama.

*ušwōl-a* s. The small of the back. *u.-enata* adv.i. Broken, torn, rent, ragged, worn out. To be or get in these states. i. To get jagged, ragged, fringe-like, as the edges of a sheet blown out by the wind. *u.-āmaia* tr. To cut, make a cut or gash. To make a long cut in. To cut across.

*ušwōlla* Mussels loosely attached and readily gathered, but poor in quality.

*ušwōn-a* tr. To propel through the water, or guide the course of the canoe, or both, as the women do on the side of the canoe by sculling with the paddle. To stea-

dy, stay, or stop the course of the canoe or divert it by sculling with the paddle. *u.-ūtauw-ōn-kōna* (*kōn-na siūan u.-ū-ōn-kārata* Who is that in the canoe keeping it still in the water? *u.-ū-āna* tr. *u.-ū-ōnata* To steady a canoe, or stay it, or stop it with the paddle. To keep a canoe either head to wind, or in one spot, as when the wind blows or the current would take the canoe away by sculling with the paddle. *u.-ur-kōna* tr.i. To keep a canoe, close alongside any object by sculling. To be doing this.

*ušw-ōta-k.* a. Emaciated, lean, thin, skinny, bony. *u.-atōlli* s. Small eels, such as are found in rotten whales. *u.-ō-mūka* a. Longer than broad, oblong, long sided, elongated. *u.-āpāram* s. Small white, or other worms, found in great numbers in the excrements of sickly persons. *u.-gala* s. Lads from 12 to 17 under discipline in connection with the ceenan rites. *u.-ūwōrāgū* tr. To steady a canoe close into shore, as when one or more wish to land.

*ušwu-nkōna* i. To be in a canoe ooshwuning. To ooshwuna, to be ooshwuning. *u.-ngaia* tr. To be spearing up mussels from the bottom and ooshwuning at the same time. *u.-nata* tr. To turn or stop a canoe by ooshwuning. *u.-nōrāpū* tr. To ooshwuna any canoe up a river or creek. *u.-nkūtāmātū* tr. To shift or go out from the shore into the deeper parts by ooshwuning. *u.-ndeka* tr. To ooshwuna a canoe, boat, or log, or raft ashore by ooshwuning. *u.-n-mātū* tr. *ušwū-m.* To ooshwuna any

craft shoreward or N.ward and shoreward.

*ukhaina* i.tr. To go about or along in canoe spearing. To walk along throwing the spear.

*ufiū* Not fat, lean, in poor condition, used of mussels. *ufkaielata* a.i. Loose, not tight, not stretched. Shrivelled, hanging loose, as that which has been tight, but is afterwards slack as the skin of an old person. To be in this state. *ufkaina* tr. To walk, go, or come. To be walking carrying a bundle of birds or other things bound together. To walk with a coil of anything in the hand. To coil up a fishline as one walks.

*ukanqana* tr.pl. To heave a number of spear shafts one after another. To throw away spears from one, to hurl away, as spears. *ukāmisiū* tr.pl. To have several spears, to spear several times.

*ufkaiāgū* tr.r. To coil up one's own line, or for another. To carry a bundle of birds for another.

*ufka* (E.T. *ukka*) a. Putrid, badly smelling, stinking, corrupt, bad. tr. To coil up as a long line in the hand. To carry a bundle, as of birds, rabbits, etc. either in the hand or otherwise. To bundle together, either by the feet or necks, birds, rabbits, etc. in order to carry them. *ufkanqana* tr. To throw away coils of line or thong, or bundles as above. *u-ri* tr. To throw into the sea or overboard in the two senses of *ufka* w.s. *ufkat-a* To take, fetch, bring, take away any things in coils or coiled up. *u-ōpi* s. (*uf-kōpi* pl.tr.) To put aboard coils

of line or bundles of birds, etc. *u-eka* tr. To put down on anything a coil or a bundle of things hanging loose.

*ufkōnata* tr. To get bad, corrupt, putrid, loathesome, stinking, etc.

*ufki* (E.T. *ukki*) tr. To forbid, to tell or command not to. *u-gāmata* tr. To say no to, to forbid one of two, or some of. To forbid by mistake, or out of turn. *u-li* a. Soft (either as down or soaked hide or bread). Weak either in muscle or mind. Weak, i.e. pliant, easily bent, as a slender rod or soaked hide. Tender, as well cooked or young flesh, soft, velvety. Flabby, soaked, softened, mellow. *u-litōlli* a.v. Slender and bendable, as the tops of lofty slender trees in a breeze. To sway thus. *u-lina* (*u-l-ta* To get or grow to be *u-li*). To be *u-li*.

*u-dātātū* s. A kind of large strong moth with very large feelers.

*u-r<sup>2</sup>* (*wōkir<sup>2</sup>*, E.T. *ukkir<sup>2</sup>*) The, an ear. *u-tauwa* a. Hard of hearing, (half) deaf, inattentive, unwilling.

*ufkakaia* tr. To hang up a coil of line. To hang up birds or animals bundled together. *ufkā-kūci* tr. To go aboard with a coil of line in hand, or a bundle of birds, etc. *u-gū* tr.r. To *ufka* one's own or for oneself. *ufkan-(i)a* i. To stink, etc. to be stinking, etc. *ufka-rāgū* tr. To come or go ashore with coil in hand, to take or bring ashore a coil of line. To come, go, bring, take ashore a bundle of birds, etc. *u-sella* tr.

or shoot an arrow across, as across a creek or river.

*ullādātū* To come to land, as canoes after fishing, one after another in rapid succession.

*uḥurux* s. The hip joint.

*ulla* i. To go or come ashore. To land for any purpose when out fishing or traveling. *u-amaia-m-ūpai* (*u-aian-ū-* To go ashore for firewood.) To land in order to gather berries. *u-kōs* s. (*šoun*) A large flat piece of leathery kelp, such as is used for bags. *u-ta* i.pl. To land, go, or come ashore, as all the canoes, not one being still out. *ullā-misiū* i.pl. To land, come, or go ashore, as several canoes. *u-pū* Having dark lines and veins, as certain classes of bones, when made into spears. Coarse grained.

*ulugāmata* tr. To drink or sip or taste. To be nearly or just about to drink. To drink in mistake.

*umm-a* s. The wood of the larger berberry, or holly-like thorn bush. Small chelia, a chelia stick. *u-ōca* a. Easy going. Indolent, lazy. *u-ōš* s.a. (see *ūmōš*) The common round leaved thornbush. The common berberry. A thorn, a prick, a sting. Having or producing, or covered with berberry or thorns. Thorny. *u-ōšamaitm* (*u-ōšqāciḥ* Berberry flowers.) Berberry berries. *u-ōx* s. Trees or logs drifted ashore, or such as are embedded in rivers. *u-ōna* tr.pl. To carry, bring, take, fetch things, as a box, sack, bundle, or package, or anything else laced up in a skin as a package, or

pl. To bundle together and put down in bundles a lot of birds or other animals. To coil up and put down lines. To deposit, place, etc. in the two senses of *ufka*.

*ufkōr<sup>2</sup>* s. Any broadish chisel-like piece of iron, or steel used as a chopping chisel, secured for use to a longish handy stone and used in chopping or rather chipping down spear shafts, paddles, etc.

*ufkāritek-a* a. Having whale, having abundance of food. *u-ūsi* A place or country where is a stranded whale. *u-ūwa* A man who has whalemeat.

*ufkūt-ū* s. Half thawed snow on land. *u-unata* To get into or be in this state.

*uftūkū* s.a. Feather(s), hefeathered, like feathers.

*uflāri-na* (fr. *u-*) To uncover.

*ufluš* (*uḷuṣ*) A large and pretty fly.

*uganux* (*ugu-*) s. Civilized foreigner(s).

*ugumm-a* sg. *u-apai* du. *u-āmi-siū* pl. of *gumma*.

*uxkōna* tr. To throw, or be throwing the spear when in a canoe. *uxgāmata* tr. To throw the wrong spear. To do the same instead of another person. To hurl badly. To miss. *uxdātū* tr.pl. To throw many spears, one after another. *uxmōci* tr. To throw a spear so that it enters a place, or deeply wounds the animal. *uxmqmaka* tr. To miss hitting with a spear or arrow. *uxyella* To shoot an arrow, or hurl a spear a little, or once again. *uxteka* To spear

short log or chunk on the shoulder. *u-gara* A man who lived a long time ago, and was very successful with the spear in killing seal. *nulla* and *syunnū* s. Any little man, especially such of them as are successful with the spear.

*ummun-ata* tr.s. To bring, fetch, take, carry a log or sack or any package as above. *u-deka* tr.s. To put down anything carried on the shoulder. To carry ashore and deposit. *u-ičiŕeki* To put a great chunk or log of firewood entire on the fire. *u-aina* tr. To walk, go, or come with any short thing on the shoulder. To be oommuning anything. *u-at-öpi* s.tr. *u-ö-* pl. To oommuna things into a canoe or boat. *u-ūkaia* To oommuna up. *ummū-mīna* To oommuna down. *u-möči* To oommuna in. *u-wösella* tr.pl. To oommuna things and put them down. *u-tūkātaka* tr.pl. To bring, etc. things. To carry on the shoulder as a number of men would any tree or heavy package. To remove, take away, etc.

*umbul-(l)ux* s. A female, girl, as said of a young baby. A daughter. a. Soft, not stiff, plastic. Tractable, yielding, soft, tender, submissive, willing, docile. *u-lūgun-ata* i. To get, grow, become, be soft, tractable, willing, obedient.

*undön-a* i. tr. To watch, look at, observe, to eye, to look out for. To be watching. *u-ia* tr. To be watching, to lie down watching, to be lying watching. *undūm-ōni* tr. i. To be watchful, to continue watching. To watch, stand, or be watching. *u-ūtū* To be or sit watching. To watch.

*undā-tū* Wavy appearance seen on fine days over the lands, and as seen over a fire. *u-ra* i.r. (*haim tell-u-ra* sa What very large eyes you have.) Staring, wide open, large, full, (of the eye only). *u-ranata* i.r. To stare, open the eyes wide. To pull one's eyes wide open. To be wide open.

*undū-gū* (*u-kū*, *undux*) The larger bones of the vertebrae.

*undu-u-kōna* tr. To watch or be watching, either aboard or in the sea, as a seal might before landing. *u-nalagōna* To look out for, watch. To search for with the eyes. *u-nteki* tr. To see when watching. To (e)spy.

*unna* a. adv. All, every (where), in all places. *u-dār-ā* (*u-d-āla*) The people of every place.) Every place, all places, everywhere. *u-ūsi*, *unn'ū-* Every land or place, all places. Everywhere. *u-(dāra)-ndaulum* From all or every place or part. *u-dār-ūpai* (*unnqala* The men or people of all places.) To or for all people or places. *u-ūsi* (*u-ū-pai* For all places or people.) Every or all lands.

*unnus-i(ū)* a. Weak eyed, shy, ashamed, bashful, bright, dazzling, brilliant, sparkling. i. To be shy, ashamed, bashful, bright, dazzling, etc. *u-iūaki*, *u-ōnnaka* Shameless, boldfaced, not shy. *u-ata* i. To be convinced, to yield, give way, i.e. To cease to resist, or oppose reason. *u-apisi-nata* i. (*u-a-ū* Having no shame.) To cease to be shy. To get bold.

*u-iūwa* (*hau'u-in* My) Father-in-law. *u-iū kipa* Mother-in-law (not common). *u-atārūgata* To be

greatly ashamed. To be overcome with shame. *u-ōxmōni* tr. To despise, to show contempt of in any way. To treat with contempt habitually. *u-ōxmūtū* To despise, treat with contempt. To be making light of. *u-āgū* tr. To despise, show contempt for a person. To make a light of. *u-āgwā* tr. To despise, be despising, to be treating with contempt. *u-āgū* tr.r. To feel shame on another person's account.

*upōč-i* s. Penguin (spec. var.). *pilūš* (spec. var.), large Jackass penguin. *u-ūiči* a., *upisūiči* Lazy, indolent, idle, slow.

*upuš* s. (*u-amaim* Currants.) Currant bush. *u-ka* (best); (*uš-pukka*, *uška*) A pretty little shell like *šōn-u-ka*, but smaller and flatter. Pretty necklaces made of these shells. Small kilp snails.

*upulū* (-a) future *hat-u-a* To shell peas or beans, etc. To open mussels, as when eating them. (See -a).

*upul-āgū* (*u-y-ā-* To oopooloc for another person.) To oopooloo for oneself. *u-pūkū* (*u-anqana* To shell mussels and throw away.) To oopooloo mussels and put them in the fire.

*urč-ella*, *urč-y-e-* tr. To bring, fetch again, or once more. To take again. *u-č-e-* *yeka* tr. To take a little, or for a little time. To bring a little again. *u-čāgū* tr.r. To bring take fetch in the hand anything for a person. *u-dū* (*wē u-dūnum* Before it was taken. *wē u-dū hai* I have not yet taken. He has not taken or brought. *u-gāmata* tr. To take.

fetch, bring the wrong one, or at the wrong time, or insecurely, i.e. by not taking hold of fairly. To take, fetch when doing something else or going elsewhere. To take, fetch, bring one thing in place of something else previously removed or which should have been brought. To take as one passes. To shift, almost take. To take a part of the way. *u-dātū* i. To depart one after another. To take one's departure one after another rapidly. *u-mōni* i. To be departing, keep on departing, as when a great many canoes are going away and it takes them long to depart.

*ura* adv. Position in. There, over there, across there, out there, when the distance is considerable and the direction W. There when by or near the doorway of a wigwam or in it, used by a person within it and not without. (See *ušša*.) Up in the wigwam. *ura* Out by the door its opposite, used only by persons within. pron. He, she, it, occupying the positions and directions indicated by *ura* adv.a. (by some for *ōra* w.s.) *urqanux* for *ō-* w.s. *urakun*; *kōnji u-* Just beyond or over there, i.e. Just a little W. of that. *uralum* adv.a. (*u-ūa* A man from the W.) From the W., from out there, i.e. from *ura* w.s.

*uramāgū* a. Chafed, rubbed, so that the carcass is much scarred and disfigured and free of skin, and the blubber much marred and wasted, as the body of a whale much bruised by the breakers against a rough shore. i. To

be in this condition. To get into this condition.

*uri* s. Wood fibre split out and used for sewing canoes and other purposes. Tough, stringy wood growing horizontally fitted to serve as *uri*.

*urögūpai* adv. On the W. side, or coast. Over, across. Out there W.ward. (This and similar adverbs of place are indefinitely rendered by many times in English which do not particularize direction, thus Behind, beyond, etc.) *u.-ndaulum* adv. a. From u., from beyond, the other side of, there, over there. *u.-n.-gla* Men from or of the W.ern coast. *urū* adv. Direction W.ward, out there, over there, etc. *u.-hauāgū* (*urā-ha-* Over there, position not direction W.ward.) Over there W.ward. *u.-mōna* tr. To agree, to assent, comply, obey, consent, to say yes, to be willing. *u.-kūsif* The W.ern end, edge, coast of an island. Mountain, etc. *u.-m.-kurū* a. v. Willing compliant, obedient, tractable, docile, servile. To be thus. *u.-mūm.-ōni* tr. To continually be willing. To continue to obey. *u.-m.-ūtū* tr. To obey, i.e. obedient, to obey as a rule. *u.-s-(i)kū* Over there beyond you to the W.; W. of you.

*uruf*, -x The albatross.

*usaina* tr. To pluck whilst walking, or going in canoe. To go, walk plucking. *usanqana* tr. To pluck and throw away, either the feathers, as plucked, or the birds when plucked. *usāmisiū* To pluck three or four, either four feathers or four birds. To pluck se-

veral times or handfuls. *uskōna* (*usgāmata* To pluck a little, to pluck badly, to pluck the wrong one, etc. To pluck instead of another person.) To pluck, be plucking aboard. *usāgū* (*usyāgū* To pluck for another person.) To pluck for oneself, or one's own birds. *usmōni* (*usmūtū* To be plucking, to pluck.) To continue plucking, to pluck always. *uspūkū* tr. To pluck and burn, either the bird in hand, or the feathers plucked. *ustaiyigū* pl. *usikimū* s. tr. To pluck and put in, as feathers, or a feather in a bag, or bird(s) when plucked. *usteka* s. *uswōsella* pl. tr. To pluck and put down, either the birds or feathers. *usyella* (With *yeka* To pluck a little more.) To pluck more and again. *usdātū* tr. To rapidly pluck one after another. To pluck a lot. *uttuš* (*uštūš*) s. a. Any narrowing or small part in anything. An isthmus, a neck. The narrow or small part in anything. The wrist, the waist (having this property). *u.-unata* To get or be small, i.e. almost divided or narrowed to a neck.

# č

*čēna* (*jēna*) a. Shaggy, rough, coated, having long, rough hair. s. A kind of stringy, hairy seaweed.

*čūūa*; *kōnjidāra iūa-č-* Which is the season when crabs ua? *č.-iella* After the season described above, i.e. after the crabs have separated from each other. tr. To let go, as a dog his prey. To cease to bite, leave off biting.

To bite, catch, and leave, as a dog, a rabbit. To *cheeua* i.e. gather, get, bring more or again fungus, or berries, etc. in one's skin, smock, or apron, as one wears it. *č-* tr. To bite at any time, in any part or place, for any purpose, with anything, etc. To gather, get, bring, fetch, take any loose things, as fungus, berries, shellfish or other things, in a skin or mantle one is wearing, by making pockets of it. To carry, as eggs in an apron, or biscuits, or pebbles in one's smock, etc. s. A bite, the place bitten, that was bitten, the place or time of biting.

*čūū-nqana*, *č.-a-tūpqana*, *tūwōx-t-* To throw out, or away anything *cheeuaed*. *čūūa-ta* tr. To get, fetch, bring, take as fungus or berries in one's mantle. *č.-lagōna* tr. To try, attempt to bite, catch, or seize. To offer, speak of, threaten to bite. To try by biting to see what anything is like. *č.-nqana* tr. To toss or throw away what one has gathered or carried as in an apron. To bite up and destroy, and scatter, as a rabbit her young when meddled with. *č.-gāmata* tr. To bite anything unexpectedly as a bit of wood in bread, a shot in meat, or a bit of bone. To *cheeua* badly, at the wrong time, the wrong things, or in such a manner that the things fall out. To *cheeua* by mistake. To *cheeua* things instead of those one intended or was told to *cheeua*. To *cheeua* instead of another person. To *cheeua* in place of other things one had before, thus a man would

*cheeugamata* fungus of a better kind on finding them in place of the inferior found before. *č.-ta* i. To jam, fit tightly, stick tightly, to fit closely, to fit nearly in, to close tightly, as the edges of a cut. *č.-talagōna* v. To try to get, bring, take as a dog a piece of meat. To try by biting. To feel with the teeth or mouth. *č.-šeat-ōpi* tr. To cut up into small pieces, and put into the canoe ready for use. *č.-š.-a* tr. s. To cut off a piece (and give). *č.-šūōnari* tr. To cut up into smaller portions, and bury either in water or mud in order to safely keep and preserve, as one would an inconveniently large piece of blubber. *č.-ši* tr. pl. To divide, to cut up into small portions either for giving away or for use. *č.-šiella* (*č.-šialagōna* To attempt, try, etc. to uashi.) To cease to uashi. *č.-šigāmata* To bite anything unexpectedly, when biting off a piece, as one might a shot in the meat, or one's tongue. *č.-šitāgū* tr. To give a piece, to cut off a piece (specially of meat) and give. *č.-šintāgū* tr. To bite up, small and give, as a parent to a young child. *č.-teka* s. (*čūūgasella* pl.) tr. To put down things carried, as in an apron or skin. *č.-t-* tr. To wound, lame, severely injure an animal so that it cannot escape, as dogs do by biting. *č.-ta* To fit closely, leaving no space between the joints. *č.-tōpi* To *cheeua* aboard the canoe, i.e. To empty things *cheeua* into canoe. *čūūgarāgū* To carry *cheeua* ashore. *čūūa-kūči* To go aboard with things in an apron or skin, or in one's smock. *č.-tūpqana* tr. To let go, as dogs

their hold. To toss away out of the mouth, as a dog, a rat. To throw away anything one has been biting or chewing. To bite off and toss away, as dogs the skin of an animal. *č.-tāgū* tr. To give what one carries in the mouth, as a dog a stick or bird to his master. *č.-tūtūan-a* tr. To build a nest, as a bird does, to shake, as a cat a mouse. *č.-t.-deka* tr. To build a nest, to interweave with the bill or mouth, to shake, as a dog a rat. *č.-abailōn-a; hāmō-rūpai kū-č.-udē haličin* The axe nicked against a stone. *č.-ūātūteka* To put on a piece or strip on the edge of a skin to fill a gap. *č.-i(y)-ellana* To be dirty or defiled with, or at any time or in any place. *č.-ūōngus-ata* tr. To bite off a piece, to bite in two, to bite off and give. *č.-tāgū* tr. To bite off a piece and give. *č.-twiaūi* To feed by biting up for.

*č.-i(sa)* tr.s. The cheek(s), to chew with, to chew at any place, time, etc. *č.-ūs-alagōna* tr. To try to chew, try by chewing, to offer to chew. *č.-ūsāg-āmata* tr. To bite or chew anything one did not expect, as any foreign substance in what one is eating. *č.-ōmun* Any dimple, in the cheek, dimpled cheeks.

*č.-iyikalagōna* tr. To try to soften by scraping, to try to scrape, to try by scraping. *č.-iū-šana* tr. To eat a thing with something else, either as a relish or disguise. *č.-nūna* tr. To wait for the dead in any place, at any time, for any reason, etc. *č.-nunalagōna* tr. To try, attempt to wait, to speak of, or offer to wait.

*čiki, č.-pqaš* A sea snail, shell-fish (spec.), flatter and rougher shelled than *p.-w.s. č.-dōnara* Immature owachik which falls first, and is not fully grown.

*čikū* a.i. Like, resembling in personal appearance. To be like.

*čikul* s. The shell or case of certain worms found by the Ona in the earth. Necklaces made of these ivory-like little cases.

*čipi* s. A soft, smooth, fine grained stone used as an oil stone. Any oil stone. *č.-yīpōn(a lagō-n)a.čipina* tr. To whet, sharpen on any oil stone, to use a hone.

*čipōša* s.a. Rain, mist, wet, rainy weather, rainy.

*čisa* Cheek(s).

*č.-yīkū* To use for scraping, to scrape at any time with any thing, in any place.

*č.-yīpata(lagōna)* To try, offer, attempt, speak of, threaten or promise to break off.

*č.-yīpū* s.tr. The place where twigs, or branches have been broken off, to break off, as one does twigs, at any time, place, for any reason or purpose. *č.-yella* To yeepooyella in or at any place or time stated.

*č.-yō-agātū, č.-yq-a-* tr.i. To covet, desire, want, wish to have, get, to be angry or disappointed at not getting. To press one's desires upon another. a. Covetous, angry because disappointed.

*č.-yōa-na; wēif haia kō-č.-nudē, č.-la-gōna* To offer or threaten to yoa.

*č.-yōidā-g-* tr. Not to feel, or much regret, the loss of near relatives. Not to show due regret for the dead.

*č.-yōa-tōgāgū (č.-gātū)* To covet, desire with earnestness, to be angry at not getting. *č.-tōgax-kātaka* i. To go, go away in anger and vexation. *č.-t.-tāgū* tr. To give reluctantly, to give in anger, disappointment, vexation.

*č.-yōidāgāna* To be strong, to have energy, to overcome difficulties, to prevail. To grow strong on. tr. To care little for the loss of a friend or of property, as a man who feels he can make up, what he loses, or can do very well without it.

*č.-iya-šāgū* To join two pieces together to form the side or *ōnča* of a canoe. *č.-šōgata (č.-šōxgaia)* To make an uncha by joining two pieces together.) To finish joining, as above. *č.-mīkū* tr. To compel to leave off, as a breeze does persons catching fish with spears. To put a stop to operations, as bad weather does. To interrupt in this manner.

*č.-maškuna* tr. To give, at any time or place. To be kind to in gifts, in consequence of anything.

*č.-mala-šūmauīnana* To be avengers, as relatives-in-law of a murdered person. *č.-m.-na* tr. To intend getting for long, or purpose to get for, in order to give to. To purpose, to intend, to design for, or give to, or lend to, to intend for. To put aside for a purpose. To intend to give or to lend. To wish to give. *č.-mik-alagōna. č.-mala-n-a-* tr. To promise to get

for, to speak of getting for, to speak of giving, to purpose putting aside for. *č.-m.-mōni* tr. To keep for, as one does anything one wishes to give to someone else. *č.-m.-ugūtāna* tr. To speak, or talk, of keeping in order to give. *č.-mačina* To get large enough at any time, or with any tool, or from any cause. *č.-makū-ša* tr. To yamacoosha at any time, in any place, for any cause. *č.-kāpū* To yacapoo at any time in any place, under certain circumstances. *č.-manan-a (č.-m.-deka)* To be convalescent, to be well, yet weak, as one is after a serious illness. To stand or bear, i.e. not die of or from. To survive. To live. To get over, recover from any serious injury, or sickness. *č.-m.-alagōna* To try to escape or save one's life.

*č.-iyamas-a* To tie at any time, any used for tying; a tie. tr.s. To tie with, to use for tying, to tie in any place, for any purpose. *č.-eta* tr.s. To tie up, or on with. To use for tying. To tie one. A tie. *č.-aiella* tr. To tie up for a little time. *č.-amōni* tr. To tie up with as a rule. To use for tying up. To be tied with. *č.-ateka* To yamasateca with, or in any place, to any thing, at any time. *č.-mōni-ella* tr. To tie up for a little while, as a kind man his neighbor's stray cow in his own shed. *č.-et'-alagōna* To offer or try to tie. *č.-ātāgū* tr. To give anything tied. *č.-ūpōna (ya-)* To tie and kill, to kill by tying.

*č.-iyam-āgū* tr. To flow at any place, or time. To blow upon. or by, as the wind on anything ex-

posed to it. *č.-ūkōnata* To get far away from any place or person.

*čīyaūmina* tr. To yaoomeena with, for, at any time, for any reason, etc. *č.-lagōna* To want, to be wanting, desiring, purposing.

*čīyan-a* i. To speak of doing, going, etc. To intend, etc. To go or to do, etc. To promise to do, go, etc. To want, desire, intend, purpose, wish. To make up one's mind, to be minded. *č.-āgū* tr. r. To cheeyana for oneself, i.e. To go, or get for oneself. *č.-ia*, *čīya-mūtū* i. To be purposed, to be intending, to wish, be wishing.

*čīyapakālārīna* i. To get high, as a boisterous wind. To overtake and blow upon.

*čīyek-a* a. (*čīyikana*) Cross tempered, cross, angry, displeased, vexed, easily vexed. *č.-amōni* i. a. Often cross, always cross. To be often, or continue long, in a cross state. *č.-amūtū* (*č.-āna*) i. To be cross, vexed, sulky, displeased, to be angry. *č.-ōnata* i. To get cross, sulky, vexed. To feel vexed, to grow angry, etc. *č.-asana* tr. To secure, tie, bind around, to tie to or round, to secure to, as a line round the thwarts of a canoe. *č.-i* tr. To eat fish at any time, in any place. To use for eating. To live upon fish. *č.-ia-lagōna* tr. To try to eat fish. To try by eating, to speak of, propose to eat fish. *č.-iella* tr. To leave off eating fish. To leave uneaten. To leave what one has been eating.

*čīekiella*, *čīyekiellāki* What is left after eating. What is left un-

eaten. To leave what is left uneaten (of fish only).

*čīeyellaiāgun-a*; *kō-č.-udē haia yōškan* The wind failed me at the island.

*čīyell-a* tr. To leave, by going faster. To leave behind, to desert, leave. To leave at any time, place, for any cause. To bring. To come or go in order to bring, as the messenger does the bounty of another, or as the captain of A. G. provisions for the station. *č.-aia-gata* To become calm. To die down for a calm, as a gale of wind. To leave, as a ship its immigrants, after landing them, or as a man his friend on a distant coast. *č.-atega* To leave to paddle, pull, row away from, to desert by canoe and leave behind. *čīyellāk-ūči* tr. To leave, go, come away from by canoe or ship. *č.-illa* tr. To leave, depart from, as one does a person on going by canoe to another place. *č.-ātaka* tr. To go away from. To leave behind by getting on faster than. *čī-yell-aina* tr. To leave (behind), to walk, go, or come away from. *č.-ādātū* tr. To run away from, to leave (behind). *č.-āmāgū* tr. To leave by going away from in a general way. To leave behind property by death. To have, as a dead man, property. *č.-ā-sir<sup>2</sup>* Things left by a dead person. *č.-āmikū* To leave behind, to hasten on ahead. To hasten away from. To hurry on, to get ahead of. *č.-atstālāp-ana* tr. *innan čī'isin ha-č.-a.-ānūdē haua tūkunči* I was long time away from my wife in the far W. *č.-ana* i. To get, or be dirty, stained by, be defiled, dir-

ted by. *č.-qara* tr. To give away things specially those left by the dead, as a sign of sorrow for the dead, as near relatives were expected to do to those who were not connected by kin with the dead. i. pl. To be left at any time, or in any place, by the canoes getting adrift and lost, as persons on an island. *č.-auušata* s. of *č.-qara* i. *č.-uškāna* tr. To leave far behind, by going faster. To get a long way ahead. *č.-auin-a* tr. To leave behind by getting ahead of, to pass on ahead. *č.-a.-āki* s. One left behind, by other getting on faster. A lagger, slow coach.

*čīyepušāg-ōna* i. To be charred or burnt, as bread forgotten in the oven. *č.-ungāmata* To get slightly charred or burnt.

*čīyetana* tr. s. To use in making baskets, or in doing any knitting or netting. To yetana for any purpose, at any time, in any place. The awl used in making baskets, or other materials or tools used in basket-making, knitting or netting. *č.-lagōna* tr. To try to make a basket, a net, or any knitted thing.

*čīyenga* To yengga at any time, in any place, or from any special cause.

*čīyidetata* To steal or place off, as a strip of whalebone.

*čīyet-ungāmata* tr. To work in the ends of reeds, when making baskets or socks. To work in, knit over. *č.-ūtāgū*. *č.-ūyella* tr. To cease yetana, to yetana and leave, to leave unyetaned or unknitted.

*čīyirrimātū* To do anything as

a finale. To conclude the last part of any scene or play.

*čīyi-x* s. A kind of small whale the blubber of which greatly relaxes the bowels. *č.-gūtata* i. To be close fitting, to yeegootata at any time, in any place, for any cause. *č.-kōna* v. To eject spittle through the teeth, with noise.

*č.-galagōna* To try to scrape. *č.-xtāgū* To scrape and give. To give in a scraped state. *č.-la* i. To get lame at any time, in any place, from any cause. *č.-lla* tr. To wound with a spear and lame, yet not get, or kill.

*čīyif-wōsella* tr. pl. To break off branches, twigs, or sticks, and lay them down. *č.-tāgū* tr. To break off and give, as one might a branch with anything on it. *č.-yell-a* tr. To leave off breaking. To leave unbroken off. *č.-y.-a*. *č.-y.-āki* Such twig(s), branches, or sticks, as are left not broken off. *č.-tekāpi* To break in twain and put down.

*čīyi-lōnga(ta)* To get loose, as a spear head in its socket from any cause. *č.-lōša* To yeelusha in any place, at any time. *č.-l.-lagōna*.

*č.-gar-āgū* tr. s. To feed upon shellfish. to eat do. at any time or place. The mouth. *č.-g.-axyella* To leave off eating, to leave uneaten, as one might, some shellfish. *č.-lōpata(lagōna)*. *č.-lōpur<sup>2</sup>-tāgū*. *č.-l.-čella*.

*čīyilāpū* To break up aman(s) for distribution.

*čīyim-ba* s. The season or time for building of nests. Materials for same. tr. To use material for

nest building. To build nests with, as with hair. Wool, moss, etc. to feed with or upon, as birds do their nestlings with divers foods. To build nests by putting together the materials with the bill. *č.-bat-wiaii* tr. To feed, as certain birds, their nestlings from their beaks. *č.-b.-āgū* tr. To give from the beak, as a hen food to her chicks. *č.-b.-eka* s. *č.-bqasella* pl. tr. To put down food nestlings, or materials for nests from the beak. *č.-ēakān-a*, *č.-ē.-alagōna*. *č.-uri* To yeemoori in any place, out of, as oil or juice from the bone.

*č.-ngūta* a.i. Close, stuck together, close together, as the edges of two boards well jointed. s. A close joint, or seam, as of two boards placed together, to be close as a joint. *č.-u.-ta* i. To come together, meet, unite, as points of land, as one passes along. Which no longer appear apart, to close up tightly together, as the seams of a vessel in very wet weather. *č.-ngana* tr.i. To be afraid, or be afraid at any time, in any place, for any cause.

*čiyina* s. The time, place, means of crossing over a sheet of water. The place of crossing over. tr.s. To cross over a piece of water from any point, at any time. To use to yeena in. *č.-lagōna* To try to cross over by boat. To think, or speak, or offer to do so. *č.-ra* tr.s. To strip or gnaw off meat from bones, as dogs or rats do, at any time, or place, or off any certain carcass. The carcass stripped, the place of ditto. *č.-ralagōna* tr. To try to eat or tear off, as meat from bones with the

teeth. *čiyinušyella* tr. To cease to yeenara, to leave uneaten, as a dog a part of his meat. s. That which has been stripped of flesh, by fish, dogs, or rats, as a bone, a carcass, or a skeleton. *čiyinūna* To yinoona at any time, upon any occasion, in any place, from any cause.

*čiyip-a-lagōna* To offer or try to break off. To test by breaking off. *č.-ōna*, *čiyip-ō.-l.-*, better *č.-ō.-* w.s.

*čiyis-a-l.-* To offer or try to chew, to try by chewing.

*čiyōšš-ēata* i. To break in two, to break in halves, to break off in two, to be broken in two. *č.-i* i. To break (off), to break in any place, at any part, or time, etc. s. A break, the spot, or part, or place, where there is a fracture. s.a. A stain, a dark, deep mark, as tattoo, begrimed, stained with dirt. *čiyōšata* tr. To stuff in, as oakum into a seam, rags into a hole. To close a hole by stuffing it. i. To get filled, or stuffed. To close up, as the ear with wax. To be thus stopped. *čiyōšši-tāgi* tr. To break and hit, or knock, as a tree nearly felled might any object near. *č.-gāmata* i. To break off, as an arrow, or spear, striking an object, leaving a part of itself in the object struck. To break off in, as a piece of broken glass, or a splinter in the body, as when being extracted a broken piece of it might still be left in the wound. To break a little, or at the point, as the striking object does against the object struck. *č.-tūpgana* tr. To break and fall, and in falling strike and knock

down any object near, as a large tree in snapping off and falling might any tree or parts of a tree near it. *č.-lūpaii* i. To break and fall, as decayed wood from trees. *č.-mōči* v. To break off in, as any object in the flesh, as glass. *č.-ūōnigū* tr. To break off and hit, as a piece of fuel from a tree a person under it. *č.-ū.-pōna* tr. To cheeyushshiuunigoo and kill.

*čiyōš-dūp-unata*, *č.-d.-undeka* To do anything lamely, either with hands or mouth. *č.-d.-ūmōni* Lamely, slow, halting, weak of speech. To halt, or speak lamely. *č.-dārīna* To stop up by stuffing every hole, when many.

*č.-manūna* To yushmanoona at any age or time, in any place, under certain causes, etc. *č.-kōna* To cheeyaroo when aboard. To be stuffing. *č.-mōči* tr. To stuff into, as oakum into a hole, or *hušun* into *qalōngapū*. *č.-mūtū* To contain, have in, to be in, as things in a vase, or cup, or book.

*čiyōr-čella* tr.s. To leave off distributing or giving, such as is left ungiven.

*čiyōnd-ākū*, *č.-ōkalagōna*, *č.-ōx-kōna*.

*čiyā-kāpū* s. The time of thawing. The place where a wound has healed, i.e. a scar. *č.-gaia* s.tr. The time of teaching, materials for teaching, the place of teaching. To teach with, i.e. to use in teaching, to teach or tell at any place or time. To tell of, to inform against. *č.-g.-šiuwāta* (*č.-g.-šuwōnata*, *č.-g.-šalagūda*, etc.) Tired, proud, glad, or pleased at having yagiaed. *č.-g.-š.-na* To

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weary of telling. *č.-g.-mūtauwōn-ata* To cease to teach. *č.-g.-lagōna* tr. To try to teach, try by teaching. To offer, speak of teaching. *č.-šunan-a*; 17 years old *dara ha-č.-š.-udē* My beard grew when I was seventeen years old.

*čiyāgi-dātū* tr. To spread abroad a report. To tell one another. To report to a distance. *č.-tōlli* tr. To report divers tales. To teach, or tell, now here now there, or now one thing now another. To teach in a rambling, loose manner. *č.-tāgū* tr. To lodge information against a person. To bear witness against. To spread an evil report not necessarily false. To bear witness against falsely. *č.-tōxgāmata* tr. To bring a different account from what was before given, and opposite to it. *č.-ella* tr.s. To leave off teaching or telling anything left untold or untaught.

*čiyā-gōrana* The season when the bark loosens from the tree and becomes separable. To loosen or yagurana at any time under any circumstances, or in any place. *č.-pōsana* To yapusana about anything or person. To yapusana a long time, on any occasion. *čiyālōšte-ka*, *č.-ga-lagōna* see *yalōšt-eka*, *čiy-ūgata-l.-*

*čiyāpīmata* tr. To converse of, or about, to talk, at any time or place of talking. The subject of conversation. *č.-l.-* To try to yapemata.

*čiyār-ū* tr.i. To stuff up any space, seam, or hollow. To stuff in, to caulk, to be stopped up, as the ear. *č.-ū*, *č.-ia* i. To have, to contain, to be in, as things in a



vase, or other vessel. *č.-ūgū* To rise as the tide, to any spot or line, or at any time specially noted.

*čīyāt-ū* (*č.-alagōna* To offer, speak of, think of, try to give things, to give of, or at any time or place. *č.-ušū* tr.pl. (see *yāt-u.-*) To talk, or speak, or gossip about persons or of things. To chat, talk of, at any time or place. *č.-ušyella* tr.s. To leave off talking or chatting. Things left unspoken of.

*čīyga-gātū*, *č.-tōgagū* (with compds. see better *čīyōa*, etc.) *č.-sana* To yaasana about anything, or on any occasion.

*čaii-(ū)* s. Anything in a curled, water-soaked state, as sour milk, or blubber long in water. a. Soft through decay, or long soaking, as fish long buried in mud, or blubber, the oil of which readily comes from it. *č.-nata* i. To get or be in a *č.-state*, to courtle, get soft with decay. To get covered with loose oil, or other scum, as the sea to leeward of a rotten whale.

*čalakōla* a. Furrowed, deeply seamed, having roughness. Rough, i.e. not having projections and depressions, as the shells of deeply ribbed shellfish, ribbed, irregular on the surfaces, having sudden cracks, or breaks, or steps. Rough, as the hair of certain animals standing out or up, and not lying smoothly down. Roughness, furrowes, projections, ribs, tufts, rough hair. The deeply seamed rough-shelled mussels, found

hughest on the beaches, and far inferior to those farther out.

*čapqala* Reddish shelled mussels of inferior quality, and of small size and rough shell.

*čelia* s. The large leaved holly-like and forest growing berberry. *č.-maiim* s. (*č.-uačix* *č.-flowers.*) *č.-berries.* *čeliummōš* s. The thorns of *čelia*. The name of a small thorny shrub. *čeliāluš* a. A bright, light, yellow color (lit. *čelia* red).

*čenč-enuš* (*jauwōnuš*) s. The sprat dipper. *č.-qasana* tr. To kill by spearing, or to spear, as the united efforts of two men in the same canoe.

*čičvūa* tr. To use to cheeua in, to cheeua with, to cheeua at any time or place. *č.-lagōna* tr. To try to cheeua, to offer, attempt, speak of carrying, as eggs in an apron. *č.-gāmata* tr. To cheeua of different sorts together. To cheeua as eggs with fungus, or berries and fungus. *č.-iella* tr. s. To leave what has been cheeuaed, to cheeua and leave. Any things thus left. *č.-tāgū* tr. To give a lot of things cheeuaed, as an apron of eggs or berries.

*čičinia* tr. To chinia with, to chinia at any time or place, or for any cause. *č.-lagōna* To try to beat, to try by beating, to think or speak of beating. *č.-iella* tr. To cease to beat, to leave off beating.

*čič-gaiamōni alagōna* To test, or try, by kneeling on, as one might to see whether a place was soft. *č.-kim-ū*, *č.-k.-a.-*, *č.-kia-gāmata*, *č.-kīyella*, *č.-kind-eka*, *č.-k.-ux-g.-*

*č.-kāg-ākunāgaia*, *č.-k.-amqalu* To be a flood tide in the evening, do. in the early morning.

*čīšaiiū-a* tr.i. To be discontented, to want, covet, to wish much to get, to envy, be jealous of. To be angry or disappointed at not getting, and to envy the one who has what one wanted. To envy, covet, at any time or place, for any reason, or the possession or use of anything. *č.-āmūtū* To be in an envious, jealous, dissatisfied state, to covet, be coveting. *č.-atāgū* tr. To give grudgingly, to give reluctantly. *č.-akātaka* To go, or come reluctantly. *č.-a-gāmata* v. To want more than one gets, or something another person has. *čīšaiina(ta)lagōna* tr. To try to steal, to speak of, think of, threaten to steal, offer to steal.

*čīšaiina* To steal at any time or place, for any purpose. *č.-iella* To leave, as thieves, some things not stolen, to leave off stealing. *čīšaii-ndeka* tr.i. To deposit, put down anything stolen. To burn up brightly, as a fire, and be a mass of glowing embers. *č.-tāgū* tr. To steal and give, to give a stolen thing.

*čīšōnata* To turn back, return from any spot, or at any time, or for any purpose.

*čīšābagūta* tr. To be pleased or satisfied with, or at any time or place. *čīšālap-āna* tr. To be displeased, angry, annoyed, cross with, or on any occasion, etc. *č.-ana-lagōna* tr. To threaten, think, or speak of being angry. To seek occasion for a quarrel. *č.-an-gāmata* tr. To be angry in the pres-

ence of a person, to be angry with a person at the same time one is angry with others. *skaia h-č.-udē hāua tūkuncin* I was angry in your presence with my wife. *č.-atāgū* tr. To give in anger. *č.-a tūpāna* tr. To throw away anything in a rage. *č.-ayella* tr.i. To cease to be angry, to leave off being angry or quarrelsome.

*čīšāmik-ū* To hasten, hurry, make haste for any cause, at any time, etc. *č.-a-lagōna* i. To try to make haste, to try to do quickly.

*čīšānawörōgata* To be in great numbers, to cover over densely, as a compact body of people.

*čīšāpan-ūnata* v. To go, come, or get, or be immediately in front of a person. *č.-undeka (akum haia sa č.-u.-* Come here and sit in my lap or immediately before me).

*čīšānenata* i. To cover over so as to hide, as berries the soil, or a great number of people the room, or place where they are. To be covered or crowded thus.

*čīšāpī-na* tr. To use in slinging, to sling with, to sling at any time or place. a. Fit to sling. *č.-na-lagōna* tr. To try to sling, i.e. to use a sling, to offer to sling. *č.-u-gāmata*. *č.-yella* To leave off or cease slinging. Stones left unslung.

*čīšāpu-rū* i. To be afraid to shrink from with fear, at any time or place. *č.-šyella* To cease being afraid of, or nervous about.

*čīšātōra-na(ta)* i. To be long about anything, to take much time in doing anything, to delay long, to be tardy, to be a long



time. *č.-naina* To be walking, going, or coming a long time. *č.-mūtū* To long delay, to be a long time, to sit a long time.

*čišatap-unata* v. To get, go, or come, or be in front of, or directly facing. *č.-önaina* To walk, go, or come, right in front of, or over against. *č.-önur<sup>2</sup>-mūtū* To sit before, directly in front of, or opposite to, i.e. facing. *č.-ū-m.*, *č.-ū-möni* To stand, to be standing opposite to, i.e. facing.

*čišqanixtūpgana* To come into collision against and thrown over, as one man another. *čišqanigalagōna* To try to shaanigu.

*čišūwōna-lagōna* i. To test or try one's powers of skill, or power by trying them.

*čikam-ōra* i. To travel, to go about, to rove, to wander (about). *č.-uškönaina* To travel or go about on the water, as in a canoe.

*čika* (see *manā-č.-*) tr. To make canoe(s), to be busy or employed making a canoe. *hawaia čikudē* I first made a canoe. *čikwia* To be employed making canoes, to keep on at this work, to continue making canoes. *čikāmōni* To stay a long time in a place, making canoe(s).

*čikari* i. To think one will, to purpose, plan, propose, intend, to say one will. *č.-dātū* i. To purpose doing or going. To propose, intend, as a number of persons might one after another, to go anywhere or to do anything. *č.-tōlli* To purpose now one thing, now something else. To alter or

change one's plans, or purposes frequently.

*čikōšāgū* tr. To use as logs in building a wigwam. To cushagoo with. To use for splitting. To build a log wigwam at any time, in any place.

*čikōššina* tr. To use in making the rail of canoes, as *uri* for sewing on the rod, or a rod of any special kind of wood. To get or make or use as a *kōšši*. To cushshina at any time, in any place.

*čikōššak-ūta* tr. To use as a hammer. To hammer with, to give a knock or blow with, as in driving anything in. To drive in with, as with a hammer. To do this at any time or in any place. s. Any kind of hammer, or anything used as a hammer. *č.-uta-lagōna* tr. To try to drive in, as with a hammer. To try to hammer. *č.-ur<sup>2</sup>-gāmata* tr. To drive in, as with a hammer, any thing upon, among, or with, or in addition to others. To use the wrong hammer, or end, in driving in, to use by mistake. *č.-ur<sup>2</sup>-čella* tr.s. To leave off, cease hammering. Things left not driven in, as nails, or not nailed on, as rails or palings.

*čigön-a(na)* To blow off wind. *č.-ōfkar<sup>2</sup>* s. The lower extremity of the backbone.

*čilagāgōna* i. To be overtaken by night when out anywhere, or in doing anything. To be out doing anything at the close of day.

*čilamaii* s.i. A (small) swell, undulations, to be thus. *č.-n-möni* (local: better *čālūmai* and

compds.) i. To be undulating or swelling, as the sea in a calm after a breeze. To be a swell, to be running or flowing as a rippled sea. To be undulatory.

*čilāp-ōšana* s. (fr. *lāpōš*) A button. *čilap-agörin-a* tr. To use, as a string, in bundling things together. To lapaguri, at any time, etc. *č.-a-gāmata* tr. To bundle in or with, as shags with geese, or rabbits with either. *č.-a-tāgū* tr. To give a bundle of birds or rabbits tied together. *č.-a-ella* tr. To leave a bundle, to bundle and leave, to leave off bundling.

*čili* s. A ripple, wave(s), a swell, roll, wavy, rough. *č.-na* (*č.-nata* i. To get rough, rise as a sea.) To be rough, to be wavy.

*č.-x* s. Wren(s). *č.-si* a.s. Lazy, indolent, comfortless, untidy, uncomfortable, disagreeable, careless, good for nothing. Bungling, difficult to pass through, as a wood because of fallen trees, or a thick undergrowth, or abundance of thorns, etc. Rainy, wet, loaded with moisture, or snow, as the undergrowth. Impenetrable, rainy weather, undergrowth, a place overgrown or impenetrable, as a jungle. *č.-si mālā* A misty, cloudy, rainy day. *č.-si-nata* i. To get chilisi in any or all of its meanings. To grow lazy, or tired, or weary. *č.-kauara* s.a. Hollows, rifts in the shells of trees. This state of rift, having rifts.

*čilōšša* tr.s. To bear, i.e. to produce young ones in any place, at any time. i. To start from a certain spot, as an affrighted animal from where it was resting.

The place of production, young ones, the time of breeding. *č.-iella* To cease, or leave off, bearing or breeding.

*čilōka-iana* pl.i. To die off or out, and become extinct, as the people of a place of any disease. To die off with any disease, at any time, in any place, from any cause. *č.-pörin-a* tr. To use for tying up in bundles, to bundle with, at any time, etc. *č.-p-tāgū* tr. To give in a bundle or sheaf, as grass, straw, etc.

*čilöp-a-lagōna* To try to lapoo, to offer to lapoo, to see how one can lapoo. *č.-ata* tr. To kill, steal, rob, take away or destroy by killing at any time, in any place, with any thing. s. The place or time of a massacre. The implements used in ditto. *č.-a-l-* tr. To try to massacre, to try to rob, take away things. To threaten to. *č.-ur<sup>2</sup>-čella* To cease to massacre, rob, destroy, things or persons left after such a massacre, etc.

*čilōwīna* s. The larger food digesting apparatus of large fish eaten by the natives.

*čilākōšana* i. To be empty, as the shell of a crab, to be an empty shell.

*čilā-gōna* i. To fail or miss fire, as a gun or guncap. To get broken, nicked, or notched, as the edge of any tool when struck against any hard, brittle substance. *č.-nana* A piece of bark laid close to the outer bark of canoes, in the place for bailing. *č.-patu* tr. To hit a second, third, and fourth time, as the same person

does the same animal. *č.-pū* tr. To use in making canoes, as materials or tools. To lapoo at any time, or place. *s.* The place of making canoes, material for making canoes, time of making canoes. *č.-pa-lagōna* To try, attempt to lapoo, to try to lapoo with. To speak of, to offer, promise, think of making a canoe.

*čilōšt-ega-l-* To try to follow. *č.-āgū* tr. To make a canoe and give. *čilōfyella* tr. *s.* To cease, leave off making a canoe. Materials left after making a canoe. To make a canoe and leave it, as one might a canoe which proved worthless.

*čilāri* tr. To use for making up a fire, as fuel. To use as fuel, to lari with, or at any time or place, for any cause. (See *lāri*). *č.-alagōna* tr. To offer, try, propose to lari. To think of, speak of laring. To try by laring in any of its senses. To threaten to lari. *č.-ella* tr. *s.* To leave unlarded, to lari and leave. To cease to lari, fuel left unburned. *č.-gāmata* tr. To use for making a fire, as one sort of fuel with fuel of another kind, thus bones with wood, peat with coal, etc. To lari *amaiim* of different sorts, or fungus on top of mussels, and vice versa. *č.-tāgū* tr. To give, as an apron or skin of fungus, mussels, berries, etc.

*čilgaia* (*č.-kuš* A fox's nest.) Fox(es). *č.-amaiim* *s.* A small red berry (uncatable) which grows in shanas, and very wet places. *č.-šūka* *s.* A beautiful thread-leaved, deep green grass and beautiful fodder. *č.-gōmaka* *s.* A delica-

te fern leaf. A flat plait (sennet) of more strands than three.

*čilūk-āna* tr. *s.* To use for looca, bark used or fit for use for looca. To looca at any time or place. *č.-ōndeka* tr. To place or fit in looca. To use for this purpose. To loocundeca at any time or place.

*čilūpai-i* *i.* To fall down, or tumble at any time or place, or from any cause. *s.* The time or place of falling, the occasion or cause of falling. *č.-gāmata* To fall or tumble in the presence of a person.

*čilūp-ata* *i.* To be washed, drifted, or blown away from any place, or at any time. *č.-ur<sup>2</sup>čell-a* *i.* To be left as a part of a pile of logs, or one or more of a lot of canoes not blown away by the wind, or drifted off by the tide or current. *č.-u-āki* Such things as are left undrifted away by the wind, or sea, or tide. *č.-ur<sup>2</sup>teka*, *c.-ur<sup>2</sup>wōrāgū* *i.* To be washed ashore by the wind or tide, and left there. Any stranded thing, whether logs, vessels, canoes, etc. To be stranded.

*čiluf-kapūkū* *i.* (*č.-kateka*, better *č.-kōndeka* To spit on so that it may rest on.) To spit into a fire. *č.-kawōn-gū* tr. To spit upon, to eject spittle with force so that it strikes the object aimed at. *č.-k-ari* (*č.-kamōči* To spit in.) To spit into water, sea or river. *č.-kāna* *i.* To spit, eject spittle. *č.-tūpqana* tr. To blow away with a puff of wind or breath. *č.-yella* To cease or leave off blowing, as the wind, or a person with his

breath. *č.-teka* *i.* To blow ashore, as the breeze anything out of the water.

*čila* adv. *a.* (*č.-č-* Repeatedly.) Again, (once) more. *čil'ūkqali*, *čil'i-* (*čila* *kōmbaibai* Two or twice more.) Once more, one more. *čila* (*čulla*) Tough, leathery, viscous.

*čilli* *i.* To sway, as a high slender mast in a stiff breeze, or as the tops of tall trees.

*čimōnga* *s.* *ungū* The large limpet with a hole in its apex.

*činia* tr. *pl.* of *aki* To beat, to hit, to strike, knock with a stick, but chiefly with the fist, not one but many blows. *č.-ina* tr. To beat, etc. as one walks or goes along. To be beating thus. *činiā-mūtū* (*č.-mōni* To be beating, to beat often, keep on beating.) To sit and beat, to be beating. *č.-kōna* To chinia when in canoe or ship, to be beating, etc., under same circumstances. *č.-kurū* *a.v.* (To be) fond or given to beating.

*činix* *s.a.* Any sticky viscous matter, or mucus, having this quality, gluey, viscous. Clotted, begrimed, or foul with oil, grease, glued, matted as the hair with dried oil. Thick, gluey, as bad oil, lumpy, clotted, not limped. *s.* A wormlike creature which infests shags; it has no hair and is of good size. *činigunata* *i.* To get into a *činix* state.

*činuš* (*ač-*, *či*) *s.* Pearls found in mussels. Anything like them, grit. *a.* Having chinoosh, pearly, gritty.

*činūgū* *s.* One of the personated characters, played in the Ceena

drama; was painted all over with spots and bands of white, danced about naked and in frantic manner, and was supposed to come up through the earth and pretended to kill the man in the Ceena.

*činnaganana* tr. To look about in order to espy, or find out particulars. To seek, go about seeking, to search about, be seeking. *č.-ina* tr. To go about spying, investigating, or taking note of things. To seek, be seeking, to go or be going about seeking. *č.-nkōna* To be in a canoe or other vessel, seeking, or in quest of. *č.-n-ina* tr. To go or be going about seeking, in a canoe, as a man seals.

*činnis* *s.a.* A net, network, anything like a net, at spiders' web weather single, matted, or extended. Cobwebs, a cocoon of any spider or fly, gauze, film. Resembling, or having the qualities of the above. Like a net, gauze-like. Glassy, or covered with a film, as the eye of a dead person. Partly blind, not able to see well, as a person who sees indistinctly. Indistinct, partly visible.

*čisāgana-mqala*, *č.-kunagaia* To have, or suffer pain, at dawn, at end of day.

*činnisinata* *i.* To get in any of the above states, to grow dim, indistinct.

*čisāgu-n-gāmata*, *č.-nur<sup>2</sup>-g-* To have, or suffer, or be in pain in the presence of others.

*čis* *s.* News, especially of murder or death. Intelligence of importance. Speech, harangue, hub-

hub, turmoil of voices in quarrels, language.

N.B. Insert here the many important words in *s* as *č.-inana* and compds., *č.-i-gaia-lagōna*, etc.

*čisinenata* (*tūgātū*) To eat and be, or get, satisfied, to have a good meal of anything. *ūlāpa-č.-* News of common, daily family matters, news of little import.

*čisif-gaia*, *č.-l.-*, *č.-ūāgū*; *siūwāta č.-ū.-* To siooagoo of laziness.

*čis(ūa)* An avenger, a man who brings news of a murder.

*čisa-gōna*, *č.-čin-gāmat-a*; *ūkā-kūqalakir<sup>2</sup>* *haia kō-čisa-čin-g-udē*.

*čisānan* A canoe with an avenger of blood in it, and coming in order to exact vengeance.

*čismamāšū*, *čisyāgaiapaiaka s.* A narrow, deep-bodied little fish, which keeps on moving its mouth as though talking.

*čistas*, *čittas* Funny, jocular, odd, peculiar, laughable, etc.

*čit-tāsāna* see better *ts-t.-* and compds.

*čita* suff. Like, resembling, as, just as. See *hauan-č.-*

*či-tōška*, *ts-t.-* The cheek bone, especially the prominent part.

*čiyella* tr. To leave, as a messenger things he brings, i.e. to give, to deliver, to bring and leave. *č.-teka* tr.pl. To give away on leaving, as persons might things they did not care to take with them.

*čočawi s.* The core of a boil.

*čoka-kōra a.s.* Rough, knotty,

abounding in knots, or knotty projections, such knots. *č.-pōlūwa s.* Diseased leaves of trees, which form into round balls. *č.-wōra s.* Shelly barnacles which grow on shells and stones, thus forming rough masses of shell.

*čökilaiāgū a.* Hazel, pale, light, light brownish blue, as the eyes of some natives. Discolored, muddy or clayey, as streams when in freshet. Clayey white.

*čōx s.* Noise of the paddle dip. *čōma-čōx.*

*čōma-kul* (*čōmāgū*) A gland, kernels in meat and fat, glands. *č.-šōp-i a.* Dark(ish), no longer light, partly blind, dim, indistinct. *č.-š.-inata i.* To get dark(ish), half-blind. To grow indistinct, dim. *č.-čul s.* The sweatbread. *č.-pīt-a a.s.* Twilight, the time of twilight, darkish, dim, partly blind. *č.-p.-enata* To grow or get dark, or blind, or indistinct.

*čōmōš-ka*, *č.-ša s.* *tōmmōša* S.T. (Kernels in meat.) The breasts, udder, the full or ripened breast. *č.-kōnata* To ripen, enlarge, develop, as the breasts. *č.-kā-kīpa* The female (adult) of the fur seal. *č.-pī a.* *č.-pīnata i.* Dark(ish), dim, indistinct, to get thus.

*čōmux s.* A small crusted migratory bird, which lives in open grass land.

*čōmuna s.* A certain large kind of mussel, with a very fine strong shell-*gōluf*.

*čōmma a.* Prominent, projecting as a lump, humped, convex, drawn up, arched, sticking out, puckered, lumpy, having knobs,

lumps, having a lump, swollen out, plump. A lump, bump, knob, projection. *č.-iyan* Having a prominent mouth. *čōmm-ūnā i.* To be in any of the above states, to be lumpy, prominent, etc. To project, be swollen out plump. *č.-āmōni*, *č.-āmūtū i.* To have a projection, to project, as a lump. *č.-ōnata i.* To grow, or get into any of the above states, to swell. *č.-ōnur<sup>2</sup>-kāta* To get or become lumpy, etc. To increase in any of the above states.

*čōnga-wōra* (*ū-č.-w.-*) A coil, a roll. *a.* Coiled, rolled. *č.-nana* (see *ū-č.-n.-*) s.tr. The handles of bark bailers. To handle the same.

*čōnča s.* A dark sea-bird, small kind of *dāšulux* w.s. *č.-lis* (S.T. for *tōndalis* w.s.) Small shrips.

*čōpa-lōpi*, *-ōf s.* Snow full of water, as when floating in water. Snow in this state. Masses of snow ready to cake together afloat on the water. *č.-sana s.* Matted, twisted masses of kelp, as seen washed ashore on open beaches. *č.-l s.* Certain fish of fair size, found in fresh water lakes, perhaps trout. *č.-r<sup>2</sup> s.* Canoe (chiefly S.T.; *haua čōpātun* My canoe).

*čōpušun s.* (*čapqala*) A reddish, rough-shelled mussel occupying the higher part of the shore.

*čār<sup>2</sup> čār<sup>2</sup>* It is gone! i.e. as any object, seal, man, canoe or ship. It has sunk! gone down!

*čā* adv. (*čāča* Again and again.) Again.

*čālūmai s.a.* A swell, waves, a swelling, rolling sea. Waves, ripp-

les. In this state. *č.-naina i.* To be moving through the water, causing a ripple on its surface. *č.-nmōni* see *čilamai*, *č.-n.-*

*čāma*, better *j-* Rough, having hollows and projections, jagged.

*čaiiya s.* The bushy head of any bush, or plant, or tree, any like this. A tuft or bush. *a.* Bushy, tufty, having a bushy head, standing up in bushes or tufts. *č.-nmōni* To be in a bunch, bush, or tufted mass. To have such a tufted mass or head.

*čūir<sup>2</sup> s.* A certain gull with forked tail, very swift of wing, which dives after its fish.

*čūitambqa*, *čūir<sup>2</sup>yāka* Two scenes and characters enacted in the Ceena drama.

*čūāni s.* A yecamoosh who procured an abundance of *aiakāsi* by his incantations. Abundance, fullness, plenty of food. *č.-kīpa* A female yecamoosh, especially one, who by her influence, procured abundance of sprats. *č.-sin s.* A country having an overabundance of food. The name of Staten Island.

*čučin* (*čičin* for *dūčin*) Tough, stringy, not easily split.

*čulla* (*čilla*) Tough, leathery, like India-rubber, i.e. viscous, springy.

*čunna* The hip joint.

*čūndeka* To burn up to a clear, bright fire.

*čkīpana i.* To act the woman. To do the work of a woman, chiefly in getting large supplies of such food as the women get as

small fish and shellfish, as the men and boys do when there is an extra good chance, when all turn out together. syn. To gather largely of shellfish, small fish, crabs, etc. *unnadāra č.-āru/ yārum* Let everyone gather mussels abundantly now.

*čkimīa* i. tr. To be spread, or laid, as grass for a bed. To lay, spread, be spreading, to lie under, as people do under bedclothes. *č.-ata* tr. To finish spreading. To spread right through or over. *č.-ū* tr. To lay down, as a bed of grass, to strew, litter with bows, grass, flowers, leaves, etc. To use for strewing or laying down, as straw for bedding down cows. *č.-āgū* tr. pl. To spread out, or strew, or lay one's own. *č.-aina* tr. To chceemoo as one walks. To walk and strew over. *č.-ūkaia* tr. To lay down upward, as kelp on a beach, to haul the canoe up upon.

*čkina-na* s. *č.-lōšša* pl. i. To be trained or disciplined in a Ceena. *č.-mburū* To burn deeply into, as a fire deep into the turf, or down to the clay. To char or burn deeply into, as fire into the substance of a tree.

*čkīpina-na* tr. To be purposed, resolved to do anything, specially in a bad sense. To be evil-minded, to have evil intentions against a person. To want, wish to kill, destroy, or any other action, to be purposed. *č.-na kīpa* To want, or intend, be resolved to get, as a wife, either a maid or a wife. *č.-mōni* To wait, or be waiting an opportunity to accomplish one's purposes.

*čkīsi* s. A small fish like *tullux* found under stones on the beaches. *tulux* when spawning, or after spawning, and when found in this state under stones. Stuffing of grass, moss, or other material used for stuffing moccasin. tr. (*č.-(y)āgū* To chceesi one's own, those of another.) To stuff grass or moss in one's boots to make them warm. *č.-na* To summer in any place. To pass the summer.

*čkītēaxtek-a* To use a pillow, to pillow one's head or anything. *č.-wīa* i. To be in use, as a pillow, to be laid as a pillow.

*čkītaiāgū* s. tr. A pillow, or anything serving as a pillow, to pillow.

*čkīwōnari* tr. To launch a canoe on a bed of kelp, to lay kelp and launch. *čkīwōsell-a* tr. To lay or spread out as blankets on a bed, or grass on a floor. *č.-īa* i. To be spread, to be lying spread or laid out, as blankets. *čkīwōteka* tr. To land, or shore a canoe on a layer of kelp. To lay down kelp to haul up the canoe on. *čkīyella* tr. To leave as grass, on the floor of a wigwam, not take it aboard. To chceemoo for a little time, or once more.

*čkaiiūalana* tr. To trifle with, play, jest, have fun with, to do anything weakly or ineffectually. To spear, but not wounded badly but give a mere prick. To trifle with a woman, to have intercourse.

*čkīpi* tr. To ceepe at any time or place. To use when ceepeing, to ceepe in or with. The place or time, or hand, or things when or

where mussels or other shellfish are gathered. *č.-a-lagōna* tr. To offer to ceepe, to try to ceepe, to speak or think of ceepeing. *č.-gāmata* tr. To gather, get different sorts of shellfish at same time and in same vessels. *č.-ella* tr. To cease to ceepe, to ceepe and leave, to leave unceeped. *čkīpēōnnaka* Unfit to ceepe, unable to ceepe.

*čkaienata* i. To hasten for any cause, in order for some purpose, at any time or place. *č.-lagōna* i. To try to make haste, to speak of hastening.

*čkaiyendeka* To recover, or rather, be in a state of recovery, to be convalescent.

*čkaimalākū* i. To go away to a distance, to get lost, to wander away.

*čkilina* tr. a. Used as shoes, to use as shoes or boots. To put on boots, at any time, in any place, etc. *č.-l-* To try to put on boots or moccasins, to speak of putting on.

*čkiliyell-a* To cease to wear, as boots, to leave off wearing. *č.-āki* Moccasins, shoes, or boots no longer worn, left off boots. *čkili-na-gāmata* To use old boots, to put on over boots as galoshes. *č.-naina* i. To wear boots, to walk in boots, to use boots for walking, to come or go with boots on. *č.-nīa* To lie down with boots on, to be thus lying, to have or wear boots.

*čkilla* tr. To use for leaving a place in, to depart in, as a man in a canoe. To cilla in or with, to cilla at any time or place. The

time or place of departing by canoe. *č.-iella* tr. s. To leave by departing as one does fire in a wigwam, or anything else. To leave behind, by departing from. (anything so left, with *āki* suff.)

*čkingalana* i. To be appeased, quieted, satisfied, made happy by anything. To be happy in spite of reasons for sorrow or fear or because of anything.

*čkimōci* To stuff grass or moss into, and round a boot to make it warm, to pad round.

*čkindek-a* tr. To use as a blanket, or sheet, or tablecloth. To lay, spread (over), or cover with a cloth, to extend a cloth over. *č.-wīa* i. tr. To be lying spread out, as a sheet or quilt on a bed. To lie under, to be lying, to use as a blanket, to cover oneself when sleeping. *č.-āgū* To lay one's own cloth, to use one's own for covering oneself or another. *čkin-dux-yāgū* tr. To spread, as a cloth, for, i. e. on behalf of another person.

*čkitta* i. To creep upon, approach stealthily, to go or come in a stealthy manner.

*čkōšāgū* tr. To use for splitting, to cushagoo with, to cushagoo at any time.

*čkōššakūt-īa* tr. i. To be nailed on, to be in this state. To be nailing, to nail on or up. *č.-a* tr. To hammer or drive with, to use a hammer, to hammer at any time or place, to drive in nails, pegs, or wedges. To secure by nailing, to nail up. s. A hammer, mallet, or anything used in like

manner, as mauls, stones, etc. *č.-ūtauwana* To nail or fasten by pegs securely. *č.-ūpōna* To crucify. *čkōššaku-ta-lagōna* tr. To try of, speak or think of using as a hammer. *č.-tūkaia* tr. To fasten by nails going up, as one would fence up a bank. *čkōššakur-mīna* tr. To nail up going down, as one would a fence working downward. *č.-mōni* tr. i. To be nailed up or on, to keep on nailing, to nail on. *č.-mōči (k-)* To drive in a nail, peg, or wedge. *č.-gāma-ta* tr. To drive, or hammer, in addition to, or among, or with, wooden pegs with iron sprigs. To drive different sorts. To nail, fasten by nailing. To nail over, or on, on top of, as one might an outside rail over the palings. *č.-yella* tr. To cease to nail, to leave unnailed, and nail up and leave. To leave as nails unused. *č.-gaia* tr. To nail up, as one might any object on a tree or wall. *č.-g.-dātū* tr. pl. To nail up, as one does pictures about on the walls. *č.-d-* To nail on or up in succession as a number of persons, or as one person does a number of objects, to nail up one here and there, as one does palings to stretch a line by. *č.-tek-a* To nail on, or down, or, as a skin on a board, or a label, as a pale on a gate, etc. *č.-t.-wīa*, *č.-wōsell-ia* tr. i. To be nailed on, to be nailing on. *č.-w.-a* pl. To nail on, as labels on boxes, pales on fences, etc.

*čikōkalina* (sic!) To be anxious for, or because of, or at any time, or in any place.

*čkōšpikana* To lose one's sen-

ses anywhere, to be lost anywhere.

*čkōg-ata* i. To turn, to flow, to begin to flow, as the flood tide. *č.-ōnata* tr. To get, reach, take by reaching, and bringing within reach by a stick. To cugunata with anything. To use a stick or anything in this way. To cugunata at any time or place, for any purpose. *č.-ōtāgū* tr. To reach, or get by means of a stick and give. To give anything thus reached. *č.-ana-lagōna* tr. pl. To try to get, as with a stick or boat-hook anythings too far to be otherwise reached. *čkōgōn-ata-l-* tr. To try to get or reach, as one does with a stick a distant object. *č.-ūr-gāmata* To cugana in the presence of a person. *č.-tūm-ina* To use a stick in bringing things within reach. To take or get in this way. *č.-tūpāna* tr. To toss or throw over or down anything as with a stick.

*čkōllūnata* To get or grow tired, slow, at any time, in any place, for any reason.

*čkōna* tr. i. To use as a canoe, to be aboard at any time, in any place, for any purpose. s. The place or time where anything rests or stops on the water. To stay aboard to take care of the canoe. *č.-lagōna* i. To offer, try, speak, or think of staying aboard, to stay aboard to see or try. *čkōnā-tūa-rugata* tr. To be aboard and dissarrange, or spoil, or injure, a canoe by being aboard it. *č.-r-* i. To be unwell or in any trouble, aboard the canoe or ship. *čkōnū-tauwōna* tr. To make stea-

dy in the water by being aboard and amidsthips. To steady.

*čkōssa* To use for fetching water, to cussa with, at any time, from any spot.

*čkōsi* tr. To use for packing, to use for stuffing, either the materials stuffed, or the thing stuffed. To stuff at any time or in any place, or for any purpose, or cause. s. The material used for stuffing or packing or the thing stuffed, the time of stuffing. *č.-ella* tr. To cussi and leave, to cease to cussi, to leave unstuffed. *č.-a-lagōna* tr. To try to stuff, to offer, speak or think of stuffing, to try by stuffing. *č.-gāmata* tr. To put in, stuff, pack things on top of, with or among other things. *č.-tāgū* tr. To pack, stuff in and give, to give packed or stuffed, to give a bag full. *č.-tūpāna* tr. To throw or cast away anything stuffed, to stuff and throw away.

*čkōt-eka* i. To cuteca in its two senses, at any time, in any place. *č.-ux-yella*.

*čkōwōsina-na*, *č.-y-* To cuwusinana at any time, for any cause, etc., to cease to cuwusinana.

*čkōl-āna* tr. To culana at any time, in any place, for any purpose or cause. To culana with, as with the hand. *č.-ana-lagōna* tr. To try to culana, to offer, think, or speak of culaning. *č.-a-yella* tr. To cease to culana, to leave off culaning. *č.-antūpāna* tr. To sweep off or away, as one might a lot of things with the arm or hand. To push or shove away or

down with the hand, one or more things, or persons.

*čkōna-stāsāna* v. To see plainly, fully from any point, at any time, to become plainly visible at any point or time. *č.-kunā-gaia* To spend a night in a canoe or in the water.

*čkāki-na* tr. To use for stringing fish with, as a rod, a string, anything thus used. *č.-n-haina* To cacinina at any time, from, or to any place, or for any reason. *č.-na-lagōna* To try, speak, think of cacinining fish, to try whether a stick, etc. will do for this purpose. *č.-nata* tr. To cacinata at any time, in or from any place, for any cause. *č.-n.-l-* tr. To try, offer, speak, or think of leading or supporting on the arm. *č.-nur-gāmata* To cacina in the presence of another. *č.-n-g-* tr. To add to a cacina, to cacina of different kinds together. *č.-n.-čel-la*, *č.-yella* To cease to cacina or cacinata. *č.-y-* To leave a cacina, to cacina and leave. To cease to string fish, to cease to bear on the arm. *č.-n-tūpāna* To cease to cacina a person, to throw away a cacina of fish. *č.-tāgū* tr. To give a string of fishes, to string fish together and give. To take a person by the arm and so lead and give, as a man his daughter in marriage.

*čkāg-wīa* i. To keep on rising. To be flowing, i.e. rising as the tide. To rise, be flood-tide. *č.-anqala* To rise, be rising, said of an early morning flood-tide. *č.-ū* s. i. Flood-tide, to rise, be rising, as the tide, to flow, be flood-tide. tr. To arrive at any time, or at

any spot, or in any vessel, for any purpose. *č.-urū* i. To choke, be choked with anything, at any time or place, in the presence of any person. *č.-urat apōna* i. To die, through, or by choking. To choke.

*čkālī* (never used save as a v. pref., used in mild commands or requests to superiors or equals, or to those who may do as they choose.) To tell, bid, command, order. *č.-aiyi*, *č.-ata*, *č.-kūči*, *č.-a-lagōna*, *č.-mīna*, *č.-yella* To bid, tell to call, — to take, — to go, — to look, — do descend, — to leave, etc. *č.-tūkūči ōrāp-ūa*; *ha-č.-t.-ō.-udē hau'ānan kōnjima*.

*čkāt-aka* tr.s. To go, come (on foot) at any time, for any purpose, to or from any spot, to go or come for any cause. The time for going or coming, the place of starting. a.i. Fit to go or come, able to go, to be fit or able to come or go, passable. i.s. To migrate, to go to live from one place to another. Any person who thus leaves his own place and lives elsewhere. *č.-aka-lagōna* i. To offer, try, think, or speak of going or coming. To try by going. *č.-ūgata* i. To be in sorrow, distress, fear, anxiety from any cause, at any time. *č.-ux-gāmata* i. To go from one place anywhere else, as a man who, landing, lit his fire and from it went his way to gather fungus. *č.-ek-hain-mō-lākū* (better *č.-ux-m.-*) i. To wander and get lost, to wander away. *č.-ux-yella* tr.i. To leave by going away from, to cease going, to desert.

*čkuštöpāna* i. To get, grow, be

empty, or only having a little in, as stale crabs.

*čkausina(ta)* i. To be peaceful, quiet, contented at any time, from any cause.

*čgai-aina* To walk on one's knees, as a lame person or a wounded animal. *č.-ašēat-a* (*č.-a.-ūpai* To cut or mark in two, to cut into halves, to halve.) To separate, to divide off, cut off a piece. To cut right off. *č.-a.-a-lagōna* tr. To try to cut off (a half), divide, separate. *č.-aiella* To leave off spearing crabs, as women do when they wish to get ashore. *č.-iūuš-wōlenata* and compds. see *č.-ōš-w.-*

*čgaia* tr. To strike with, or to use for striking, poking, hitting any pointed thing, as the elbow, knee, any rod, spear, when thrown and not thrust, being still held in the hand. s.i. Sticks used for stretching skins, to use for this purpose, to strike with. The place for putting fuel on end, or when fuel or logs have been so placed. To use for gailing, to gaia with. To kneel in any place, on any thing. To press with elbow or knee. s. The colon. The navel cord. The wound made by a hurled spear, an arrow, or javalin, the point of these which strikes. The striking part. The place or spot which the knee or elbow has poked or pressed. tr. To peck with, to pick or peck, to strike with the beak, to peck at any time or in any part. The wound from a peck, the beak, the place pecked, the point of a pickaxe. *č.-ši* tr. To use for chopping off or through. To chop, cut, cut off

with. To wound one's knee or elbow when poking or striking with, or falling on same against any rough thing. *č.-ši-lōpata* i. To get wounded in the knees or elbows in a struggle, by striking against any object. *č.-šia-lagōna* tr. To try, offer, attempt to chop and cut, as with a spade. *č.-ši-teka* tr. To put anything, as a cut twig, on something else. To cut and put on. To mark off, cut off a part, to separate by a division or mark. *č.-ši-tāgū* tr. To mark or pare off a piece or portion and give, as one might a bed in a garden. To chop, sever, cut off and give, to give a piece, a half, a part of anything.

*čgaiiūāšina* tr.s. To use a pestle or mortar, to use for pounding, to pound with, a pounder.

*čgaiakam-ar<sup>i</sup>-mōni* To kneel up, be kneeling or standing on one's knees. i. To be kneeling, to rest in an upright posture on one's knees. To kneel up. *č.-ātū* i. tr. To use to giacamatoos with. i. To rise on one's knees, i.e. to stand on one's knees.

*čgaia-gāmata* tr. To gia in the presence of others. To spear and hit when others are trying to do so too. *č.-ma* tr.s. A spade, to use a spade, to dig with, at any time, from any spot, etc. *č.-dātū* To run on the knees, as a wounded animal. *č.-ma-lagōna* tr. To offer, try, speak of digging, to try by digging to see whether the soil is soft or good. *č.-l.-* To try to gia.

*čgaiāši-gāmata* To chop, cut, or strike, as one does when cutting turf or anything on it. *č.-na-l.-* tr.

To try to cut or chop, as one does turf, to try by cutting.

*čgaiak-ātaka* To go along on the knees, or on one knee, as a lame person or wounded animal.

*čgaiam-ōni* i. tr. To kneel, be kneeling, to rest, or stay on one's knees. To continue to use, as a spear. To keep on using, as a spear. *č.-ō.-a-lagōni* (!) To try to kneel, to try, or test by kneeling. *č.-a* tr. To knock off shellfish, specially clusters of mussels with, as with a spear end, previous to bringing them to the surface with the *šita*. i. To feed or get food as birds with their bills. *č.-atāgū* To give as one might a bit of earth on a spade.

*čgaiamb-a* tr.s. To gather up with, as rice with a spoon. A spoon. *č.-ata* tr. To get, take, bring, fetch, as in a spoon, to gather up a spoonful. *č.-ga-tāgū* To giambaa and give, as a man a child to its mother. *č.-a-t.-* tr. To give a spoonful, to gather up, as with a spoon, and give. *č.-ōata-lagōna* To try to giambaa, to test or try by carrying on the shoulder. *č.-ata-l.-* To try to offer to giambata, to try by gathering, as with a spoon. *č.-agur<sup>i</sup>-tāgū* To break off and give, as one would a *gaiyis* from a bunch or string. *č.-ōgūt-ur<sup>i</sup>-čella* To leave not poked off, as fungus. *č.-ō.-a-lagōna*. *č.-atūpqana* tr. To gather up as with a spoon, and throw away a spoonful. *č.-awōnigū* tr. better *č.-bqanigū* To hit with anything, as with a bit of mortar from a tro-wel, or a dip of paste or rice from a spoon. *č.-atuiiū* tr. To spread on as butter with a knife, plaster or

mortar with a trowel. s. tr. To plaster with, or in any place or time. A trowel or plasterer. *č.-a.-a-l.* To offer, try, speak of spreading, to try by spreading. *č.-ur<sup>2</sup>-yella* tr. To giambata and leave, to cease to giambata. *č.-atama* A spoon. To use a spoon in eating. To eat as with a spoon. *č.-urū* tr. To split the end of a spearshaft, as one does by hurling it against any hard substance, or as one does when the end, not being securely bound, the spearhead in striking is driven up into the end of the shaft, and thus splitting it. To split open, to open by chopping or cutting. *č.-uśat-a* tr. To split off a piece, to break in above manner. To rip up, rip open, rip down, as one does the skin before stripping it off. *č.-u.-āpai* tr.s. To cut or chop through, or down into halves. Halves thus made as of a sheep or ox.

*čgaiam-uśša* tr.s. To use for handles as of buckets. To make or put on handles over, i.e. not on the side like a cup, but over or across, as on buckets, of any material, at any time, in any place, handles of this kind. *č.-u.-l.* tr. To offer, try to put on handles of this sort. *č.-gagata* i. To come or flock together in large numbers, or in large flocks or companies. To crowd, to fill as a crowd, any space, to densely crowd. *č.-a-lagōna* To try to dig, to try by digging, to offer to dig. *č.-böma* tr. To eat anything soft, like paste or porridge, with a spoon. *č.-bqanigū* tr. To hit, as with a lump of mortar from a trowel.

*čgaiang-usiū* tr. To break as a spear point, by striking it against any hard thing. *č.-usata* tr. To break off a piece, to break right off in above manner. *č.-ūtal-ag-ōna* tr. To try to pick, prick, pierce, with any pointed thing. *č.-ū.-ōpata* To gianggotalupata with, as any pointed thing. *č.-ūta* tr. To peck a hole in. To break by hitting, or poking, or spearing at any time, or place. To use anything to do this, i.e. to do this with anything, as a spear or arrow. s. tr. i. The season of hatching, to hatch, be hatching, to be the time of hatching. i.s. The season of ripe owachik, to ripen, i.e. to open out in little holes or pips as owachik, usuf, and other globular funguses do, previous to falling off. *č.-ur<sup>2</sup>-tekwiā* i. To be as eggs in a nest in the process of hatching. *hauan kō-čgaiang-u.-t.-ta hōx.* *čgaingūta* v. To go into the eyes, as ends of hairs, the twigs of bushes when going through them. To prick and wound at any time, or any spot. The thing that does this, as a needle, etc.

*čgaiata* tr. To oppose, come out ahead, as a breeze or head sea. To be against or opposite in same sense. To blow against, to rise up against, to prevent, or stop, or keep one from going on, as a head breeze. To get with, as crabs with a spear. To giata with or at any time, in any place. i. To be too long, to get so, as when sewing a seam, the one piece is longer than the other. a. Uneven in length, too long, unequal.

*čgaiantis-i* tr. To use for ripping up, or unripping, to rip open

with, or at any time. *č.-ēata* To giantisaata with, to use for this purpose, to do this at any time, etc. *č.-ē-lagōna* To try, offer, attempt to unrip, or rip off, to try by ripping.

*čgaiapul-ū, -a* s. i. A paddle, oar, skull. To use an oar or paddle, to steer with the rudder. *č.-a sīr<sup>2</sup>* A toasting fork.

*čgaia-pūkū* To kneel in the fire, to poke the fire with any pointed thing. *č.-ngana* To gianaan with, or at any time, or from any spot. *č.-tāgū* v. To spear and give, to give anything gotten, with the spear or arrow. *č.-teka* To put the head or chin upon the hand, used as a prop, with the elbow resting on something. To fall on one's knee(s), as a person does when wrestling with a stronger person. To rest the head or chest upon another, i.e. to lean or rest upon, as when looking over another's shoulders, to kneel on, to put the knee on, to plant the knee or elbow on, to be put down on the knee, as in wrestling. *č.-tiūša* tr. To lie or sit close to, in bodily contact with. *č.-t.-mūtū*, do. *-šia*, do. *-šaina*. *č.-tek-wiā* i. To lie down, or be bent down over on one's knees. To be kneeling bent down. *č.-t.-a-lagōna* To try to kneel, as a person might for ease, who could not lie down properly. *č.-ta-l.* To try, offer, speak of giing, to try to giata, to try by stabbing.

*čgaii-(pa)tū* To giipoo with, at any time or in any place. To die away, as a breeze for a calm. *č.-pū* tr. To strike against and so break as the edge of tools, as chi-

sels against knots or nails. *č.-mba* tr. To crowd and fill, so that there is no further room. To be stuffed full, be small or confined, as a crowded room.

*čgaiir<sup>2</sup>-gāmata* tr. To spear when going along, as one does a crab when on one's way to any place. *č.-čella* To leave what one has speared, to spear and leave. To leave and not spear, as one might a crab because of any difficulty.

*čgaiaturūkū* s. tr. The handles of buckets, to use in making such, to handle with.

*čgaiāgul-ū* tr. To giagooloo with anything, at any time, from any spot, in any place, etc. To use for picking the teeth, or in any similar action. A toothpick. To dig out with any pointed or sharp thing, as weeds with a trowel, potatoes with a spade. *č.-ata* tr. To take out with, as a rock out of a hole with a pickaxe or bar. To giagoolata at any time or place. *č.-a-lagōna* tr. To try, offer to giagooloo, to try by digging out, to speak of digging up.

*čgaiāgū-taiāša* tr. To cover over, as one does potatoes with earth when careless in digging. To throw over and cover, as anything with earth, as with spade, or shovel, or trowel. *č.-wōnigū* tr. To hit, knock, throw, or toss at, as earth, or anything else, out of a spade, etc. *č.-tāgū* To throw and dig out, as with a spade, and give. *č.-tūpqana* To throw out or away as a potato with a spade out of the soil.

*čgaiāšū* tr. To put up any bar, or log, or screen, to shut off the



direct heat of the fire from a person.

*čgaigan-ari* i.tr. To giaanari with or at any time, etc. To kneel in the water. s.v. A light breeze, or air, as seen on the water, i.e. catpaws. To thus strike, as the wind the sea and ruffle it. *č.-tūp-gana* To undo and cast away or aside.

*čgaigal-āpū* tr. To undo, i.e. unrip any parts of dush and use afresh in making another canoe. *č.-a* tr.s. To giaala with, at any time, from any spot. The place unripped. *č.-a-lagōna* To try to unrip, to offer to unrip. *č.-a-gām-ata* To unrip in the presence of a person. *č.-a-tāgū* tr. To undo and give as one might any part of a canoe or the dush.

*čgaiūšwōlenata* tr. To gioosh-wulenata with, or at any time or in any place.

*čgaiūalašatūpōna* To kill by wounding, by thrusting any pointed thing at, or by poking.

*čgai-kāgū* tr. To drive right in, or up, to spear deeply so that the spearhead enters right to the end, or into some vital part. *č.-detata* tr.s. To split off a piece, as from a spear shaft not firmly bound, by driving it with force so that the end is opened by the bone. To split off a piece, as when splitting with wedges. *č.-dātū* tr. s. To split with wedges, to split out spearshafts, to split bone with wedges, to split or cut up in strips, lengths, or bands. *č.-sinana* tr. To help at any time, in any place, for any reason, etc.

*čgaig-ata-lagōna* tr. To offer, try, attempt to get close to. *č.-ulū, -a* To gigoola with, or at any time or place, or for any cause.

*čgailōpušū* tr. To knock, sprain, or put out of joint, by striking or falling on, or against, as one does a knuckle, the knee, the elbow or other joint.

*čgaim-ēakān-a* tr. To gimaacana with, or at any time or place, etc. *č.-ē.-'a-lagōna* To offer, or try to gimaacana, to try by cutting off, as one might a spade to test it. *č.-ē.-tūp-gana* To cut off a turf and throw it away. *č.-ikū* tr. To urge for any reason, at any time, in any place. *č.-ika-l-* tr. To try, attempt, offer to urge, press, induce. *č.-mōči* tr. To turn in, as one does the ravel of any material when hemming with the needle. To turn, as a gut, the outside in, or the inside out, as in order to cook it economically. *č.-uri* tr. To break, as the point of a spear against the bone in the body of the creature hit. To break, as the bone of any part by striking it with a spear or arrow. *č.-q-al-ata, č.-ō-a-* To strike and cause a little ripple or catpaw, as a little air. *č.-āna* i. To groan because of, for or on account of, at any time or place, etc.

*čgaip-ōna* i. To be suffocated or deeply overlaid, as the sprats underneath by the mass above them. tr. To gipuna with, to use for this purpose, as a spear. To gipuna at any time, etc. *č.-ō.-lag-ōna* To try, offer to gipuna, to speak or think of killing as with a spear. *č.-ōšat-a* tr. To gipushata with, or at any time, in any place.

*č.-ō.-āpai* tr.s. To split in two, or two halves, the halves of anything split with wedges. *č.-ārū* tr. To giparoo with, or at any time or in any place. *č.-untāgū* To cut off a slice and give it. *č.-ušši* a.i. Sore, painful, and partly blind, as the eyes when sore, and painfully struck by the glare of snow and sun. To be in this state, to be hurt by bright light.

*čgaistūgata* A poker, to poke a fire with, or at any time.

*čgait-āgū* tr. To serve out, to punish, or beat as a punishment. *č.-ōx-yella (č.-ōx-gāmata)* To punish lightly. *č.-auwōnata* i. To be all covered over with, as a child's face with what it has been eating.

*čgōmaka* tr.s. Materials for plaiting, to plait with, i.e. to use for plaiting. To plait in any place or at any time. *č.-lagōna* To offer or try to plait, to speak of plaiting. *čgōmux-tāgū* To plait and give. *č.-dātū* To make haste to get anything plaited. To plait and give, to give anything which is plaited. *č.-gāmata* tr. To turn in, as the ends in plaiting, and plait them in, to plait in addition to, or among, as in additional strand(s), of something different from the rest. *č.-yella* To cease plaiting, to leave unplaited.

*čgōmal-tāgū* tr. To draw anything, as a gizzard from a bird, or a potato from a bag and give. *č.-ata-l-* To try to take out one thing from a bag.

*čgōmāl-ū* tr. To disembowel at any time, in any place, with anything. *č.-a-lagōna* tr. To offer, try to disembowel, to try by disem-

boweling. pl. To try, offer to take out of a bag.

*čgōpačina* The lays or rings of reeds which hold the sticks in *tauwōla*.

*čgōra* tr.s. Anything used for trimming, paring, or cutting. A knife, or other apparatus. To cut, trim, pare with. To gura with or at any time, or from any part, in any part or place. *čgōr-a-lagōna* tr. To offer or try to gura, to try by paring, i.e. to test.

*čgōr-čikari* tr. To persist or be obstinate in any purpose or intention one may have. *č.-kamātū* tr. To rise up, stand up against, or under pressure. To persist in getting up. To push up in rising, as seeds do the earth over them. *č.-kōna* tr. To persist in staying aboard or in the water. *č.-čkimū* tr. To disobey, i.e. to persist to chceemoo, to chceemoo in opposition to, or under any difficulties. *č.-činia* tr. To disobey, i.e. to persist in knocking with the fist or a stick. *č.-šaiina* tr. To persist in stealing in spite of. To burn up in spite of, as fuel one did not intend should burn up. *č.-šōnata* tr. To persist in returning, or coming, or going back, to return against contrary force. *č.-kīpi* tr. To gather mussels, fish, or other food on the beaches in opposition to. *č.-killa* tr. To persist in going away by canoe, to disobey orders, wishes, or force in so doing. *č.-kilina* tr. To force one's feet into moccasins, shoes, or boots. To do so in opposition to. *č.-kātake* tr. To go, or come (afoot) against orders or any opposition. *č.-kūči* tr. To go, or come (by canoe) against



orders or any opposition. To force oneself in, as into any crowded canoe, boat, ship, cart, or carriage. *č.-kūtāna* tr. To speak in opposition to orders, or opposing force of any kind, either from within or without. To force oneself to speak or talk, to oppose when talking. *č.-kurū* tr. To persist in loving, to love in opposition to request or orders. To love in spite of any causes. *č.-dātū* tr. To persist in running in spite of orders, wishes of others, pain, or any other reason for not running. *č.-gaia* tr. To persist to *gia* in any of its many meanings, in spite of reasons, as above. *čgōr<sup>z</sup>gā-mata* tr. To disobey or be obstinate, or to resist or oppose for a time only, or in a little measure, i.e. ineffectually. *č.-ligū* tr. To persistently or obstinately employ, send, or give in marriage. *č.-mū* tr. To gamoo in spite of orders, wishes, or any kind of opposition or reason to the contrary. *č.-tū* tr. To resist pressure by pressure, to push against, to persist in pressing or pushing. *čgōr<sup>z</sup>lā-pū* tr. To make a canoe in opposition to any opposition, or in spite of pain or sickness. *č.-rī* tr. To put fuel on a fire or to lari fungus, etc. in spite of opposition. *čgōr<sup>z</sup>mī-kū* tr. To play with noise and motion in spite of any kind of opposing force. *č.-yama* tr. To persist in claiming or in trying to get back what has been stolen. To persist in keeping what is asked for in spite of orders, wishes, etc. *čgōr<sup>z</sup>-maia* tr. To persist in going in the canoe either to fish, or get any fuel, or berries, etc. *čgōr<sup>z</sup>mō-či* tr. To force one's way in, as

in any crowded place, or anywhere where force is necessary to enter. To persist in entering, to go, or come, in opposition to. *č.-ni* tr. To oppose, to keep on opposing. To resist, be resistful. To stand to oppose, to be obstinate. To keep on disobeying, to be willful. *čgōr<sup>z</sup>-māna* tr. To lend contrary to the will of another. *č.-mūtū* tr. To oppose, resist, to be resistful, obstinate, willful. *č.-mulaka* tr. To fight, wrestle, or strive with in opposition to, or in spite of. *č.-pi* To persist in sitting by a fire. *č.-pūkū* tr. To bake, or burn, in opposition to order or request. *č.-sigaia* (better *č.-lōštega*) To follow in opposition to the wishes or commands of others. *č.-taiyigū* To persist in filling or putting things in, or to force more things into any full bag. *čgōr<sup>z</sup>te-ka* tr. To press against, leave upon. *č.-tata* tr. To buy or purchase in opposition to, to persist in buying. *čgōr<sup>z</sup>tō-ška* tr. To laugh in opposition to order or request, or in spite of pain, etc. *č.-lli* tr. To pursue, chase when asked, or told not to, or when tired. *čgōr<sup>z</sup>-tāgū* To persist in giving, to give in spite of commands, wishes, reasons, force. *čgōr<sup>z</sup>tū-kū* To marry in opposition to the orders, wishes, or opposing force of others. *č.-maka* To sew when asked not to. *č.-mīna* tr. pl. To take, fetch, bring in the hands, in opposition to as above. *č.-mōpi* tr. pl. To get into by force, as into a canoe already crowded, or against orders or opposing force. *č.-pūšū* To plant, sow, cultivate in opposition to, or in spite of. *č.-pqana* tr. To throw or toss away

in opposition to, or in spite of. To drive away, as a strong fish his neighbors from anything he wished to get. *č.-sikū* tr. To deny knowledge of in opposition to, or in spite of. *čgōr<sup>z</sup>twī-iūa* tr. To follow up in the chase, or in hunting, in spite of orders, etc. *č.-aii* tr. To stuff, to force to eat, as a child with a spoon. To tweeii contrary to order. *čgōr<sup>z</sup>wō-štāgū* tr. To do or work in opposition to orders or wishes. To persist in doing in spite of pain or other drawback. *č.-la* To undo in spite of orders or wishes. To persist in undoing, as above. *čgōr<sup>z</sup>y-gasāna* tr. To persist in telling lies. To tell lies in spite of. *č.-āgaia* tr. To hear contrary witness to another person in order to oppose him. To persist in telling or giving any information contrary to orders, etc.

*čgatia* see *čgā-*

*čgaiatiuša* w.s. instead of *čgōti-ušša* (effaced).

*čgōt-aiyi* tr. To persist in calling. To call in spite of obstacles. *č.-'ata* To persist in taking, to take in opposition to orders or obstacles. *čgōta-lagōna* tr. i. To persist in looking, to offer, or try to oppose, or resist. *č.-nqana* tr. To anaana when asked or told not to. *čgōtat-a* tr. To push, shove, press, force, or cause to move with the body but not with the hands. *č.-ama* To eat without or against appetite, to eat when told or asked not to. *č.-ega* To paddle or pull in opposition to, i.e. against. To persist in pulling or rowing when asked or told not to. *čgōt'ō-la* To drink against ap-

petite, to persist in drinking. To drink when asked not to. *č.-kāl-ū*, *č.-k.-ia* To sleep or fall asleep against wishes and efforts to stay awake. *č.-ra* To persist in crying against orders, or efforts to the contrary. *čgōt'haina* To keep on walking against desire to rest. To walk when asked not to.

*čgāsunkōna* To be on the water, as a canoe, at any time, or in any spot.

*čgāl-āna* tr. To find fault with, reprove, rebuke, to clamor against. To bawl at, or at any time. *č.-igū* To employ or give work to, or send on any message at any time, from any spot, or for any reason or purpose. To give in marriage at any time, in any place, for any purpose, etc. *č.-iga-lagōna* tr. To offer, try, speak, or think of sending in either of above senses. *č.-an'a-l-* i. To try, offer, think of bawling. To try to find fault with. *č.-ayella* To cease to bawl. To leave off bawling. To find fault with lightly, or once. *č.-anūašapōna* tr. To order about. To give many orders to in an imperious manner. *č.-an-gāma-ta* To find fault with sometimes, or in a small measure or lightly. *č.-a-mōni* To continually find fault with. To be often or keep on finding fault. *čgālix-yella* To employ once, or for a little while, to cease to employ. *č.-g-* To employ occasionally. To employ additionally, not in place of others.

*čgāmīa* To use for carrying. To be holding in the hands (see *gāmū*) when lying. To keep on or be continually gamooing.

*čgāma-ki* tr. To hit with a fire-brand or torch. To aci with ditto. *č.-ma* s.tr. To eat, as with a spoon. To use a spoon in eating. A spoon. *č.-tāgū* To give as on a tray, plate, or board. To give a fire or a light to a person, as one does by putting a torch or lighted stick into a person's hands. *č.-lagōna* tr. To try to take in the senses of *gāmū* w.s. To attempt, offer to carry fire on a torch. To try by carrying a torch, to test a light. To speak of, or try to gamoo. *č.-gāmata* tr. To gamoo different kinds thus, suppose a cart half filled with clay, then to fill up with earth. To gamoo in addition to, i.e. to put more in, as more earth in a cart. *č.-tūpqa-na* tr. To throw away, as earth from a shovel, or potatoes out of a dish. *č.-tek-a* To use for putting on, as one does a dish for meat, a bier for a coffin. To put down in any place on any thing. To put down a lighted torch or burning piece of fuel. To put on, or down, as a dish of meat. *č.-t.-wīa* tr. To have anything on, to be in use, as a dish with meat on it. *č.-ta* tr. To bring, fetch, take, etc., as meat on a dish. To carry or take away in this way. *č.-tumīna* tr. To bring, fetch, take etc. as meat on plates for a number of persons. *č.-taiyigū* tr. To put in with, as into baskets or bags, with spades or shovels. To use for this purpose. To put down on, or among other things, as one might a plate of pies on a dish of potatoes. *č.-tux-gāmata*. *č.-tū-kātaka* To gamatocataca on any thing, as on hand arrows, or at any time, etc. *č.-tūpqa-gōna* (*č.-nqa-*

*nari* To throw any lighted stick, or fire, into the water.) To throw overboard with shovels, dishes, or barrows.

*čgām-āgū* tr. To use, as one's own dish or barrow for carrying things on. *č.-ū* tr. To gamoo with. To use for carrying or moving anything, as shovels, dishes, etc. *č.-qa-sell-a*, *č.-gas-ia* pls. of *č.-ā-tek-a*, *č.-ā-t.-wīa*. *č.-ga-nigū* tr. To hit by tossing or throwing fire at. To hit, as with dirt from a spade. *č.-a-tuiša* tr. To cover over with, as one does anything with earth, by means of a spade or shovel.

*čgāt-ia* To lie pressing a person, so that he has not room to lie comfortably. i.tr. To resist, oppose, be rebellious, obstinate. To be resisting or contrary. *č.-ū* tr.i. To oppose, resist, to press against, and thus resist. To be difficult to move or shift. To resist, as a well stuffed bag to be pressed flat. To push, as any spring, or elastic or expansive matter does what presses it. To press, push, shove against opposing force. To oppose in any manner. *čgātū-tauwāna* To press, push, shove firmly. To oppose with force, or resolutely. *č.-pōškulū* i. To burst, as any vessel too hard pressed by its contents. *č.-kurū* a.i. Obstinate, willful, perverse, springy, elastic, strong in power to resist.

*čgqāši(teka)* tr. To intercept, meet, come across at any spot, or time.

*čgauar-a* To gowara with, or at any time, or in any place. *č.-'a-lagōna* To try, offer, attempt to

gowara.\* To speak of doing so. To try or test by so doing. *čgauuštā-gū* To gowara and give.

## s

*šaii-(u)* a. Warm, not cold. Warm, not drafty. Mild, not cold. *š.-ūaiella* No longer envious. Un-envious, not envious. *š.-ūa* (tr.i. To envy, be envious.) Envious, invidious, covetous. Jealous, but not as husband. *š.-ūia* To envy, be envying, or envious. *šaiiū-akurū* (*š.-ata*) Envious, given to envy. *š.-atākin a* You envious thing! (reproachfully). *š.-a-gāmata* with *mō-ni* pref. To be sometimes envious. To envy in a small degree. To envy a little. *š.-ā-mōni* (*š.-ā-mūtū* To envy, be envying.) To envy, be envious. To continually envy.

*šaiia* (*šaiiaia* It is a spear. *š.-ka* It was a spear.) The spear shaft which is used for birds and fish. This spear when ready for use.

*š.-mōnapi* s. The King Penguin.

*šaiina* i. To be warm, to be mild, to shine, as the sun. To burn, or be burning up as a fire. tr. To steal, thief, plunder. *š.-ta* tr.s. To steal a thing. To take by theft. To get warm, mild, to burn up, to shine warm, as the sun. *šai(n)mōni* To be warm, to be bright or well burnt up, as a fire and as the sun. *šaimūt-ū* To be bright, or well burning, as a fire, to be warm, as a person by a fire or otherwise. *š.-āgū* To be warm, to be living in a comfortable way, having a good fire of one's own. *šaiin-ia* i. To be warm, to lie or be lying warm. To be

burning up, as a fire. *š.-ata* a. (*š.-atāk-in a* Oh! you thief!) Given to stealing. Prone, ready to steal. To be warm, get warm. To get or be satisfied, contented. Satisfied with food, or a bargain, or payment. Contented. *š.-at)-ā-kurū* a. i. Given to stealing, thievish, to be thus. To be fond of stealing. *š.-ā-k.-* Easily satisfied with food or payment, etc. Contented. *šaiin-ia* tr. To steal when lying down. To be stealing. *š.-ama* To steal and eat. *šaiin-ōla* To steal and drink. To steal a drink. *šaiin-nur-mōni* To be or get satisfied, to be well off, to steal, keep on, or be in the habit of stealing. *š.-mūtū* To be well, satisfied, to get satisfied. To be in the habit of stealing. *š.-mōni*, *š.-mūt-ū* i. To get warm, as a man by a fire. To be warm. *š.-m.-āgū* i.r. To have abundance and be satisfied. To live in a state of satiety. *š.-gāmata* To be partly or half satisfied. To get partly or half warmed. To steal in place of another person. To steal one thing instead of something else, or by mistake. *šaiin-ātū-wa* (*š.-at)ākīpa* A woman who steals.) A thief, a man who steals. *š.-at)iella* a.i. No longer given to stealing, to be thus. To cease to steal, i.e. to be honest. *š.-dek-a* i.tr. To burn up into a clear fire of glowing embers. To steal and put down. *š.-d.-āgū* tr. To invade and dwell by violence, or on land belonging to others. To take violent possession of the land or dwellings of others. *š.-dātū* i.pl. tr. To burn up, as a number of fires, to steal one after another. *š.-ā.-* (*š.-aina*, *š.-ath-a.-* To go and steal, to walk and steal. To steal

as one walks.) To steal for oneself. *š.-gāmata* tr.i. To steal a little, or seldom, to partly burn up. To steal as one passes along.

*šaiitaiyig-ū* (*š.-āgū* To shiitiyigo for oneself.) To steal and put in, as in a bag. *šaiitū-kātaka* tr.pl. To steal and take away a lot of things. *šaii-yella* tr. (*š.-(n)yāgū* To steal for another's benefit.) To steal again. To steal once more.

*šōateka-na* To play or amuse oneself, as a child with toys, or shoateca.

*šōun* (Permanent but not fatal cancerous spots or warts are distinguished from *aian*.) Leather kelp, leather like belts of kelp. *š.-upuška* A very pretty sea snail which lives on š.-

*šabag-iūd-iūkiūtūmōra* To enquire roughly, suddenly, off hand, or rudely. *š.-i.-(a)*, *š.-iūta* v.pref. To do suddenly or off hand, or roughly. *š.-ūta* a.i. Cheerful, happy, pleased, contented.

*ša* (almost *šā*) s. The front of a person, or a tree. The front of a house.

*šabagū-tatur<sup>2</sup>-ūmōna* To obey or compley, moved with gratitude. *š.-tata* i. To get cheerful, to be specially cheerful. To act as though one was very happy. *š.-ta-kātaka* i. To go, or come, moved with gratitude. *š.-dāgū* r.i. To congratulate oneself on a happy success. To be pleased on one's own account. *š.-tatāgū* tr. To give cheerfully or happy. To give because of joy. *š.-dīa* To lie down happily. To lie down in peace. To be or live happily. *š.-ta*, *šabagu-d*,

*š.-r<sup>2</sup>* v.pref. To do happily, to be happily or at peace. *š.-d haina* To walk, go, or travel (afoot) happily. To go about by water happily. *šabagur<sup>2</sup>-čella* To be happy once, to be happy again, to be somewhat happy. *š.-čāgū* To rejoice on another personal's account. (*čag-wia* To be or continue happy on another's account.) *š.-kātaka* To grow happier or happy. To go, to depart, or come in a happy state. *š.-kūči* To go or come by canoe (see *kūči*) in a happy state. *š.-gāmata* To be happy in some measure, to be half satisfied. With *mōni* pref. To be happy sometimes, or occasionally. With *mōni* pref., *yeka* suff. To be a little happy occasionally. *š.-mōni* i. To keep happy. To be happy, to be always happy. To Forts. S. 201. always happy. To live happily. *š.-mūt-ū* To live or be in a happy, cheerful state. To be sitting happily. *š.-m.-āgū* i.r. To live or be in a happy state, but not sharing its joys with others. To live in the selfish enjoyment of any good, especially abundant food. *š.-dātū* i. To get happy one after another. To be happy, as a number of people. *š.-kōn-a* i. To be happy on board a canoe or ship, or in the sea, as birds. *š.-k.-āgū* i.r. To pleased in having a canoe of one's own to go about in.

*šaganini* (doubtful) Eagle, hawk (spec.)

*šag-gala* (*alōx-q.-*) s. Testicles, kidneys.

*šalalakīna* A small mottled colored bird, in size like a wren.

*šalatas* Straight, not curved,

direct not winding, straight not crooked. Upright, straight up or straight down. Straight not oblique. *š.-ana* To be straight as above. To go straight or direct, to act straight forwardly. *š.-inata* To get straight, grow straight, be straight, to go direct. *š.-inur<sup>2</sup>-kātaka* To go or get straighter and straighter. *š.-anaina* To walk, go straight or direct (to).

*šamam-a* a. Soft, rotten, easily broken, not tenacious, friable. *š.-āna* (*š.-ōnata* To get soft, etc., as above.) To be soft, etc. as above. *š.-āšū* i. To speak, talk, be speaking. To mutter, jabber. *š.-āšia*, *š.-ōšmūtū* To speak, mutter, to be muttering, talking. *š.-urū* a.i. Rotten, decayed, soft, flabby, to be in this state. *š.-uranata* (*š.-ōnata*) i. To rot, get soft. Flaccid through rot.

*šamapōna* s.a. Large, green leaves of purri, or seaweed, rind of seaweed. Tree moss, jelly (like).

*šapōkušū* Active, quick, ready for effort or enterprise, nimble, lively.

*šatambga* a. Dissatisfied, displeased, disappointed, discontented. *š.-nata* To get, or be in the above state. *š.-nīa*, *š.-nur<sup>2</sup>-mūtū* To be (lying, sitting) in any of above states. *š.-n.-kātaka* To grow more and more discontented.

*šatōp-an* adv. of place Over against, right opposite to, facing. *haua š.-an* Opposite me. *sin š.-an* Opposite you. *š.-ānīa* To be opposite to or facing. To be lying opposite to.

*ša-tūgūmara* see *šā-tūk*. A little child.

*šikan* The legs, either fore or hind from the knee down, the lower leg from the knee downward.

*šilaša*, better *s- w.s.*

*šōšči* The evergreen birch or beech. *š.-sin* A land abounding in shushchi. *šōš-paia* (see better *šō-p.-*) The foliage of shushchi.

*šōši* s. Stone sinks secured to fishlines to take them down quickly.

*šōstan* (*h.-*) The calf of the leg.

*šōkuš* (*š.-wāčauul*, *š.-aiiya* Kelp goslings.) Kelp or antarctic geese. *š.-tāl* A certain star.

*šōfkili* s. The crab after casting its shell before the new one is perfectly formed. a. Heartless, timid, spiritless, tame, dull, unenterprising, low spirited, dejected. *š.-na* (*š.-nata* To get in the above state.) To be in the above state.

*šōga-ka* s. The feet of guana-coes, cows, and all hoofed animals. *š.-tōx* (*š.-tōkamaiim* One of the small fungi of the shushchi.) The king fisher.

*šōl-a* (almost *šela*) a. Young, inexperienced, simple as a young child. *š.-a* (*š.-āki* The little child.) A young child, as yet innocent. *š.-a-dāra* A little child, during infancy, every or all infants.

*šöllif* (fam. for *wāturū*) The paunch, the stomach.

*šöllō-pata* i. To get to dislike, to cease to like, to hate, loathe,

utterly dislike. *š.-fmūtū*, *š.-fmōni*, *š.-fkōna* tr. To dislike, loathe. *š.-fgāmata* tr. (*š.-fyella* To dislike for a while only.) To dislike somewhat.

*šöllāp-ū* (*š.-ūkurū* Fastidious.) To dislike, loathe, to not like or desire. *š.-mōčin hqāga*, *š.-m.-haiūa* How abominable it is! How very disgusting it is!

*šömuš* The sword which on flat, wet, protected shores lines the coast. *š.-yāgū* (*š.-y.-dābi* A pregnant woman.) The embryo.

*šömunux* The whale killer (swordfish).

*šömm-akainix* a.s. Weakly, sickly, delicate, an invalid. *š.-ōra* s.a. A heap, pile, stack, mound, gathered up in a heap, piled up. *š.-ō-na(ta)* i. To be piled or heaped up, to be in a heap, to rise as a heap. *š.-ō.-ndātū*, *š.-ō.-mögātū* To be (piled up) in heaps.

*šöngunux* a. Averse to talking, silent, reserved, distant, lifeless, dull, stupid.

*šönat-ia* To return, come back, to be returning, coming back. To keep on coming back as stragglers. *š.-a* i. To return in any manner, to go or come, to revert. *š.-haina* i. To go backwards and forwards. To retrace one's steps. To be coming or going back. To walk back, to go back, as a canoe. *šönur<sup>2</sup>-kātaka* To return, to be returning (afoot). To go or come, be going or coming back. *š.-gāmata* v. To return in place of some one else. To return at the wrong time. To return part of the way. To return to the wrong

place, to return a little way. *š.-dātū* pl.i. To return in a body, to return in succession. See *dör-šönata*. *š.-tegata* To veer, go round about, as the winds round the compass. *š.-čella* To return once more. To return a little way back, or for a short time.

*šönābi* a. Senseless, inert, not sensitive to outward impressions, absent minded. A deaf and dumb man. Any senseless person. A lunatic, an idiot. Indistinct, dim, dull, unrecognizable, forgetful, listless, silly, foolish. *šönabīn-ata* To get, become, to grow into any of the above states. *š.-ur<sup>2</sup>-kātaka* To grow more and more senseless, foolish, dim, etc. *š.-u.-dātū* To get into any of the above states one after another, as a number of people, etc. *š.-u.-gāmata* To nearly or partly lose one's senses. To get partly dim, etc.

*šöndöp-i* (*möllū*) Having a dull, or rather no edge very blunt(ed). *š.-inata* To get, be blunt(ed).

*šönn-akīta* a.s. Having no male relatives, alone, having few or unimportant male relatives, so that a man has to stand up alone to preserve his life and property. Solitary, lonely, monotonous, secluded, unbefriended, alone, i.e. having no friends to help fight. A man in this state, specially such a one who has no brothers, or uncles, or cousins. *š.-ū* (*š.-ū-ūa* A man of this stamp.) Silent, not talkative, quiet, modest. *š.-ūnata* (*š.-ūnur<sup>2</sup>-kātaka* To grow more and more shunnoo.) To grow or get shunnoo.

*šötūmagaiwa* A kind of small bird.

*šötux* s. The crests of shags and other birds, combs or cocks. A wreath of soft feathers.

*šöpaia* s. (*š.-tösilūwa* Woodlike balls, i.e. diseased leaves of same.) The foliage of shushchi.

*šöwōri-dātū* (*šöwaia-d.-*) s.i. An echo, a rumbling, any distant loud noise. To sound as an echo, to rumble, sound, as distant explosion or loud noise.

*šāsāueōla* s. A (the) gizzard.

*šākinna* s. Any clay or chalk cliff. *šagaia* s.a. The front or face of anything upright, or steep, as of a cliff. Perpendicular, upright, straight up, right up on end. Straight steep, up and down. Satisfied with food or drink. *š.-ta* (see *kō-š.-ta*) i. To be straight up, erect, steep, etc. To be satisfied with food, etc.

*šalap-a* s.a. Anger, angry, displeased, vexed, sulky. *š.-ankōna* To be angry, displeased, etc. either in a canoe or ship. *š.-an-gāmata* To be angry, etc. for a while, or from time to time, or a little. To be angry with a person instead of some other person. To be angry in mistake. *š.-a-kātaka* (To go (by ship) in anger. *š.-ā-kūči* To go away in displeasure.) To go or come in anger. *š.-a-kūtāna* (*š.-a-killā* To cilla in displeasure.) To speak, or say, in anger. *š.-a(t)*, *š.-an* v.pref. To do in anger, vexation, or displeasure. *šalapāt-aiyi* To call in anger. *š.-ata* To take so. *š.-aki* To strike so. *š.-atega* To pall in ditto.

*š.-ātušū* To ootooshoo in ditto. *šālapa-mīna* To go down so. *š.-tagū* To give so. *š.-wōnigū* To hit with a stone ditto. *š.-yella* To leave in ditto. *š.-taiyigū* To put in or fill so. *šalap-ānīa* (*š.-atākin* a You sulky thing!) To be angry when lying down. *šalapā-mōni* To be often, or to keep angry with, to be nearly getting angry with. *š.-mūtū* To be angry (with), to sit and be angry. *š.-kurū* Easily vexed, prone to anger. Sulky, sullen, to wish, or be prone to be angry. *š.-na* i.tr. To be or get angry, vexed, etc. To be angry with.

*šālūpina* s. A piece of leather, hide, or cloth, used at work as a guard to the hand against chafe. *š.-na* To wear, use, put on a *š.-*

*šālūpai-i* a. Full of fear, trembling with fear, terror stricken. Terrified, fearful. *š.-ata* i. To be or get terror or panic stricken. To be or get full of fear. To be in fear for one's life, or from warnings of internal weaknesses, as of the heart or other parts.

*šālūpū* a.i. Full, stuffed, swelled out, as with food. Gloated, glutted, over satisfied. To be in this state. *š.-nana* To be thus filled, to be stuffed out either with food, air, or gas. *š.-nunata* To be full of any feeling or passion, as anger. To swell out, as a boil. To swell or fill out, as rice in boiling, or as leaven.

*šāma* From the knee or elbow upward. The foreleg or arm especially.

*šamig-ūia* i. To hasten, hurry, to be hastening, to lie down in haste. *š.-* (*š.-a(t)*, *š.-x*) v.pref. To

do hastily, hurriedly, to hasten. *š.-aiyi* To call in haste, to make haste in calling. *š.-ata* To take in a hurry. *š.-(at)-ökör<sup>2</sup>-tega* i. To hasten to paddle ashore, i.e. to land the canoe. *š.-(at)-ö.-wönigata* i. To hasten paddling, in order to quickly reach. *š.-haina* i. To be in haste as one walks. To walk hurriedly. *š.-ata* To get into a hurry. Bustle, to begin to hasten, hurry, to be making haste. *š.-(at)-a-* To snatch, to hurriedly, hastily take, fetch or bring. *š.-a.-iyigū, šāmixa-ta-i-* To put in or fill with the hands, quickly or in haste. *š.-dātū* i. To run hastily, to run eagerly or too soon. To hasten as a number of men, or successively. *š.-gāmata* i. To hasten now and again, to hasten for a little time, or in small degrees. *š.-mōni* i. To make haste, to keep on hurrying. To continually be in a bustle or hurry. *š.-mūtū* s. *š.-mögātū* pl.i. To hasten, make haste, to be hurrying or in haste. *šāmikū* i. To hasten, hurry, to be hastening, to lie down in haste.

*šāmōš* s. Any fresh water weeds. Green soft fresh water weeds, as is seen in stagnant pools.

*šāmaras* a. Dung, ordure, uneasy, fidgetty, restless, uncomfortable, impatient. Tired of as one is of noise or importunity, weary, as an invalid of his bed and confinement. *š.-kurū* Given to restlessness, easily fidgeted, impatient, restless. *š.-na* i.tr. To be weary of, to get or be tired with, to be restless, fidgetty, uneasy. *š.-nata* i. To become, get restless, to grow restive, to get uneasy, fid-

getty, etc. *š.-nīa* i. To lie uneasily, restlessly, uncomfortably, to be restless, uncomfortable. *šāmarq-ācin hqanqa, š.-hainūa, šāmōrga h-* Exclamations of impatience and displeasure, or of restlessness and disappointment. What a brother! How very tiresome! What a plague!

*šā mūka* a. Grand as a cliff, high, majestic, tall, high, having a long, or tall, or high face, as a cliff.

*šāmul-a* a. Discontented, displeased, dissatisfied. *š.-ana (š.-en-ata* To get, grow, become discontented, etc.) To be discontented, etc.

*šāna (š.-ia* It's a shana. *šānqācia* Why it's a shana!) A level, treeless, marshy flat. s. A moss-like plant, grows in immense clumps, is very soft and full of clean water. Mortally injured, to be in a dying state, or as the dead from violence (see *kō-šāma*). *š.-makan* A glade shana or one in a valley. A little shana, a pretty shana. *š.-paiyō-l, š.-p.-an* s. A water plant plentiful in shana.

*šānara-(t)* v.pref. For, on behalf of another person. *š.-taiyigū* To fill, put in for. *š.-maia* To go fishing for. *š.-lāpū* To make a canoe for. *š.-gaia* To spear for. *š.-tūmīna* To bring, etc. for. *š.-taiyi* To call for. *š.-tata* To take, bring for. *š.-tūteka* To deposit for. *š.-tikimū* To put in for. *š.-tōšāgū* To cut out (clothes) for.

*šāna sima (š.-tas* A beautiful shana, i.e. level, straight shana water, it has a reddish tinge. *š.-tōp-a* a. (*ārūkū*) Orphaned, be-

reaved of (specially male) relatives. *š.-t.-ūsi* A land abounding in shanas, i.e. forestless, unproductive, poor.

*šānōš* s. A rare, large, and very beautiful widgeon. *šāna-ūi-yata* (fr. *šāna wī-y-*) A choice kind of weeyata found in shanas.

*šānušyāg-ū* a.tr. Faithful as a wife. The faithful to one's husband or wife.

*š.-at-ūtek-a* tr. To put aside for, or on behalf of another person. *š.-at-ū.-wīa* To be thus put aside and kept.

*šāpaia* Clear spots in woods, generally hill tops where there are no trees.

*šāpīn-a (š.-aina* To walk or go about slinging.) To sling stones or any other things. *š.-ākurū (š.-atas* Clever in slinging.) Fond of slinging. *š.-kōna* To sling or be slinging on the water. *š.-gāmata* To have a chance shot with a sling. To sling occasionally, i.e. now and again. *š.-dāt-ū* To sling when running, or in rapid succession. To sling several times, one after another, i.e. by turns. *š.-d.-haina* To hasten about from place to place slinging. To run about slinging. *šāpi-mōni* To be always or constantly slinging. *š.-yella* To sling once, once more or again. *š.-wönigū* tr. To hit with any sling missile. *š.-lōpata* tr.pl. To kill several with a sling. *šāpi* A beautifully delicate shelled bivalve mollusc something like cockles.

*šāp(an)un* s.prep. *haua šāpanun* My front, before me. *ökör<sup>2</sup>* *š.-* In front of the house.

*šāpōš-mōni* To keep on playing, to be playing. To play when standing. *š.-mūtū* To play, be playing, to sit and play. To be sitting and playing. *š.-gāmata* To play one now and again, to play with one instead of another. *š.-kōna* To play, or be playing either in the water or on it, in canoe or ship. *š.-yella* To play once more or again. With *yeka* suff. To play a little more.

*šāpōla* s. A heap, a pile, a mound, open spots bare of trees, either naturally or through fire in the woods where grass and berries grow, having any roundish part of a light color, well defined from the rest of the body. Having round fronts or abdomens like dushca and loorook, any such spot or place. *š.-ndātū (š.-mögātū)* s.i. Heaps, piles, mounds, to be in heaps; to be in lumps. *š.-nīa (šā-paiana)* To be in a heap, or pile, to be gathered in a heap or pile. *š.-mūtū (š.-mōni)* To be in a heap, to be in a hump or tump.

*šāpāš-ia* i.tr. To play, be playing. To lie, be lying and play. *š.-ū* s.v. To play either roughly or quietly at games, or wrestling. To have fun, play, amusement, to play, be playing i.e. in a quiet way, as a child with a toy. *š.-ū-kurū* Playful. (to be) fond of playing. To wish to play.

*šāpuš-mōni* i.tr. To shudder, to dread, to be afraid. To keep afraid, to continually dread. *š.-mūtū* i.tr. To shudder, to dread, be dreading. To be greatly afraid. *š.-kōna* i.tr. To shudder, dread, be greatly afraid when on board any craft. *š.-gāmata* To be somewhat

or half afraid. To be afraid for a short time. *š.-yella* To fear, dread once more or again or for a time only.

*šāpun* (see *šōpanum*) *šin š.-* Your front, immediately in front of, or before you.

*šapurū* i. tr. To dread, shudder. To be very much frightened or afraid. a. Fearful, horror struck, greatly afraid or frightened. *š.-kurū* Fearful, easily frightened, prone to dread. *š.-ācin hqanqa, š.-a- haiiūa* How dreadful! How horrible!

*šaruma* a. Sluggish, slow, lazy, tardy, lagging, late. *š.-ina* To walk slowly, lazily, to go very slowly or heavily.

*šātūkūmara* (*š.-kīpa* A girl child.) A boy child. A baby because carried bundled up in the bosom of its mother.

*šātas* a. Of a good disposition, peaceable, quiet amiable. Mild, meek, happy. *šātas-āna* i. To be of a good disposition, to be peaceable, to be at peace, be reconciled. *š.-inata* i. To grow or get happy, reconciled, contented, to get peaceable or kind.

*šātōr-a* a. adv. Long, lasting, enduring, lasting long, (for) a long time. *š.-a-mušša* (see *m.-*) adv. Continuing long, permanent, lasting a long time. *š.-ana* To be a long time doing anything, going anywhere, to be tardy. *š.-a-ta* To delay, to get or grow long since any event. To spend a long time, be a long time. *š.-a-ina* To go about either afoot or in a canoe for a long time, to be a long

time. *š.-amōni* To stand a long time. To be a long time in any place. To delay, etc. *š.-anīa* (*š.-amūtū*) i. To be a long time, to delay long, to be slow. *šātōranur-š.-kāta* To get slower and slower, or later and later, or longer and longer, etc. *š.-čella* To delay long once (more) or again. *š.-gāmata* To be long at any certain time, to be long occasionally.

*šātasin-deka* To lie comfortably. To be comfortable as a man on his bed. *š.-ur-čella* To get reconciled, happy or at peace once more. *š.-u-gāmata* To get happy in mind, reconciled, or in a happy state for a short time.

*šgašaia* s. The lighter spear shaft, such as is used for fish and birds.

*šgači; istauwāluka š.-ūa* A hunter who was, but is no longer, successful.

*šgal-a* s. (i. To be alight, as a fire. To be burning as a fire or light.) A light, torch, flambeaux. *š.-āmūtū, š.-āmōni, š.-anīa* To be burning, as a fire or light. To be alight, to be shining.

*šganig-ū* tr. To strike by collision, to bump up against, as one person against another, or one boat against another. *š.-ūpūna* To shaanigoo and kill. *š.-atōpi* tr. To strike by bumping against, so as to cause the thing or person struck to fall down or over into the boat. *š.-ūlūpaii* To cause a person or thing to fall down by bumping up against it. *š.-haina* i. To bump against when walking or going, as a person or a canoe any person or object he or it approach.

ches. *šganix-kōna* To bump up against, or strike when aboard. *š.-dāt-ū* To bump against a number of persons or things, one after another. To bump when running. *š.-d.-haina* To run about and bump against persons or other objects. *š.-gāmata* To shaanigoo one in place of another, or to shaanigoo in passing or a little. *š.-pūkū* To shaanigoo into the fire. *š.-teka* To shaanigoo ashore, to shaanigoo upon, across, or down. *š.-wōnari* To shaanigoo into the sea or water. To shaanigoo overboard. *š.-yella* To shaanigoo once again.

*šauwa* s. Yellow clay. Clay or chalk cliffs or banks.

*šauwi* a. Dry, tight, having a dry floor. Dry, as a canoe, dry, not leaky from below. *š.-bāka* s. a. The dried and dead stalks of shore grass, prostrate on the ground. Waterproof, dry as a canoe, not leaky in either admitting or letting out water. *šauwau* s. A clay or chalk stone, any stone of this or similar nature. a. Thick together. Densely crowded, close together, as fungus on *āpi* or *ōšā-maiif*.

*šūšā-nīa* i. tr. To refuse a request of any kind, either to give, lend, sell, be refusing or lie and refuse. To refuse when lying. To continue to refuse. *š.-na* i. tr. To refuse to give, lend. To object to give or lend or sell. *š.-mōni* tr. i. To refuse to give or lend constantly. To keep on refusing. *š.-mūtū* tr. i. To refuse, or be refusing to give, lend or sell. *šūšan-kōna* tr. i. To refuse to give lend, or sell when aboard canoe, etc. *š.-gā-*

*mata* tr. i. To refuse to give, etc., once, now, and again, to half refuse. *šūša-nāgū* tr. i. To refuse to part with what is one's own by gift, sale, or loan. *š.-yella* tr. i. To refuse to give, lend, or sell once more or again.

*šūk-a* (*š.-qarū* Much grass. *š.-aia siūan* That is grass.) Grass. *š.-ami* A grass or reed rope used for mooring canoes. Any rope. *šūkōn-kōna* To dream or be dreaming in a canoe, boat or ship. *š.-gāmata* To dream occasionally, to dream faintly or a little, or for a short time. *šūkōl-āmisiū* To dream several. To dream three or four dreams or times. *š.-mqla* To dream, have a dream in the morning. *šūk-ōnata* (*š.-āna* To be grassy.) To get grassy. To get covered with grass. *š.-a-mōni, š.-ōlō-m.-* To be dreaming standing, to stand dreaming. *šūkāl-ia* To dream, to be dreaming. To be lying asleep dreaming. *š.-ū* i. s. A dream, dreaming. To dream, be dreaming. *š.-ū-kurū* a. Apt to dream, dreamy. Fond of dreaming. *šūkō-n-teki, š.-lō-t.-* To dream one sees. To see in one's dreams. *š.-dek-a* (*š.-d.-wia* To be lying asleep dreaming.) To lie and dream.

*šūlōp-ata* a. Bare, bald, having no hair, shedding, and thus naked. Naked, i. e. without a shell, as a crab in its season, leafless, as trees in winter. Bare of bark, naked, bare as a land without trees, without bushes, or without grass. *š.-ūtata* i. To become thoroughly bare or naked as trees freed of foliage in the late autumn. *š.-atān-a, š.-a-ia* To be shoollupata in any of its senses.

To lie bare. *š.-atenata* To get, grow, become, or be shoollupata in any of its meanings.

*šūmīa* a. Voracious, greedy, having a good appetite, and ready to eat anything. *š.-na* To eat voraciously, to be greedy. *š.-nīa* (*š.-n-mūtū* To sit and eat greedily.) To be greedy, to lie and eat greedily. *š.-n-gāmata* To eat greedily once, now, and again.

*šūmauīn-a sūr* Weapons, especially spears, arrows, darts, also such as knives, axes, etc. *š.-a mā-kainix* Weapons, specially iron bars. *š.-a*; *š.-hauan* This is good, effectual, or dangerous, as a weapon or implement.

*šūpū* Quite dead, fatal. *annū siūan š.-yārum* He is quite dead now. Mortally hurt in any way. Dying, bound to die, fatal, in a dying state. *šūpun* a. Unmarried, without either husband or wife, absent from husband or wife. *š.-ana*, *š.-anīa*. *š.-amūtū*, *š.-āmōni* To be in any of the above states. *š.-a*, *š.-āki* Any person in either of the states of *š.-*: *š.-dāra* During a time of absence or separation from wife or husband. During celibacy, when single.

*šūpāna* i. To conceive, become pregnant.

*šūta* s. Any skin or hide baked in the fire for food, especially such as is baked with the fat on. a. Thin, lean, skinny, emaciated, as a sick or old person.

*šūwōnat-a* a.i. Proud, haughty, vain, conceited, elated, pompous, happy. To be in any of the above states. *š.-ā-kurū* Apt, or fond of

being in any of these states. *š.-haina* To go, walk, go along in a proud, or pompous manner. *š.-ata* To be given to pride, to be constantly showing pride, to vaunt, brague, etc. *š.-īa*, *šūwōnur-mōni*, *š.-mūtū* To be proud or in any of the above states. To be lying proudly, to stand, keep, be always proud, to sit pompously. *š.-gāmata* To be proud, elated, etc., for a short time, or in a small measure.

*šūwāna* i. To try in order to test one's power to endure or accomplish. To see or try if one can do anything. To assay, try, endeavour, attempt, to think of attempting.

*šūiya* (*šū-*) a. Greedy, voracious, having a large appetite. *šūiya-mōni* i. To be greedy, to eat greedily, to continue or be always greedy. *š.-mūtū* i. To be greedy, to sit and be greedy, to eat greedily. *š.-nīa* i. (*š.-na* To be greedy.) To be greedy. To eat greedily, to be thus when lying down. *š.-kāla* s.a. Holes, spaces, low cave-like spaces under rocks or overhanging banks or rocks. Having such a hole, as a hollow tree, or one under which there is no space for creeping in. Hollow, cavernous, abounding in such holes, running in under, or far in as a space under a shelving rock.

*šūšš-a* s. The jackass penguin. *š.-a-lqma* s. A character and scene enacted in the Murana drama. *š.-sauīyanux* s. Small porpoise (spec.) *š.-gaia* s. The many notched or tooth spear head of bone used in spearing penguins. *š.-gaš-aia* s. The spear, shaft and bone

point complete, which is used for birds and fish. *š.-ul* (*šōfūl*) s. A species of powerful and very quick hawk, light in color.

*šuganikīpa* (pl. *š.-iamalim*) A girl, a maid, a maiden, lass, an unmarried girl or young woman.

*šull-a* a. Strong, wiry, sinewy, strong but not stout, having great rallying power of health. Not soon overcome in wrestling, not easily subdued. Having great rallying powers. Convalescent, having strong life, recovering, though weak, perhaps, and emaciated, yet convalescent. *š.-ana* i. To rally, be strong, to overcome or bear up against, or not yield to resistance or sickness. *š.-ōpi* s. (*š.-ōpata*) A tree stump standing, stump(s).

*šundōpi* Having very blunt edge. Very blunt when the edge of a knife is like the back.

*šun* s. The butt, or root end of a tree. The lower or the thicker end of a pole. A tree stump, the stump, or root end of any stem of plants. *š.-aian* Fuel from the roots or stumps of trees. a. Rotten at the stump or through the stump, and so ready to fall on slightest force, as a rotten tree. Weak, adulterous, ready to yield to solicitations or force, adulterous, easily floored, etc. *š.-dōmūla* The stump of a felled tree. a. Like to a tree stump, i.e. blunt, having no edge.

*šungun-ux* s.a. A taciturn, silent, or silly person. silent, taciturn, silly, bewildered, confused. *š.-ūkana* (*š.-ūgunata* To get confused, to lose one's senses. To be

confounded, get dumbfounded.) To be in any of above states.

## b

*baiyāg-a* s. A gap or opening, as among rocks on hilltops, or spaces, gaps in hedges, or spaces between palings of a fence, or larger openings whence one or more palings have been removed. A reft, refts, openings, gaps, etc. (but always with the idea of such openings extending upward.) A clearance, or clear spaces in woods, a hole or opening right through and running upward. a. Having slits, gaps, spaces, openings, refts of above description. *b.-anīa* i. To be a gap or space. To have an opening of above character. *b.-amōni* (*b.-apalana* pl.) i.s. To have or be a gap, opening. *b.-amōgātū* i.pl. To have a number of spaces, to have many gaps near together. *b.-āna* i. To have an opening, to be open in a gap, reft, or slit. *b.-ōnata* i. To get spacious, to open out as a gap, to rend, widen, as a reft.

*bala-ma* (*b.-n*) a. Soft, weak, flimsy, thin, having no strength, readily torn as a garment. Tender, soft as the meat of young animals, rotten, worn out, decayed. *b.-mana* To be in any of the above states. *b.-munata* (*b.-n*) To wear out, as any article of dress, or for the bed, to get old or rotten. To get into any of the above states (or more and more so). *b.-māki*, *b.-ma*, *b.-na(ki)* Any article or thing in above states. *b.-n*, better *b.-ma* and compds., more S.T.



*belaka* s.a. Rain, rainy. *b.-n* s. prep. *hika b.-n* By the water's edge. The edge of the sea, the waterline, rim. *wēan b.-n* The edge of the water in a stream or river. By the border of the stream. *belak-'amaiim* Strawberries. *b.-ana* (*b.-a-mōni*, *b.-ānia* To be raining, to keep on raining.) To rain, be raining. *b.-ōnata* To begin to rain, to get rainy. *b.-gačix* Strawberries (spec. term). *b.-an-gāmata* To rain occasionally or a little. To rain in showers, not continuously.

*biapisi* s. The clear, open, cloudless sky, emptiness. a. Overhanging, undermined, ready to fall, as a rock, hollow, not solid, not firm or well supported, insecure, unobstructed, open, having nothing to support. *b.-nata* To get or be in any of the above states. To give way and fall, as an overhanging or other rock. To clear away as clouds, to get lost to sight as a ship, to get unobstructed as a view. To lose one's senses, to get giddy and fall, to become unconscious, to fall down.

*bix* s. A bird, any bird, any smaller animal. *b.-yamalim* Birds. *bikund-a wāpan sa*, *b.-āgi sa haim* You are very like a bird, or you are very silly.

(*haim*) *bōāpan* How very! How monstrous! How exceedingly! *haim b.-kō-belakānudē* How heavily it rained! How the rain poured down! *h.- b.-ūa sa* What a clever fellow you are! What a troublesome or strange fellow you are. *bōāpaia* How very strange it is or was! How very given you are, or He is! How subject! How prone! How very frequently!

*bōgūta* i. To break, snap as a line, with noise as a tight rope. a. Broken, snapped, but only as a line. *b.-ta* i. To part from, separate as one or more persons from the rest of the party. To open as a channel between islands, so that what was closed up opened out to view. To awake, to wake up from sleep, to get conscious after a faint. *b.-t-haina* i. To walk or go away from. To part or go in a different way, either afloat as a canoe, from others, or on land, as a man from his companions. *b.-tia* i. To part or separate from, to be parting or separating from. Be diverging. To be waking up, to be lying in a waking state. *bōgur<sup>z</sup>-l-ūpaiū* i. To break and fall down as a line or anything on it. *b.-ōpat-a* i.pl. To break in different places or in pieces but only as a line, i.e. a length of rope, hide, string, thread, grass, etc. s.a. Broken pieces of thread, etc. (That which is) broken in pieces *b.-ō-ā-kurū* (*bōgūt-a*, *b.-ā-k.*) Rotten, apt or ready to break (in pieces). *bōgut-āg-ulū* (*yim-b.-ā.*) To snap with noise and fly as a tight rope. *b.-ā-mi-siū* i. To break three different times or in three places, to break. *bōgur<sup>z</sup>-dātū* To break in different places, or here and there, as a rope or any line. *bōgūtur<sup>z</sup>-d.* i.pl. To wake up one after another or in a body.

*bōmai-y-amasa* (more with *mana* pref.) tr. To speak of maliciously, slanderously, or with evil purpose. The discuss, talk about, deliberate, plan, to talk of gossip about. *b.-ella* tr.i. To speak of on

leaving. To leave orders or directions, as a man to his wife or servant before leaving them. To discuss matters before leaving. *b.-āgū* tr.r. To speak for on behalf of another. To plead for another.

*bōmāna* i. tr. To mention, speak of, to speak of one's intentions, wishes. s. Language, conversation, talk, gossip. To say, speak, detail, give an account of any plan. To bray, as penguins. *bōma-u-gāmata* v. To half say or state anything. To state or say incoherently or imperfectly. *b.-naina* i. To say, speak, bray, jabber as one walks or goes in a canoe. *b.-u-kōna* To say, speak, talk, bray, jabber, etc. talk of, discuss aboard.

*bōmā-mōči* tr. To incite, urge, induce, to propose plans or purposes to. To put thoughts, purpose, plans, intentions, good or bad, of war or peace, into the heart or mind of a person. *b.-nat-wipū* To dissuade, discourage, to get another to leave his purposes of vengeance. *b.-mōni* To stand and talk, be talking when standing. To keep on talking. *b.-mūtū* i. To sit and talk, to be talking when sitting. To be talking. *bōma-ndātū* i. To speak (of things) in succession. *b.-tōlli* i. To speak rapidly of different things. To give divers accounts.

*bōnaka* s. Snow.

*bōnōfkili* s. A soft place through which the feet break and sink when walked on. s. Having this quality. Soft, springy, spongy, boggy, marshy.

*bōnūma-(ii)* s.a. Waves, as sea swell, ground swell, undulating.

*b.-ka* s.tr. A flat seam, a seam which overlaps, to sew such a seam.

*bōnda-ka* s. (*mū-b.*) Few, not many, not numerous. *b.-siūači* (*b.-s.*) Few, a few, i.e. four or five. *b.-siūčinata* To get or become few, to dwindle to a few. *bōndāl-(un)* Sand, specially coarse sand.

*bōwaiaina* s. A space, opening, hole, specially such as is rather long than wide. Spaces, openings, rents, clefts, refts, slits, gaps, room, an empty space. To be open as a gap, or space, to be reft, rent, to be or have spaces.

*bōwuna* a. Unsuccessful as a hunter or fisher who no longer meets with his former success. *b.-ta* To cease to be successful in hunting.

*bāka* a. Dry, cooked (no longer raw). Sapless, seasoned as logs, i.e. dry. Withered, dead as a tree. Easily split, not tough or knotty, straight grained or rather straight splitting. Dry, i.e. not rainy, dried up, no longer holding water. *b.-ša* s.a. wrinkle(s), seams, creases, crinkles. Shrivelled, wrinkled, creased, having creases or wrinkles, seamed, grooved. *b.-n* s. Puff fungus, used as tinder. *b.-šan(i)a* To be shrivelled, wrinkled, creased, crinkled. *b.-šōn-ata* To get wrinkly, to grow wrinkled, to get shrivelled. *b.-š-ur<sup>z</sup>-kataka* To grow more wrinkled, creased, or shrivelled. *b.-tōp-an* (*b.-*) Straight for, opposite, direct, straight to, facing, over against. *b.-t-ama* v. To be opposite to, to be straight before, to be over against, to go directly to, straight to, to ap-



proach or go to at once. *b.-t.-ön-ata* To get or become opposite to a place, or right before it. *b.-t.-ön-ur<sup>2</sup>kātaka* i. To get more and more opposite to, or at right angles to. *bākön-ata* (*b.-u.-* To get drier and drier.) To dry, get cooked, to grow dry. *b.-ur<sup>2</sup>-dātū* i. To dry quickly, to dry one after another. *b.-u.-gāmata* To get somewhat or half or partly dry. *b.-atā-möni* To get or be nearly dry or cooked. *b.-deka* To dry as the soil. To be dry. To get or be cooked through.

*bānama* s. Seams, grooves, such as are seen on rough shells, rough wrinkled. Creased, shrivelled, deeply grooved or seamed, wrinkles, creases.

*bāpōna* i. To die, to crease as a noise or any movement. To cease to be as a thing being used up or worn to nothing. To be used up, to disappear, be no longer seen, heard, or felt. To be not. To be exhausted, to be no more, to be all gone. To vanish, pass away, cease in any way. To lose consciousness, to (quite) forget, to be quite bewildered or dumb-founded. *bāpun-ata* To cease to be in any way, by death, by being used up, to expire, die, faint away. To be thunderstruck, taken aback, so as to know not what to do, to get lost to sight. To vanish, disappear, to cease to move, sound, etc. To quite forget or lose one's senses. *b.-ur<sup>2</sup>-čella* To faint once one, at one time. To die one more. *b.-u.-dātū* To pass away in any way or cease to be one after another. *b.-u.-kātaka* i. To get less and less or weaker and

weaker as a dying person's pulse. To get nearer to exhaustion by being used as flour in a barrel, etc. *b.-atā* To be dying, be lying in a dying state, to be nearly out or used up. *b.-atā-möni* To be nearly out of sight, or used up, or dead. To nearly die. *b.-u.-m.-* To be used up, get used up continuously, to keep on getting less.

*bāv* (*b.-unda sa* Have you none? Did you not? Will you not?) No, not, none. *b.-ya* No (in reply). No, it is not, No! he did not.

*bqa* (*b.-na* To put on baa, to wear baa.) Leggings used only when hunting guanaco in snowy weather. *b.-nāgū* To put on or wear one's own baa. *b.-nata* To wear away. To take by wearing.

*bul* s. Sea anemones.

*burū* (*bušata, p.-*) i. To split, open out, as a split in a log.

## k

*kēl* (*k.-mōčūya, k.-atīya*) Certain or all rites and characters in the *mōrana* drama.

*kēsta* see *iliūaia k.-*

*kīamanamāk-īpan* (*k.-un* His, her nephew.) His, her niece, i.e. brother's son. *kīekadūbin* His, her aunt, i.e. mother's sister.

*kī* (fr. *kītū* He, she) pron. pref. His, her as above.

*kīkīp-alamun* (*k.-gāturun* His, her niece.) His, her sister-in-law. *kīkaiamākūtas-ūsi, k.-ūa, k.-ākīpa* see *hī-k.-a.*

*kīkaii* (*wēmar<sup>2</sup>kīpa*) A very pretty pink tinged gull.

*kikinteka* s. A small light colored sparrow hawk.

*kidē(mu)māšū* It is very strange! fortunate! wonderful! How strange! *kīdēmāšū hawēla wōni-gudē bix* How strange it was I hit the bird!

*kīdā-bin* (*k.-māpun* His, her aunt, i.e. father's sister.) His, her mother.

*kīm* s. A small, dark, pear shaped fungus, tough and waxy, and grows on the *hanis*.

*kīmēam* It is, was wonderful, very surprising, strange that! *k.-ha-kātakudē* It is, was very surprising that I was able to get along. *kī.-sa kā.-* It was very wonderful or fortunate that you went!

*kīmīa* i. To be spread as a cloth over or as grass over a floor or as paving stones.

*kīmōkus-in, k.-kīpan* see table of kindred in Grammar.

*kīmā-(kī)pan, k.-kun, k.-kūtes-(akīp)an.*

*kīmū* tr. To pave, to spread or cover over as a floor with grass or haws, stones, or boards.

*kīmūa* s. (*kīmata* tr. To finish laying.) The upland geese. *k.-kīpa* s. A woman who is convalescent after being very ill (fam.)

*kīnīa* i. To be flaming, to be burning up as a fire. To be catching fire. *aian kōkīn* It (the fuel or fire) is caught, or the fire is burning up.

*kīnaiagöllum* A character and scene in the Ceena drama.

*kīna* s. A flock, troop, herd,

group. a. In a troop grouped together. *k.-hatekidē amōra* I saw a flock of guanacoos. *k.-* s. A wigwam built apart and of logs always for superstitious purposes. i. To burn, flame up, kindle, to be burning up as a fire to catch.

*k.-n* s. A parakeet or parrots.

*k.-na* i. s. *k.-lōša* i. pl. To be ceenaed, i.e. taught, disciplined, etc. in a ceena. *k.-l.-* tr. pl. To train, to teach, discipline, exhort with authority. *k.-nīa, kīnām-ūtū, k.-ōni* To teach, be teaching with authority. *kīna-teka* (pl. *k.-tux-wōsell-a*) tr. To paint or draw line(s) across the face. *k.-tekwīa, k.-tux-w.-ia* i. of above. *k.-ina, kīnhaita* To carry fire in the hand or to be bringing, etc. fire in order to kindle a fire. To walk with fire blazing in the hand. *k.-luš* (*kīnušluš, kīnuļuš*) Wasps, bees.

*kīnāsina* a. (only of the eye) Narrow, slit eyed. Small. prep. Almost closed, just having a slit, as when a child is sleeping the eye can just be seen between the lids.

*kīpē-ikaia* tr. i. To come or go up with the results of one's ceeping. (See *kīpi*.) *k.-yaina* To go or walk about, to be walking about gathering food on the shores. *k.-ya* To be gathering food on the shore.

*kīpai* (*k.-stōpan* They two only, they by themselves only.) They two, they themselves. *k.-nna* (like *kītunna* used after future v. thus *kūčiūa kīpainna* They (two) shall or may go. Let them go.

*kīpa* s. a. (*k.-ia* It is a female, a woman.) A woman, a female.

*k.-iašöla* (*k.-iamalim* Females, (the) women.) A female dog. *k.-ma* s. The female hair seal. *kīpat-a* a.v. To commit adultery. To force a woman, adulterous, lewd. *k.-āki* (*k.-ā-n'a* Oh! you adulterous man!) An adulter.

*kīpi* tr. To gather, collect, get, search for food as mussels, fish spawn, fish under the flat stones and in pools. Limpets and other things on the shores. *k.-aina* i.tr. To be walking about, or to walk and ceepe, to ceepe as one walks. *k.-āgū* tr.r. To ceepe for oneself. To ceepe what is one's own. *k.-ella* tr. To ceepe once more, to ceepe again. With *yeka* For a little time. *k.-dāt-ū* To ceepe in succession. To ceepe as a number of persons. tr. To ceepe here and there hurriedly, to run and ceepe. *k.-d.-hai-na* To run about gathering shellfish on the shores. *k.-gamata* tr. To ceepe hurriedly or for short time or as one passes, without going for the purpose. *k.-(mani)-aina* To walk about gathering food on the beach. *k.-tōlli* To ceepe badly, hurriedly, to ceepe here and there and everywhere. *k.-s-tekā* see *ūis-t-*. *k.-yāgū* tr.r. To ceepe for or on behalf of another person. *k.-taiyigū* tr. To ceepe and put in or fill as a basket with shellfish.

*kīpikin-a* (*k.-āki* It is theirs. *k.-ātōpa* *siūan* That belongs to them only.) Their (du.) own.

*kīpōšlōmbi* Adulterous, wanton, incestuous. *kīpākūci* (-ū) The hinder half or part, i.e. the steerage of a canoe, boat, or ship. *kīpā-gōnn-ū* Why, it is not a woman! Why, I thought it was

a female! *k.-g.-ux* s. A mother who bears female offsprings only. *k.-lum* (*k.-lamun*; *hi-k.-l-* My sister-in-law.) A sister-in-law. Female cousins-in-law. *kīpqa-čia* Why, it's a woman, or female! Why, you are a female! (With *sa*). *k.-turū* A niece, i.e. a sister's son.

*kīpāk-i* (*k.-aiūāla* A female child.) Woman, female. *kīpana* (*kīpōnata* To become, grow up into a woman.) To be a woman, i.e. no longer a girl.

*kīsē* A deferential form used by relatives by marriage to one another, when asking or bidding each other to do anything as brothers and sisters-in-law to one another, or fathers and mothers to their sons and daughters-in-law, and vice versa. It has no special significance. *k.-kātakwia-inauīn amaiim* Go and gather us some fungus or berries. Seems to express the mutual interest the above persons have in what is got.

*kīsaiānan* s. The summer canoe, a canoe for summer use.

*kīseki* s.a. The sensation one has from the stoppage, by pressure, of the blood when the numbed part is full of pain. a. Being in this state, numb, asleep, tingling. *k.-na(ta)* To be or get into this state of numbness or pain, as a foot or other part. *kīsī(na)* s. (To be) summer. Certain small fish found on the beaches under stones.

*kītēaxtek-a* i.tr. To lay one's head on when lying down, as on a pillow, or persons lying near

one. i. To fall on as a tree or mast with one end on some object, as a log or rock on the opposite bank. *k.-wia* i. To be lying down with one's head resting on one's neighbor or on a pillow. To be lying across or over as a log across a stream, or across another prostrate tree.

*kītaiāg-ū* i. To be on, lie or be lying on or over as a person with his head supported on a stone or pillow, or as a log with one end resting on (and lifted off the ground) any object, as another tree or rock. *k.-wia* i. To be thus (as above) lying. To be lying across a stream or hole as a fallen tree.

*kītama* tr. To cut out into strip(s), pieces of meat so as to cook it quickly over the fire. *k.-gūta* a. For nothing particularly, for no special reason. For no reason or purpose, for nothing, i.e. gratis, freely, without any purpose. Of itself, i.e. without any cause or motive power, or external cause.

*kītōš-ūwan* (*k.-kīpan* His, her younger sister.) His, her younger brother. *kītalamaun* His, her brother or cousin by marriage.

*kītōp-an* He by himself, she by herself, i.e. alone, singly without the help of anyone else. He, she only, he, she alone, he, she without anyone else, or of their own mind. *k.-gala* (*k.-g.-wāpan* He, she without any help whatever.) He by himself, without any help. *kīt-ū* He himself, she herself (also indirectly for) Yourself, he, of himself, i.e. of his

own free will, she, of herself, i.e. of her own mind. *k.-wia* It is he, it is she, it was he, it was she, it was of his, her own mind, he, she did it. *k.-unna* after a fut. v. and borrowing its termination: *kū-čīūa kit-u.-*; *kōwē kō-č.- kōn-jin kītū*.

*kītu-šun* His, her grandfather. *k.-kun* His wife, her husband. *k.-māgun* (*k.-mākīpan* His, her stepdaughter.) His, her stepson. *k.-māgūdār-ūwan* (*k.-m.-akīpan* His, her stepmother.) His, her stepfather.

*kīya* a. Too small, too tight, too narrow, small, confined, crowded, too low, tight. *k.-(n)-mōni*, *k.-nīa* To be in any of the above states. *kīyen-ur<sup>i</sup>-dātū* To get into a crowded state one after another. *k.-ata* To grow too small, too tight, too crowded, too close, too low.

*kai* adv. Like, just as, in the same way or manner as. *k.-sa* Just as you do. (See *tōškqa-k.-*) *kaiāia* Why are you in such a hurry! Wait a bit! Don't be so quick! Don't be in such a hurry! *k.-* (local for *dārara*) *k.-sa tōx-yin-ū* Why do you not give? *k.-sa t.-ara*, *k.-ka sa t.-ara* Why did you not give? *k.-pa*; *k.-pa kuš hai* I am not at all quick to cry.

*kaiāim* Largish and bright, smooth shelled mud mussels found in deeper waters beyond the reach of tides. s. The loose network basket without rounds used for musseling. *k.-(kīpa)* Sisters, female cousins, aunts (fam.).

*kaiūai-amun* (*k.-amōlan* i.e. *k.-amundaian* pl. His, her.) His, her elder brother. *k.-kīpan* (*k.-*

-*kīpqlan* i.e. *k.-kīpandaiān* pl. His, her) His, her elder sister.

*kaiiūa* tr. To get up from lying and bite as a dog might. To go up as up a hill and bite. i. To get into a passion, to get into a great heat or hurry. To get into or be in great excitement about. To be very earnest or desirous about anything. With *sōx* suff. To get a very sharp attack of pain. With *alax* pref. To fly into a passion, to be very indignant, to get into a great temper.

*k.-la* (*k.-laiamalim* Children.) A child, male or female, but specially a male. Pertaining to a child or children. *k.-land-a*, *k.-l.-āgi* Childish, like a child, like children. *k.-kōna* tr. To bring up to the surface, as seals the fish they catch. *k.-ta* tr. To get up and catch, to jump up and catch, as a cat a bird on a fence. To go or come up as a hill, or to higher land and catch, as a dog a rabbit.

*kaiā* adv. interj. Quick, swiftly, soon, early, be quick! Look sharp! *k.-k.-* Be quick! quick quick! look sharp! *k.-kaiiūa* (*ō-k.-*) Oh, dear me! What a pity!

*kaiāmākūtas-a* A term applied of the connection one has with a place or people from which one's grandmother came, and vice versa. *k.-'ūsī*; *hī-* The country of my grandmother, or the country of one's grandchildren. *hī-k.-āpai* Two persons belonging to one's grandmother's country.

*kaiēn-ata* i. To make haste, to hasten, to be quick, to get quick. *k.-a.-yela* How very quick! How very soon! *k.-ur<sup>2</sup>-kāta* To get

quicker and quicker. *k.-u.-dātū* To make haste one after another, to do things quickly, so as to be soon ready, as a number of men in their preparations.

*kaiikā* How strange! how funny! how cleverly! He did it as easily as though it was nothing to him!

*kailūnata* i. tr. To get silent, keep quiet or reserved. To keep aloof from, to not tell.

*kainna* (*kōnina*, *kaiō-nāki*, *kō-nī-n.-*) s. Whose (is)? *kainnā-pai* du. (*k.-kipai hauan* Whose are these two?) Whose (du.)? *k.-kind-aiān* h.- Whose (pl.) are these? i.e. To whom (pl.) do these belong?

*kaitt-a*, *k.-āki* (*kōtakūta*) s. a. The whole lot, all, quite all, the whole, the lot.

*kaiyēna-na* i. tr. To play quietly, as a little child with a toy, to play, play with, to be playing (with). *k.-nīa* To be playing with, to lie and play with. *k.-mūtū*, *k.-mōni* To play, be playing, to play with sitting or standing. *k.-u-kōna* To play, be playing aboard a canoe, boat, or ship.

*kaiyīpunata* To rise up into a ridge, to be high up as a ridge, to rise up high in a ridge.

*kaiyīp-ū*, *k.-ata* To go up and yeeppoo, to go up and get twigs, etc., which one has first broken off. *kaiyamasa* To go or come up and tie, to get up when lying down to tie.

*kaiyam-atakun* On, position in, on the W.ern side of, or over, above, the upper, the W.ern one.

That furthest W., that which is to the W. or on the W. side of. The one above or over, or on top of, the upper one, place over or above. *k.-ūkōnata* To get far or distant, either upward or W.ward, to go a long way. *k.-ata-kgaia* The creek, inlet, bay, harbor on the W. or N.W. side of, i.e. which is furthest W.

*kaiyatullat-a* To be very deep in the water or to be very high up and ready to overflow. *hakū-pai kaiya* *k.-udē*. *k.-āmōni*; *kō-ka.-ā.-dē* The boat or canoe almost sunk through being too deep.

*kaiyenuš* s. The young birds of the common white gull before they get their white plumage.

*kaiyeta-kan* (not *g.-*) The chest, breast.

*k.-na*, *k.-mūtū* To get up and knit, to go up and knit.

*kaiyepatek-a* tr. To get up near to, to come or go up near to. *k.-'ā-mōni* To get nearly up to so as to almost touch or reach, nearly as high as. *kaiyepatugata sārara* To get nearly up to, nearly as high as, nearly full, etc. *k.-* To go up or come almost up to, to get or be nearly as tall, or as high.

*kaiyerri* i. To come to the surface and cause a rush of water or a ripple on it as a seal, a fish, or a bird rising up from below.

*kaiyina* To yina across, i.e. to *kōwōnigatūpai* coast.

*kaiyūšata* i. To get full right up. To be quite stopped or stuffed up.

*kaiyā-gaia* To get up and tell or relate, to go or come up and teach, etc. *k.-kōpata* i. To thaw, as in the spring, but not passing and evanescent winter thaws. *k.-gūmōni* To rise up as a white cloud in the sky. To be up high and be a white spot.

*kaiyāp-īmata* To get up and talk, to go or come up and speak with.

*k.-ōš* s. The chest, the breast bone, gristle, cartilage. White of eggs. *k.-ōš-k(ūpāg)ōteka* Hiccoughs, to hiccough.

*kaiyār-ūgata* i. To be full right up as an inlet, lake, or pool. *k.-ugū* i. s. A spring tide, a very high tide, to rise up very high, as a spring tide on the coast. *k.-ū* i. To be choked as a drain, to be filled, stuffed, crammed right up to the top, to be full, be stuffed up.

*kaiyā-sinata* To rise up high and abruptly, as a precipice, to go far up a mountain.

*k.-tula* (*-ū*) i. To rise up to as the waves up the sides of a ship. To roll deeply, or to be deeply laden so that the sea is up to the rail or near it. *k.-t.-ta* To roll the rail under the water or to rise up as a wave over the rail.

*kiūē*, *k.-la* v. pref. in use among relatives by marriage much in the same way as *kīsa* w. s. and with similar import.

*kiūa* s. A(ny sort) stick used as a missile or poker or in other ways.

*kiūon* pl. They (of) themselves, or of their own mind. *k.-tōpan* They only themselves, they by themselves, they themselves alone.

(*k*)*iūāgū* s. The common black winged white gull. *kiūā-gwiaka* s. A character and scene played in the Ceena drama.

*k.-turun* s. His, her nephew, i.e. sister's son.

*ka* i. To be running as the tide through a pass. *sācia kū yārum* There is a run of tide now. i. tr. To go for fuel, to get, bring, carry fuel from the wood to the house. *sāci kōkqa italum* The tide will presently run from the E. s. *-bāv waia ka y.-* The tide is not yet running.

*kakōci-n* Corners, the parts round a wigwam where the poles meet the ground. *k.-ūalan* All the cacuchin in every or all parts far under the logs of the wigwam. Corners, close in under the walls or sides.

*kalala (kaiyenuš)* The imperfect or under one year old young of the cuagoo.

*kamar<sup>2</sup>-mōni* s. *k.-palana* pl. i. To rise and stand. To stand up straight, to be standing up. *k.-kōna* To get up, stand up in canoe, to be standing. *k.-čgaiak-amātū* To rise up from a lying position and kneel or remain kneeling in an upright position. *k.-dātū* i. pl. To rise up as a number of persons. To rise up one after another. *kamatāmisiū* i. pl. To get up several times. To get up as three persons. *kamōtata* i.

To rise up as a sea into high waves, to rise or get high as a pile or heap. To rise up into a heap, to get high, to get up into a crest as a wave.

*kamātū* To get up from a lying or sitting position, to stand up.

*kapō-nia* The chest, or breast, or front of a person, bird, or beast. The side or face of a hill or bank. *k.-kōr<sup>2</sup>* s. A round heavy spearshaft made of ooshcootta.

*katega-ta* That's right! That's well! Well done! Bravo! Thank you! *k.-gata* adv. a. In a hurry, impatient(ly), eager(ly), hasty. *k.-gadā* i. To be impatiently waiting, to be eagerly impatient, to be hasty. *k.-gat haina* i. To walk or go, or be going either afoot or afloat in eager haste or anger. *k.-gur<sup>2</sup>-kōna* To be in a state of eager impatience or hasty fretting anger. *k.-tana* tr. To express satisfaction, pleasure, gratitude. To thank. *katōgagōta* i. To be impatient, in a hurry, to be eager or eagerly impatient, to be hasty.

*kategagata* adv. a. In a hurry, impatient(ly), eager(ly), hasty. *katōgagōta* i. To be impatient, in a hurry. To be eager, or eagerly impatient, to be hasty. *katega-gadā* i. To be impatiently waiting, to be eagerly impatient, to be hasty. *k.-gathaina* i. To walk or go, or be going either afoot or afloat in eager haste or anger. *k.-gur<sup>2</sup>-kōna* To be in a state of eager impatience, or hasty fretting anger. *k.-ta* That's right! That's well! Well done! Bravo! Thank you! *k.-tana* tr. To express satis-

faction, pleasure, gratitude. To thank.

*kiči-kaia* (see Gram.) Him, her, to him, to her, at, of, with him, her. *k.-killū* (see *haua-k.-*) Lower than that, a little further down than that. Just below that. *k.-kāgū* A little further up or higher than that. *k.-kápū* A little further up towards the head of a bay or valley than that. *k.-kū* A little further W. ward than that. To the W. of that a little. *k.-kūtāmātū* adv. p. Over there, etc., on the cootamatoo side of. *k.-mōči* A little to the E. of that, to the E. of that a little. *k.-mōni* see *haua-m.-* *k.-mātū* Just, or a little to the N. of that. *k.-mun* (*k.-manan* His, her uncle, i.e. mother's brother.) His, her father. *kičin-(a)* His, her. *k.-a hauan* This is his, hers. *k.-āpai h.-* These two are his, hers. *k.-andaian h.-* These (pl.) are his. *k.-dārūan* His, her uncle, father's brother. *k.-andaii* See, I am doing it as though it was mine! *k.-atōpan h.-* This or these are his, hers only, or entirely. *k.-andāgi h.-* This is like his, hers, or his, hers are like this.

*kikik-a* s. (*k.-āna* To thunder.) Thunder.

*kikilqāš* s. A small light colored *kōtōran* fungus similar to *ūaiākū*.

*kilaiama* Hair seals.

*kila-k.-* s. (*k.-imōš* A kind of thorny bush.) A kind of hawk.

*kili* (*k.-na* tr. To put on or use *k.-*) Moccasins, shoes, boots. *k.-šaia* see *hākasir<sup>2</sup>*.

*kilin-ia* (*k.-āgū* To put on cili

of one's own.) To wear one's own cili.) To lie or be lying with cili on. *k.-aina* (*k.-aināgū* To walk with cili on of one's own.) To walk with boots on. To wear by walking with cili on. *k.-dek-a* To have on or wear boots, to lie down with boots on. *k.-d.-wīa* To be lying down wearing boots or shoes. *kilin-kōna* To have or wear shoes, etc., when in the canoe. *k.-gāmata* To wear the wrong boots or on the wrong feet. To wear boots occasionally or for a short time. *k.-g.-*, *kili-nur<sup>2</sup>-g.-* To take, i.e. wear cili in the place of other cili, or instead of another person. *k.-mōni*, *m.-k.-na* To keep on wearing cili, to wear boots always, to keep on cili. *k.-nata* To take away (by wearing) cili, to have in use cili, to take, i.e. to wear cili.

*killā-iella* i. To cilla once more. With *yeka* suff. To cilla for a little time. *k.-* i. To leave, depart, go or come away from a place by canoe, intending to take up one's home elsewhere. *k.-ta* i. To leave, depart in a body. To clear out or away from a place and so leave it empty of people. *killā-dātū* To cilla together, as a company of canoes, or in succession, one after another. *k.-gāmata* To cilla occasionally, seldom, or instead of someone else. *k.-mōni* (*ūmōrankilla*) To keep on departing by going away one at a time.

*killū* prep. Below, under, lower down than, below, lower down the bank, below the shore side of, the E. side of. *ōkōr<sup>2</sup> k.-* The beach side of the house, below, or un-

der, i.e. lower down than, yet close to the house.

*kindeka* (čk-) tr. To spread, or lay over, as a cloth, a paving stone, or a floor of board.

*kingal-a* a. Satisfied, happy, glad, pleased, delighted, rejoicing, appeased. *k-ania* (*k-ana* To be in any of the above states.) To be, lie, be lying in any of above states. *k-an-gāmata* To be glad, etc., for a while, or occasionally, or partly so. *k-enata* To get, become grow happy, satisfied, etc. *k-enur<sup>2</sup>kātaka* To grow happier, to be growing happy, etc.

*kinni* s. Kidney(s).

*kinnum* (S.T. *kinnim*) a. Tame, unsuspecting, simple, unaware. Stupid, ignorant, dull of comprehension, innocent, i.e. not cunning, not up to a thing. *k-ana* (*k-a-ina* To go about unsuspectingly.) To be unsuspecting, etc. *k-unata* To become, get tame, unsuspecting, etc. *k-unur<sup>2</sup>kātaka* To grow in tameness, to grow more tame, etc. *k-ū-mūtū*, *k-ū-mōni*, *k-anā* To be tame, unsuspecting, etc. To be unsuspecting anything evil or good, to stand in same way, to lie, or be lying in ditto.

*kitt-aina* (*k-ūunna*) i. To approach, or walk along creeping, or stealthily. *k-(i)a* i. To creep, go slyly, to go or do anything clandestinely, slyly. *kitta* v.pref. To do or go slyly, by stealth. *k-ata* To take by stealth. *k-taiyigū* To put in by stealth. *k-tas* Clever in cunning, able to do anything cleverly cunning. *kittā-kātaka*, *ki-*

*-kūci* To go afoot, to go by or in a canoe privily, or by stealth, to abscond, go away by stealth. *ki-kūru* a.i. Sly, stealthy, cunning, to be fond of doing things slyly.

*komūdū-a* (the first syllable of the interr.pron. with *o* or *ō* each) What's the matter? What (is it)? What do you want? What is it he wants? *k-hauan* What is this (for)? Whatever is the matter here? *k-a siūan* What's that there? What's up there? What's that for? *k-akōn* What now? Why not, I wonder! What's up now, I wonder? *k-alakōn* Whatever is the matter, I wonder! And what now! Why not, I wonder! *k-āki* With what? What with? With which? *k-ūpai* Wherefore? For what purpose? For what? For what? For what thing? Why? *k-hauan'i* Whatever can this be, eh? Whatever is this for, eh? *k-anhqanqa* What a bother! Whatever next? How horrible! *k-alē* Whatever can it be? Whatever is it for, I wonder! Whatever is it, I wonder!

*kō* see v.pref. *kāg*.

*kōci-iūa* tr. To get up and čiiūa w.s. To come or go up and cheeua. *k-yašata* tr. To rise up and choke, or fill the nose, as a stench. To suffocate, choke, to come into the nose. *k-kaiella* tr. To go up towards the head of an inlet to work for a while, or again in making a canoe. To go or come up to make another canoe. *k-gātū* i. To press or force upward, to leak so fast that despite bailing the water continues to rise, or does not lessen, as in a canoe. *k-gör<sup>2</sup>yella* i. To be

very full up at the higher or inner end so that there is no more room. *k-ka* tr. To go or come up towards the head of an inlet, or up a river to make canoe(s). *k-šōnata* i. To go or come up an inlet or river and go back again. *k-kamōra(ina)* i. To go up to the head of an inlet and go about there and everywhere. *k-kamuškōnaina* To go or come up to the head of an inlet and go round about there in a canoe. *k-yōšata* i.tr. To stuff or fill up right to the top, to be thus stuffed or filled. *k-nia* tr. To get up and beat. To go or come up and beat (see *činia*). *k-yell-a* tr. To go or come W.ward, or up to the head of an inlet, or up a river and bring things for persons and then return. *k-y-aiella* To cuchiya on ce more or again. To cuchiya and leave immediately. *k-y-ā-gāmata* To cuchiya on one's way elsewhere, or as one passes. *k-y-a*, *k-y-āki* The one, or that furthest W., as the W.ernmost of a chain of islands. The latest of three wives, i.e. the one whose place is furthest from the door of the wigwam. *k-y-gara* Last to descend. *k-y-q-āki* The last or latest one to go or come down. *k-y-q-iaška* The last island W. ward, the farthest W.ern island. *k-y-ateka* tr. To bring up and deposit, as one might things when leaving them as a gift.

*kōčauin* s. Clams, or any similar mud shellfish, as oysters.

*kōčgaiakamar<sup>2</sup>mōni* To rise up in or to an upright position and so remain on one's knees. *kōčkī-*

*mū* To get up and chceemoo. To go or come up and chceemoo.

*kōšaiina* To get, go up to steal. To rise up and shine.

*k-ta* tr.i.a. To go or come up and steal. Fully, satisfied, to be so.

*kōša-bagūtata* i.a. Very rejoiced, delighted, very willing or pleasant. To be thus, to act as though thus. *k-latāsinata* a.i. Straight up, high up overhead. To be or get thus. To get straight up. *kōšō-gata* tr. To finish off, or finish building a wigwam of logs. *k-kōš* a. Pale brown, any color approaching cream color or white and has special reference to the coats of animals, as guana-coes, dogs, etc.

*kōšō-xgaia* To frame or put up the frame of principal logs of a wigwam. The framework of a log wigwam. A skeleton log wigwam.

*k-mmōra-nata* i. To be piled or heaped up high. To rise up high as a heap or pile.

*k-n-* i. To turn round or return to the W., as the wind.

*kōšā-gū* s.tr. A log wigwam. To make such a wigwam. To split out spearshafts. *k-na* i. To faint. To lose one's senses or consciousness. To die, expire. *k-mar-enata* i. To get exceedingly fidgety, to grow or be very restless. *k-n-e-* i. To get or be flooded, to get covered with water, as low lands at string tides. *k-nasimōnata* To overflow, as a pond or lake. To be or get flooded. *k-migata* To get in a great hurry

to get anything done, or to do anything.

*kōšukūta* Beautiful, splendid, nice looking, beautified, well-dressed or decked out.

*kōšumma* s. The long, strong spearshaft used with the single notched spear point in killing seals, porpoises and whales.

*kōšur*<sup>2</sup> s. The nose, snout, bill, beak, trunk of tapirs, etc. The point of spear-head, arrow, needle, etc. The point of a paddle. *k.-dārūwa* A term for a kind of fungus, or for fungus in a certain state of growth.

*kōšči* s.a. A spot, mole, freckle, any dark spot or mark. Dark, not pale, darkish. Dark in color, or as the night, having dark markings, spots, freckles, etc. *k.-nia* To be a dark object, to be dark, to have a dark spot or mark, to have a freckle. *k.-mōgātū* To be together, as a number of dark objects, as high rocks on. *k.-mōni* To be, as a dark object, as a prominent object standing up. *k.-nkōna* To be dark, as any object on the water. *k.-nālū* i.pl. To be dark on the water, as a number of any dark objects. *k.-na* i. To be dark. To be a dark mark or spot, to have a dark spot. *k.-nata* i. To get dark, to get dusky, to get freckly or marked with any dark markings.

*kōššak-ūta* tr. To nail, to hammer, to drive in a nail, wedge, peg, or pile. To knock in this way, to drive by blows, as the natives their bone wedges when splitting out bone or wood for spearshafts, spears, etc. *k.-ut-ūpā-*

*rū* tr. To split out, as with hammer and wedges. *kōššakur<sup>2</sup>-čella* tr. To nail one more, or again, to hammer or drive once more. With *yeka* tr. To drive, as a nail or stake, again for a little while longer. *k.-čāgū* tr.r. To drive, as nails, or to nail up or on for another. *k.-kōna* tr. To cushshacoota when in boat or ship. *k.-gāmata* tr. To cushshacoota instead of another person, or in place of something else. To cushshacoota in the wrong place, or hurriedly, or as one passes along elsewhere. *k.-dūtū* To cushshacoota one after another, or several things, or here and there. *k.-mīna* tr. To nail up, as rails or palings on a fence going down a hill. *k.-mōči* tr. To drive in a nail, peg, stake, pile, or wedge. *k.-mōni* To cushshacoota standing, to keep on, or continue to nail, etc. *k.-mūtū* tr. To cushshacoota sitting, to sit and cushshacoota. *k.-wōnari* tr. To drive stakes, piles, or sticks into the water, i.e. in the mud, sand, or clay under water. *kōššakūtata* tr. To finish nailing, hammering, driving, to drive right in. *kōššaku-t'āmisū* To nail up several rails or palings. To drive in several nails, pegs, stakes, etc. To nail etc. or be nailing, as three men at work on anything. *k.-tūkaia* tr. To nail up, or drive in stakes, posts, etc. working upward. *k.-tāgū* To cushshacootagoo for oneself. *k.-thaina* To walk and cushshacoota. *k.-ur<sup>2</sup>teka* To nail on, as a label on a box.

*kōšši* s. The gunwale of a canoe, boat, or ship. The rim of baskets, frame nets, etc. *k.-na* tr.

To make or put on the rim of canoes, baskets, or anythings which have rims. *k.-ndeka* To put on, i.e. to sew on and properly secure the cushshi and *wiitaka* of canoes, and have them ready to receive the lining and strengthening rods.

*kōšš-ōn* adv. In the wrong place, astray, away from, apart from, elsewhere, somewhere else, away, out of the way.

*k.-ūpai* On either or both sides. To either side. *k.-q-alan* Everywhere, round about, in every direction, on all sides. *k.-ūpai* To the wrong place, away from, apart from, in a contrary direction. *k.-a-talagōna* To look askew, to squint, to look aside.

*kōš-k-* interj. Presently! Wait a bit! Wait a minute!

*k.-kūla* (-ū) i. To break, or snap, as a stretched rope, to slip, as a rope when pulled tight. To slip suddenly out, off, or away, as a tight rope at the end.

*kōšpi-gōna* i. To forget, to wander about as a lost, or wild person. To stray and be lost. *k.-g-ina* To wander, be wandering about, as a wild man from the haunts of men. *k.-gunata* i. To (quite) forget, to lose all consciousness of. *k.-x* s. A spirit, a ghost, an apparition, a man who has lost a brother or cousin. a. Frightful, strange, queer, odd, forgetful, unnatural, peculiar. *k.-xkīpa* s. A woman who has lately lost a brother, sister, or cousin.

*kōštōmin* s. The stomach, paunch, belly, the abdomen.

*kōbauugū* i. To suspect and be afraid, to fear, dread.

*kōkaia* i. To rise as the sun. to rise up.

*kōkaienata* i. To get impatient, to hasten greatly.

*kōkaila* s. A certain veronica like bush which grows on the open ocean coasts. Sticks of shrubs whether dead or growing, shrubs, brushwood.

*kōkilina* tr. To get up when lying, or to go or come up and put on cili.

*kōkō-gata* i. To reach, arrive, come to the W. ward or to the head of a creek. *k.-na* To get up, rise, stand up, or sit, as a sleeping person in a canoe or other vessel. *kōkākinat haia apamōr<sup>2</sup>* Get up and reach me the bundle, or a bundle of fish. *kōkamātauina* impt. Get up, said to a sleeping or prostrate person. Get up and stand.

*kōkōl-i* a. adv. In a great hurry. In a frenzied state of excitement. from anxiety, fear, or passion. Vehement, eager, impatient, excited. *k.-i kurū* Hysterical, frenzied, vehement, restless, nervous, excitable. *k.-ina* To be anxious about, to think evil has befallen a friend. To be impatient to see. To show any signs of eager desire or strong excitement from fear. Suspense, joy, or desire, by being unable to articulate plainly, from a choking sensation in the throat. To stammer, to stutter with excitement of any kind. To be in such a state of joy, fear, suspense, excitement, or passion. *k.-i-ta*

To be very anxious for, or in suspense about, to think evil has befallen some absent friend, to get into any such state, to stammer from anger or excitement.

*kökös-i* To cusi up to the top. *k.-ēata* To get, go, or come up to take things in a bag.

*kökāgū* i. To arrive, reach, come or go to a place W. from where one started. To arrive, reach, come or go up to as up to the head of an inlet or valley. *k.-tūgatiatakun* The one (as a log) which is lying with its end resting on and projecting over anything under it.

*kökātaka* i. To go up W.ward or up a creek, or valley, or river. To get up and go or come. To go or come up. (see *ūkaia*).

*kökauiya* s. Young trees, specially of *hanis*, *šōšči* and *kōtōran*.

*kökūci* v. To get out of one canoe or boat into another when on the water. To get up to the top of. i.tr. To come or get up, as from a canoe into a ship, or into a cart, or to mount a house. i. To go or come when in canoe from the fire place to the parts of the canoe further aft or forwards. To go W.ward in a canoe, boat, ship, or train. *k.-mūtū* To mount a horse or fence, or any raised thing and sit there. To get up on top of and sit down there, as on the top of a log. *k.-gāmata* tr. To go or come from one canoe into another. To take passage in a passing vessel, as from a boat.

*kökūt-a* To rise, as the sun (and only as the sun). *k.-āna* To

get up and speak. To go or come up (as a hill) or W.ward and speak.

*kōdā-pašunata* i. To get very full or overflowing, to rise up, as water to the top. *k.-tū* To run up towards the head of a creek. To go or come up, either a hill, or up a creek or valley, or in a W.ward direction to run.

*kōga-i* He has hit (with the spear), it is hit or speared. *k.-iata* Filled right up to the top. Stuffed full to the top, to be thus filled. To reach to the top. *k.-ta* To reach to the top. To be up to the top, to be as high or tall as. i. To draw out and be ready to fly off, as an ax from a handle. *k.-takurū* Having this tendency (as above) i.e. loose, ready to draw, as a handle. *k.-nanqana-ri* tr. To poke, push, shove, as with a stick into the sea or water. *k.-n-* To poke, push, shove away, as with a stick. *k.-natōpi* s. (*k.-nōpi* pl.) tr. To poke, push, shove, as with a stick, things into a canoe. *k.-kamātū* To poke, shove, push, lift up, as any object with a bar or stick. *k.-n)pūkū* To poke, shove, push, lift into the fire, as with a stick any object one did not care to touch, or which was beyond one's reach. *k.-n)wōsella* To poke, shove, push, lift things and place them, as with a stick. To fish up, as one might a line under the water, with one's foot or a hook.

*kōgōn-ata* tr. To reach what is beyond the hand with a stick, and so get it. To trip a person with the leg, or with a stick. To get by means of a stick. *k.-ama*

tr. To reach any small bit or morsel of food to one's mouth, as with a spoon, a stick, or a knife. *k.-ur<sup>2</sup>-gāmata* To catch or trip slightly, as a person in running or in rowing. To touch with a stick or paddle but fail to get, as a person a crab. *k.-u.-čella* tr. To get, shove, touch, push, press, as with a stick or other implement.

*kōga-nāmisiū* tr. To get several with a stick. To poke, shove, push, reach or touch with a stick. *kōga-nmātū* To get ashore, as a sunken canoe with a hook. *k.-ntū-mīna* tr. pl. To poke, shove, push, or reach with, as loose things on the water with a boat hook or paddle. *k.-n)wörägū* To poke, shove, push, draw ashore, as with a boat hook, stick, pole etc.

*k.-piūkiū*, *k.-wōnari*, *k.-mōči*, *k.-manātsikōri*, *k.-nūata* tr. To uncover, as one might anything under grass by removing the covering with a stick. *k.-niūkaia*, *k.-mīna*, *k.-ntaiūša* tr. To cover over, as with a stick or fork, as one might any object with grass. *kōgōn-deka* tr. To put down or on, as with a stick. To get, shove, push, lift, press, or move on to something and let it rest there. *kōgōnata*.

*kōgā-na* tr. To get, fetch, take, bring by reaching with a stick or boat hook.

*k.-šunata* i. To rise up, or leak, as a water from a saturated soil and cover the ground. i.tr. To rise up to and float up off the shore, as the rising tide a boat. To go or come up towards the

head of a creek and stop, as a canoe. *k.-šunkōna* i.tr. To be reached and floated up, as a canoe or other object, by the flood tide. To rise up and float, as the rising tide a canoe. *k.-mata* tr. To go or come up to carry. To get up and bring, or take.

*kōgū-m-* i. To set behind, i.e. to go (down) behind to the W., as the sun behind W.ern hills, or any object behind obstructions to the W.

*kōgurāiūa* i. To be very hungry, to want to eat very much. To be pressed with earnest desire for. To be impatient to get.

*kōla-iāgū* s.a. Any pale or perished white. Faded, pale whitish, pale yellow. *k.-kamātū* tr. To prize up, as with a stick or bar. *k.-*, *k.-čkalī*, *k.-mōni*, *k.-č-m-*; *ha-k.-iyidē*, *ha-k.-č-atudē*. *k.-kamātū* To lift, shove, push, bear up with the hand or stick. To push or bear up what was ready to fall. *k.-kūči* tr. To shove, or push aboard, to drive aboard. *k.-nūlūpaii* tr. To impel to fall, to drive and so cause to fall. To shove, push, or knock down and cause to fall. *k.-mīna* tr. To drive down, to shove or push down, i.e. To cause to go down, to a lower position by shoving, to force, impel down. *k.-mōči* tr. To impel, drive, shove, push, force in, as an obstinate prisoner into a cell. *k.-mōni* tr. To impel, force, shove, to press, bear up, to put the hands against and so prevent falling. *k.-mūtū* tr. To shove, push, force, to press, bear against-with the hands, shove away. *k.-pūkū* tr. To shove, push, press, impel, force into the fire.

*k.-nūkaia* To shove, push, press, impel up, as a man an obstinate calf uphill. *k.-n-gāmata* tr. To shove, push with the hand or arms in passing. To push, shove, in a small degree, or the wrong person, or at the wrong time. *k.-ndeka* tr. To shove, push down, so as to fall. *k.-yella* tr. To shove, push, jostle once more. *k.-wōni-kāgū* tr. To toss, or push, or shove down, as a strong man a weaker opponent. *k.-wōran*, *k.-wōrū*, -a The points of canoes or any similar peak. *kōlā-nia* tr. To shove, push, press with the hands when lying down.

*kōlapōša-iaka*, *k.-māgū*, *k.-* s. A character and scene (played) in the Ceena drama (was from the first). See *kūpikimata*.

*kōlen-ata* tr. To shove or push (away from one). To push down, to drive, impel, to do. away, to compel to leave or go away, to send away violently. *k.-atāmōni* tr. To nearly turn, send, shove or force away from. *k.-atia* tr. To send away rudely. To shove, push, etc., to be driving, shoving, pushing away. *kōlenur-gāmata* tr. To shove, push, knock down or over when passing. *k.-yella* tr. To drive, or turn out before leaving, as a man his visitors when about to leave his home. *k.-mōni* tr. To turn, push, shove, drive, force, or tell to go away, to continue to do thus, to keep on doing this. *k.-mōgātū* tr.pl. To drive, shove, push away, or down, to keep off, as a number of persons their assailants. *k.-kōna* tr. To drive, shove, push away or down aboard ship. To dismiss rudely. *k.-mūtū*

tr. To send away, keep off from touching, as any guards or efforts. To shove. *k.-palana* tr.pl. To send away rudely, to shove, push, jostle, treat rudely, to drive away.

*kōliānux* s. A certain bone in the heads of fishes. The instrument, i.e. the spearshaft and split end of Chelia used in dislodging and fishing up limpets.

*kōlōmōranata* (*kāgiskulata*) i. To bend or arch high upward, as a rainbow, bridge, arch, vault, board, etc.

*kōlōukōna* tr. To be using the culana in a canoe. To be at work in a canoe fishing up limpets.

*kōlōp-ūšū* i. To fall over, as a risen spear on the water. To come to the surface and stop there as any dead object, as for instance any floatable object set free from below. To turn over, capsize as any object on the water or as a flying bird when shot turns over and falls. To fly out as a spearhead from its place. To fly out of joint, get dislocated, disjoined, to get or be sprained, as a joint. To turn over as a dying bird or seal and fall dead on its back on the water. To rise to the surface, as any buoyant object, to rise with force to the surface, to be out of joint. (*ha-kōlapūšudē yōš* I hurt my finger joint, My finger is dislocated.) *k.-ūšia* i. To be lying upside down, with the back upward. To be lying capsized. *k.-ūškōna* i. To float, be floating with the belly uppermost, or in a capsized state. To rise to the surface and turn over on its back. *k.-ušur-kōna*

*kōllū* a. Heavy, sluggish, slow, tardy, late, tedious, long, hard, difficult to move. Blunt, dull, long in doing anything, weary, tired.

*kōllum* adv. Of or belonging to a place, thence, from that place, from the same place. *k.-ūāpai hipai* We are men of or from that place. *k.-āki* One from there. *k.-ā-pai* Two from there. *k.-ā-ndai-an* Some from there. *k.-ūsi ūa hai* I am a man belonging to that country.

*kōmī-atata* a.i. Greatly given to laughter. To be thus to gape very wide. *k.-āsinata* To be very high or piled up as a vast heap. *k.-kū* tr. To get up and play. To go or come up and play. *k.-gata* i. To go or come up to the head of an inlet or bay running W. ward, to spend the night. *k.-na* i. To go or come up and go down. *k.-yama* tr. To go or come up in order to *miyama*. *k.-nan* The upper slope or brow of a mountain or hill, i.e. the part where its descent commences.

*kōmīnan* s. The brow or top of a bank, or hillside. The upper ridge of any descent or hill. The crest of a hill or bank.

*kōmaiamana* i. To accompany, go with to see, as an observer, or to share in the spoils, but not with any intention to kill any animal or take part in the work whatever it might be. To think, purpose, want, desire, wish to go with, as with a party of hunters. Inasmuch as, seeing, (it is) because, don't you see it is because.

To turn over and float. To capsize and float or be floating. *k.-ūšat-a* i. To rise up and fall back, as a spear rising from below, down upon the water. *k.-u-āmōni* i. To rise and fall nearly over, to nearly get dislocated, unjointed.

*kōlāmur* s. The skin of whales, porpoises and such like creatures.

*kōlauina* The rock hopper or Rocky penguin.

*kōlū-anāmōni* i. To get nearly disjoined, dislocated, to be nearly so. *k.-nata* i. To bend or curve, arch, twist upward, to be thus arched, bent, etc. *k.-pur-wāna* To drift up, past, going W. ward or up a creek or river. *k.-p-teka* i. To drift or be drifted ashore as the head of a creek or on any W. shore. *k.-pūtata* i. To drift or be drifted away from the head of an inlet outward. To rise up and take away, as a high tide anything from off the shore. To set afloat, to float, as a loose canoe lying on the beach as the tide rises from it. *kōlū-ana* i. To sprain, strain, hurt any joint, as the ankle, knee, etc. *k.-ašata* i. To turn over, capsize, to topple over, to turn bottom up. To sprain, strain, dislocate, to swing or veer round, to upset. *kōlunata* i. To get culloo in any way of its senses. To be culloo.

*kōlūt-ata* i. To capsize, to topple over, to turn over on beam ends. To capsize. *k.-ur-kōnaina* To drift or be drifting about, bottom up, or on the broadside.

*kōllōn* s. Congealed blood, clot-  
ted blood, clots of blood.



This word is only used after *aa* and before *vv*, in the past tense and in the first and third persons. *abaila k. hatūmistūpḡan-udē kōnjima*.

*kōmakāta* (see Gram.) Used only when ignorant of the coming person, i.e. not knowing who he is. There is somebody coming.

*kōmatekidē* (impf. v.) What of that! That's nothing! Pooh! What a fuss about nothing! *tambga k.* How is it you are too stingy! Don't be so stingy! How very stingy you are! Oh! I dare say! Oh, it's all very fine! *yamaškū k.* Oh yes, you are very kind aren't you?

*kōmiella a.i.* To spill, to be too full, brimful, running over, overflowing, to be in this state. To vomit, bring up. *k-ta i.* To fall or slope away W.ward as land from a hill. To be very full of water or anything else. To be flooded, overflowing, etc.

*kōmis-ōn* adv. Apart from, away from, apart, away, not among, not near, in some other place. Somewhere else. *k-āpai* On either or both sides, or, the two who are apart, on either hand. *k-ḡalūpai* To every or all places or parts round about, everywhere. *k-āpikin* On opposite sides, the two opposite sides. *k-ḡalan* adv. All places around, on all sides, in every place around. Everywhere, round about. *k-ḡ-daulum* From all sides, from every or all places round. *k-ōn-d.* From, of or belonging to another place. *k-āpain-d.*, *k-āpikin-d.* From either, or from both sides. *k-en-*

*ata i.* To part, go away from, separate, to go in a different direction, or to a different place, to diverge, get further from. *k-anaina i.* To walk, go either afoot or in canoe apart from, not close to or with. *k-antōpan* Not at all near, but quite apart or away from. *k-anur<sup>2</sup>-dātū* To run away from, to run at an increasing distance from.

*kōmō-či i. tr.* To get, go, or come up and enter, or put on (see *mōči*). To enter in a W.erly direction. To go or come up from the E. and enter. *k-ḡaiatulū* To pole or be poling or shoving with oar a boat from the head of a creek. To go up to the head of a creek to pole along a boat. *k-la-kūči* To mount, get, climb, clamber up or to the top of or over. *k-l-mūtū* To mount and seat a horse, to climb up and sit down on top of. *k-l-ūāna* To clamber over or across and get down on the other side. *k-lōštūḡ-ata tr.* To clamber over, as over a high wall, to climb up, to mount by climbing. *k-l-ur<sup>2</sup>-m.* To clamber up and sit on the top of. To sit astride on the top of anything high. *k-laminata i.* To grow up and forget what one used to do, say, or be like, etc. *k-ḡātū* To go or come, or get up and stay, sit, or be as a bunch of persons in a gallery. *k-lōḡata i.* To cease to be, to get or be used up, to be all gone, to expire. (fr. *mōlāḡū*) To clamber up to the top of, as of a steep bank or cliff. *k-mū-teka*; *kō-k-mūtux yamali* There is a canoe coming up here from the E. and keeping close into the

N. shore. *k-na tr.* To get up, to go or come up to the head of a bay and bring thence on the shoulder (in the sense of *mōna w.s.*) To muna from the head of an inlet. *kōmōlōx-wāna* To clamber up past or over or across. *k-mōni*, *k-mūtū* To clamber up and stand and sit on the top.

*kōmōnatekun* That which is, he or she which is waiting, standing, or living. *kōmūtakun* That which is, he or she which is sitting, or alive. That which is left.

*kōmōni i.* To get up from a sleeping posture and stand, to get up, stand up, to go or come up as up a hill and stand. To get up and stand on the top. v. pref. To come or go up. (*k-yerri*, *kō-k-y-ta amin* There it is, don't you see it!) i. To be, to blow, as an E. wind. To be an E. wind, to blow W.ward. To rise up high, as the sun on a summer's day. To be stationary in the W.

*kōmōra-mpūšū i.* To rise up point upward, as a spearshaft up out of the water. *k- tr.* To rise up and listen, to get, or come up to hear. *k-nata i.* To rise up to a high or sharp point, as a peak or mound. To rise up into a point, mound, to rise or get up into a ridge or point.

*kōmōsa-ndeka* To lie with one leg resting on the other or to raise the leg when lying and lay it across any object. *k-na* To stretch out one's legs or straighten oneself when sleeping. *k-mōni* To lift up, or hold up a leg. To keep up one's leg in the air, as a prostrate person only.

*kōmḡara-wōrur<sup>2</sup>*; *ha-k-rudē w.* My logs were drifted off. *k-agata i. pl.* To go up and meet together, as persons on the top of a hill. *k-alata i.* To be full day, or broad daylight. *kō-k-alur<sup>2</sup>* It is broad daylight.

*kōmaust-eka tr.* To get up, go, or come up in order to take care off. *k-uxmōni* To get up, go, or come up and stand guardian over.

*kōmū-kōnata* To extend, go or come a long way W. *k-kusi r.* To get up, go or come up and wash oneself. *k-dūa*, better see *ko-* and compds. *k-tū i.* To get up and sit from a lying posture. To go or come up and sit. To rise up high in the sky, as the sun in summer. To go to the W. and stay, as a cloud in the sky.

*kōmuš-ata* To climb up and reach, as a boy an apple in a tree. *k-wōna* The nape or back of the neck, the neck.

*kōmulaka tr.* To get up and assail, wrestle, or measure one's strength with another. To go or come up, or W.ward to the head of any inlet to wrestle with.

*kōmbai*, *k-b(a)i* Two, twice, two times. *k-wa* Two men. *k-ānan-(pai)* Two canoes. *k-ā-pikin* The two canoes. *k-hatstāḡudē* I gave twice.

*kōn* (always before object) How funny! strange, or wonderful it was! *k-* see *k-nakōn* also after *vv.*, see Gram. *k-hḡrs* How funny it was of the horse! How strangely the horse looked, or acted!

*kōnī-nata i.* To get distant, far,

or high. To go a long way off, to separate far from. *k-na* (better than *könnina*) see below. (*k-ma* better than *könnima*). *k-naina* i. To go, walk, be walking or going a distance away from, either a-foot or on the water. *k-nat haina* To walk or go away from, to get far away from. *k-n-ia* To lie or be lying away or apart from. To be apart from, to be not close to or touching. *k-natā*, *k-nur-mōni*, *k-n-mūtū* i. To be ajar, be half off, to be separated from, either partly or all together. To be divergent. *k-n-kātaka* i. To get more and more distant, high, divergent, or apart.

*könain-a* i. To go about on the water in a canoe, etc. To be going about, to wander about from place to place in a canoe, to move, or be moving about on the water as any floating object. *k-āgū* i. To go or travel about one's own canoe.

*köniūāci* a. Not reaching unto, or fairly unto as a rail a little too short, the end of which cannot be secured to the post in consequence. Unsupported, insecure, not fastened securely, treacherous, incapable of supporting, as snow through which the foot breaks, or as the crust over mud. Not firm or solid, but suddenly giving way where one expected otherwise, fallacious, deceptive, ajar, loosened, incapable of being secured as the end of a rail to a post which is either too short or shattered to receive and hold a nail. *k-na(ta)* i. To be or get in, or have any of the above qualities. *k-nata* i. To get much jarred

in one's joints by falls. To get disjointed.

*kōna* i. To be on the water as any object alive or dead. To be, i.e. on the water as a canoe, boat, ship, or an island. To be on or in any floating object, to be aboard. To live, stay, be on board. To stay, wait, to stop, as in a boat or canoe. To be still, stationary as any object on the water. To float, be floating, be afloat, to sit down or be sitting in a canoe. *k-gōna* i. To be influenced or affected by *kōnux*, i.e. by anything a parent does, as very young babies were supposed to be by the actions of their parents. *k-māgū* a. Sour, sharp, grating, disagreeable as a harsh sound on the ear.

*kōnamāguna(ta)* To get sour, to turn acrid, to grate on the ear.

*kōni* a. Deep, far, distant, (too) high, too deep, too wide, too far (apart).

*kōni* (for *kunji*, a.); *k-wōnčia* *hauan* What man does this belong to? *k-kīpan* What, which woman? *k-wan* Which man, what man?

*kōnōst-as* adv.a. Easily seen, easily heard, easily understood. Plain, explicit, conspicuous, open to view, prominent, not hidden away, exposed, open to view. *k-āsāna* i. To be conspicuous, plain, easily seen or understood. *k-āsān* (In) a conspicuous place. adv. Prominently, conspicuously. *k-ā-ata* i. To become plainly visible, to become distinct, to get prominent or conspicuous. *k-ā-ur-kātaka* To get plainer and plainer,

ner, or more distinct, or conspicuous.

*kōnāgū* i. To be in or aboard, to stay or live aboard one's own canoe, or ship.

*kōnūtauw-āna* To be still in a ship or canoe or boat. *k-ōnatau-ina* impt. Sit or keep still in canoe or boat.

*kōnūmōči* s.a. A quicksand, marsh, bog, extent of soft impassable mud, soft.

*kōnux* s. Influence or power which passes on to children the consequence of their parents' actions.

*kōndē-i(n)*, *k-iū* (du.) They two. obj.c. *k-i-kaia* (see Gram.) *k-ikin-a*, *k-kinākin* (du.) Of, or belonging to them, their, their own. (It is) theirs. *k-inčin* (*k-i hipai* He and I, or I and he, or she, see Gram.) It was they. *kōndaian* pl. (*k-haian* He and we, or We and he or she, see Gram.) They. *k-anin-a* Their, belonging to them. *k-a-ākin* (It is) theirs. *k-čin kūtūšūde* It was they who went.

*kōndām* adv.s. Such, so, in such a manner, in that way. That's the way! like that. *k-awō-čia* Ah! I see, that is the way, is it? Ah, I didn't think that was the way. So that is the way is it! Well! I didn't think it was done so! *k-ū-gōnnū* (*k-ā-g-*) Ah! I wish it was or had been like that. Why I thought that was the way! Why! or Well! I thought it was like that, or done so, or such a one. *k-aya*, almost *k-aiya* It is so, it is or was such a one, or

done in such a way. *k-amindē hauākin* Mine was just like that. *k-ančin sinākin* Yours is or was like that, yours is just like that. *k-ā-g-dē* I thought that was the way. I thought it was done so. *k-āki* s. Such a one. One like that. *k-ā(ki)pai* du. Such two as that. *k-ākinda-ian* Such (pl.) as that. *k-anda* (*k-ā-* Was, or is it such a one?) Was or is it (done) so? *k-ākiya* Yes it was or is such a one. *k-ātōpan* Such as that only and no other(s). In that way only.

*kōnji-ārin* That pertaining to, or of, or from a former or prior time, lot, or circumstances. *k-a* demonstr. (*k-mqalun* That (same) day.) That, the same. *k-sin* That land, that same country. *k-wōn* That man, also That path. *k-a* (*k-a siūan* That is it (there)! That is it (you are seeking).) That is it, it is that. *k-ākī* That one, that same one. *k-ā(ki)pai* Those, i.e. the same two (du.) *k-ākin-daian*, *kōndaian* (pl.)

*kōnji* This word (see *kīci*, *si*, *haua*) takes almost every adv. of place and direction after. *k-ūlū* To the S.ward of that. Just to the S. of that. To the place next S. of that. *k-ūla(kūpai)* S., on the S., to the S. of that. *k-mōči*, *k-killū*, *k-mātū*, *k-ingū*, *k-ing-a*, *k-i-ōgūpai*, etc. *k-gāta* Near, there, near that (place). *k-kāgū* On the upper, higher side of that, above that, higher than that. *k-kāpū* (see *k-*) On the upper side of that, i.e. further up the creek or valley than that. *k-kū*, *k-urū* To the W. side of that. *k-u-gāta* Immediately to the W. of that.

*k.-dūra* At that time, then, meanwhile, just then. *k.-hamašōnna* The next day. The day after that. On the morrow after.

*k.-ma* obj. c. of *k.-n* (see Gram.), *k.-mina*, *k.-mināki* His, hers.

*k.-n* He, she, it. That's it, that's the one, he, she is the one. That's right. *k.-nara* So it was he, it! Ah! is that it? Well, well, and so that is it after all! so that is it, eh! *k.-nčīn* That's the right one! He, she, it is the one! He is just the one! That's just the thing! That's right! That's the one! That's it! Well done! Bravo!

*kōnjūičia* (not *kōnji wōčia*) It cannot be so, can it? Surely it is not so, is it! Surely he did not do it, did he? Ah, I see now! So that is it, is it? Well, well, that is strange. So that is it after all! So it is, was he, she, it after all! *k.-hauan* (*hau-ākin*, *sin-ā-*, *kičīn-ā-*) Surely this cannot be mine, yours, his, hers! Well, well, how strange! I didn't think this was mine, yours, his. *k.-* Why it is just as I said, thought it was! Well, well, how strange it is!

*k.-n* (*k.-*; *k.-n ūa* That man) That (same). *k.-n ančīn* (also but not so distant *k.- siūan* That there.) That (one) there. *k.-wōn* That man. *k.-wōnčī-a hauan* This is that man's. (*k.-w.-(kaia)* obj. c.)

*kōnjūičix* It cannot be. It's impossible. He, she cannot. It is quite out of the question. How unreasonable, how impossible. It could not have been. I can't believe it.

*kōnn-a* sg., *k.-ēi(n)*, *k.-ēiū* du., *k.-aian* pl. interr. pron. Who? obj.

c.: *k.-ima*, *k.-kaia* sg., *k.-ēi-kaia* du., *k.-aianani-kaia*, *k.-a-ma* pl.; poss. c.: *kōn(n)-ina*, *kōnn-ēkina*, *k.-a-na* (see Gram.) Whose?

*kōn(na)*; *kōnna hiūai tōškū* How I did laugh to be sure! *k.-kōn* Who then? Whoever can it be! I wonder who? Whoever was it, I wonder? Who is there then? *k.-lē* I wonder who, whoever will, did, was I wonder. *kōnn(')aiū* Aye who? Who I wonder? I wonder who? *kōnna-tga-aiū* Aye, wasn't it clever, funny, queer! *k.-t(ek)ga* How very surprising! laughable! queer! wonderful!

*kōpīnašana* To spirt up, as blood from an artery, to rise up in a jet, as water through the bunghole of a boat, or water of a fountain.

*kōpīsata* i. To get thin as a fat baby when it gets older.

*kōpa-lana* i. pl. To get, go, come up to the top of and stand, to be or get up to the top of. *k.-tagunata* i. To go up, ascend and get or be broad or extend over, as a cloud of smoke or ashes.

*kōpatanux* s. Thick, massive bark, such as is found on decaying trees.

*kōpi(mūtū)* To get up, go up and sit by a fire.

*kōpōšata* i. To wake up and be aware of, to get aware of, to awaken conscious, to get conscious, to grow up getting wise.

*kōpōkušunata* i. To be very light, buoyant, to rise up with force, as any buoyant thing to the

surface that has been forced below, or as a balloon up into the air. To rise up, ascend.

*kōpōlakāna* i. To leak in, up through, as a boat in the bottom and so get water in. To get water in. to leak in from below, as water into a well.

*kōpōmōnata* i. To rise as the beach or shoals, i.e. become less deep, at ebb tide. To rise as the bottom of the sea as when approaching the land and so the sea gets shallow. To shallow up or shoal away or off.

*kōpōškūla* i. To get high or get up out of reach. To escape. To spring up. *k.-ta* i. To be very quick, active, vigorous in doing anything. To do with great rapidity.

*kōpōgana* tr. To throw or be throwing from the top of any eminence. To go up and throw.

*kōpū-kū* tr. To get up and cook, as mussels. To come or go up and cook mussels, limpets, etc. *k.-talenata* i. To get filled up, so as to present one unbroken surface.

*kōpu-šata* i. To get winded. To be panting for breath, to be out of breath. To pant. *k.-llata* i. To thaw, i.e. to get thoroughly thawed as the land in spring. *k.-rū* i. To rise to the surface and breathe, as a seal, porpoise, etc. *k.-turunata* i. To rise high and give strong heat as the sun in summer. To get hot as the days in summer.

*kōpp-a* s. Frost in the soil. (The) frozen soil. Hard as the

soil with frost frozen. *k.-ōnata* To get hard frozen, as the soil.

*kōrri* a. Unripe, immature.

*kōsē-ata* tr. To take, bring, fetch, carry as things in a bag or a bag of things, to take away bag and all. *k.-atōpi* s. (*k.-ōpi* pl.) tr. To put, take, ship, or put into a canoe things in bag(s). *k.-atāgū* tr. r. To take, fetch, bring, carry things of one's own in a bag. *kōsēangan-a* tr. pl. To throw away bags having things in them. See *ēkōsitupga-na*. *k.-ōri* tr. pl., *č.-ngōng* sg. To throw overboard or into the water, either from shore or vessel, bags with things in them. *k.-athaina* tr. To walk, go, be walking or going carrying things in the hand in a bag. *k.-ūkaia* tr. To take, carry, bring, fetch, go or come up with things in a bag. *k.-yaina* To be walking about with things in a bag in the hand. *k.-ya* tr. pl. i. To be in as things in a bag. To hold or have things in as a bag. To put things in when lying down. *kōsēir-čāgū* tr. To bring, take, carry things in a bag for another person. *k.-gāmata* tr. To cusaata one in place of another or on one's way, i.e. in passing. *k.-čella* tr. To cusaata once more, or again, with *yeka* For a little while.

*kōsienata* i. To get covered with foam as a rough sea. To rise in a mass of foam as a great wave crested with foam.

*kōsiūānin-a* i. To be in a bloated state, either with wind or food. *k.-aina* To walk or go about in such a state. *k.-nīa* To be or lie in such a state. *kōsiū-ānikipa*

A pregnant woman. *k.-asella* tr. pl. To put things down when in bags, to put down anything carried. *k.-arāgū* tr. To bring things ashore in a bag in the hand. *k.-wātenata* i. To grow lazy with increasing age.

*kōsi* tr. To put things into a bag of any kind. To stuff as a bag with grass. *k.-aina* tr. To walk, go, be walking or going carrying things in a bag (say such as biscuits). *k.-kōna* i. tr. To be aboard as things in a bag. To put things into bags when aboard. *kōsi-āgū* tr. To put things for oneself, or of one's own into a bag. *k.-ngata* i. To rise up as the bubbling waters of a spring, to or above the surface of the surrounding water.

*kōsi-gaiata* To come up with. To overtake when going up or W.ward. *k.-f* That furthest W., as *k.-f-yōška*. *k.-pun* In the bow of the canoe, boat, or ship. *k.-f-gaiata* To meet when ascending. To ascend and meet. To meet with. Come across when going W.ward or on the top of any hill. *k.-mōnata* To get flooded. To get overflowed with water. *k.-lācin-ata* To get covered with long streaks as the sea in a gale. *k.-kūci* tr. To take things with one into a boat, in a bag. *kōsi-dātū* To cusi one thing after another. To cusi three or four bags. *k.-mīna* tr. To take, bring, fetch, carry down things in a bag in the hand. *k.-mōči* tr. To take, bring, fetch, carry into any place in a bag. Ditto. *k.-manātsikōri* To take i.e. to cusaata things out as out of a house. *k.-kīpa* S.T. A pregnant

woman. *kōsi-gāmata* To cusi things en passant. To cusi in the place of, i.e. in substitution. *k.-pūkū* To put or burn things when in a bag or pocket. *k.-mōni* tr. i. To be in a bag. To hold, have, to stand and cusi. To keep on cusiing. *k.-mūtū* To be in a bag, to hold as a bag, grass. To sit and cusi, to be cusiing. *k.-mōgātū* i. tr. To hold, contain, have or be filled with as a company of bags with wheat or swedes. To fill or be filling bags as three or four persons together. To have things in three or four bags: *hauākin kōwē kōsi-mōgār<sup>z</sup> swid.* *k.-palana* i. To be full, to have things in as the pockets tidies. *k.-tūmīna* To cusaata more bags of things than three. *k.-tek-a* tr. (*k.-t.-wīa* i.) To put down any bag (with things in it). *k.-yella* tr. To cusi again or once more. With *yeka* To cusi a little more. *k.-yāgū* tr. To cusi for, i.e. on behalf of another person. *k.-nenata* i. To grow stout, i.e. To get stout, robust as one gets older.

*kōskōnaii, -ū* A beautiful sort of widgeon.

*kōssai-āgū* tr. To fetch or be fetching water for another person. *k.-na* v. To go, or be going, or coming for water with buckets to fetch it in. *kōssa* tr. To go, come, to be going or coming to fetch water in a bucket. s. The prominent part or ridge of the chest. The brisket, the chest, the breast, especially the fatty part. *k.-wāpisa* The cussa of whales. *k.-kāna* i. To wait, seek for an opportunity to do anything. To hope, want, desire, seek for an

opportunity or chance to get or do. To give opportunity as a person to his enemies to injure him. To be forward in risking, or endeavoring anything. To be zealous, earnest, to try. To take pains. Be assiduous in order to do or get. To be indefatigable. *kōssa-gānīa* To be awaiting or watching for a chance to do anything. *kōssaga-nkōna* i. To be aboard hoping to get. Or awaiting a chance to do. *k.-mōni, k.-mūtū* To be hoping, waiting for an opportunity to do. *k.-naina* To go about as a hunter hoping to and earnestly trying to get success.

*kōssi-f* (*k.-pun* The W.ernmost end or coast.) The W.ernmost end or coast or ridge.

*kōssagū* v. To go for water or to fetch water to the well or stream.

*kōssāt-haina* i. To sidle, to walk or go sideways. *k.-wīa* i. To lie on one's side.

*kōtēnaka* tr. To get, go, or come up in order to seek or search for.

*kōtaiar<sup>z</sup>* (better *kū-*) see (*ū*)*tai-ātū* in Gram. and Dict. *k.-mōči-dē* Some of them came in.

*kōtaiyīg-ata* tr. To fill up to the top, fill right up. *k.-ū* tr. To get, go, or come up in order to put things in. To go or come higher up or further up or W.ward, or up a creek in order to pick up and fill.

*kōtambqanata* To grow mean or stingy, said of one who, when young, was generous.

*kōtakīt-a* adv. a. Always, every-

time. For good, for ever, for always. All, every, the whole lot. *k.-āki* All, the whole lot.

*kōtakōn* How very nice or good! How very clever(ly)! How nicely or wonderfully. *k.-ūa* sa What a very strange, queer, wonderful man you are!

*kōtala-gōna* To look from the top. To look down from above. *k.-punata* To grow and forget as a child his former thoughts and habits.

*kōtata* adv. a. Too small, narrow, or tight. Too low, too little. Jammed tightly. Crowded, close. Not roomy. Having no more room. i. To be too small, tight, narrow in any way. To jam in tightly. To get jammed.

*kōtō-k-aiamūtū* see *k.-g-a-*

*kōttayārum* (*k.-wāpan* Not just yet.) Not just yet. Wait a minute.

*kō(x)teka* i. To fall in, or on as a tree on or entangled in its neighbor's boughs and so be supported. To fall in or on, and so be supported as a portion of a tree in the boughs of another. *kōtek-a* s. A mass of trees fallen together in a tangled mass and supporting each other. The hiccough, to hiccough.

*k.-i* tr. i. To go or come up and see. To get up and see. To see one's parents. To live or survive, so as to see and recognize or know, as a child his father or mother. *k.-ilata, k.-imōni* To get up upon, to step up, get or go up, as on a platform or steps.

*kōtel-a* s. A broad winged (wings white fringed) vulture. *k.-*

-ōpi s. (*k.-auwōra* A pale colored and edible limpet.) The large fern, leaves of same.

*kōtōga-gōta* To get or fly into a passion or rage. To get angry and excited. To get hot in anger. *k.-kulata* To grow fond of a person one used not to like.

*kōtō-xtegata* He is bringing it (in his hand, as an ax) back, he has, it is brought back.

*k.-gāgū* i. To go or come to any place far to the W., or at the head of any great bay and live there.

*k.-gaiata* v. To overtake in growth, to grow up afterwards as younger children their seniors.

*kōtōkaiaimūtū* (*kōnjīn waia k.-*) He is the eldest and first grown.

*kōtō-xkūci* To take up into a ship anything in the hand.

*kōtōlli-māšapunat-a; ha k.-m.-udē kōnjīma* I chased him till I was quite exhausted.

*k.-mbata* i. To gather together at the top of a hill as a flock of sheep.

*k.-ran* s. The sweet scented birch or beech (deciduous, grows chiefly on the outskirts of woods, in small scattered copses). The white globular fungus which it produces.

*kōtāg-i* i. To get up and strike up against as one's head a beam. *k.-isiū* tr. To get, go, come up and ram as the earth in a post hole. *k.-ū* tr. To get up and give. To go or come up and give. To go W.ward and give.

*kōtā-mana* tr. To go up and

choose. To go up and be in doubt. (*k.-sinata*). *k.-pōna* i. To go or come up and die, as Moses in Mt. Nebo, or as a person at the head of an inlet. *k.-tulata* tr. To get up and place the hand on as a man on another's head.

*kōtqas* My father (fam.), older men not one's father. *k.-āki* An, the elderly man, the old man, the father, a venerable man. *k.-in* (*k.-a siūan* He there is the old man, i.e. father). *k.-inata* To grow old, infirm, venerable. *k.-kīp-a* (*kōtqashīpaki* The mother, the old dame.) (My) mother.

*kōtqātū* tr. To go or come up and bundle birds or packages together.

*kōtau-ina* tr. To go or come up and order. *k.-ugū*, *k.-umōni*, *k.-umūtū*, *k.-ugwīa* To go up and get or be near. *k.-wōnata* i. To harden right over as the soil with frost. To get filled up to the top, as an inlet with water at spring tides, or a river during a freshet. To be very full and tight, as the stomach with food, a stuffed cushion, etc.

*kōtū-alagōna* tr. To get, go, or come up or W.ward, or up a creek and show. *k.-atama* tr. To get up and feed. To go up and give to eat. *k.-ōla* tr. To get, go, or come up or W.ward and give to drink. *k.-āna* tr. To cause the first wife to take the place in the wigwam of the second or third. *k.-kū* tr. To go and get a wife or husband from or in the W. *kōtū-kātaka* tr. To go or come up from the beach or W.ward and carry. *kōtū-kusi* tr. To go, or come, or

get up, or go W.ward in order to wash. *kōtū-gaiata* i. To be filled right up to the top, as a bag, a bin, a shelf. To be stuffed and be unable to swallow more. *k.-gata* i. To burn and catch the upper parts. To burn upwards. To reach as a fire, the upper parts of a building, or any parts or things farther W., or up from the shore. tr. i. To catch as one tree another and so prevent it falling. To be thus caught or kept up. *k.-gūlūlō-pēata* tr. To cause a canoe to cock up one side by unduly depressing the other. *k.-maka* tr. To get, go up and sew. *k.-mistāgū* tr. To get up or go or come up and toomistagoo. *k.-mōlāgū* tr. To get up to make a fire. To go or come up, and light or make a fire. To go up to the head of an inlet and live there, i.e. to make a fire there. *k.-mōrakaiūa* To get impatient or very angry at hearing anything said which vexes. *k.-mqagata* i. To meet together as a company in a loft or in any upper room. To go or come up to any spot in a valley or up at the head of a creek and congregate there. *k.-mūtōkamar<sup>2</sup>teka* To ask, get, bid others or another to lift oneself up upon anything. *k.-mūūpalenata* see *tū-m.-* i. To wade out into deep water so that it comes up high on the body. *k.-na* tr. To get up, to go or come up and stab. Pierce, prick, spear. *k.-pai* adv. To, into, for that place. For that reason, purpose, cause, to the same place. There, thither, of or belonging to that place, thing, person. *k.-p.-āki* s. (*k.-p.-ā.-p.-* du.) One belonging to that place, person, thing. *k.-p.-ā-*

(*kin*) *dāgia siūan* That belongs, or is belonging to the same person, place, thing. *k.-p.- tūkū kōnjīn* She is the wife belonging to that man. He is the husband belonging to that woman. *kōtū-pušū* tr. To go up and plant or sow. To sow or plant on the top. *k.-tekōnata* To go up and lose sight of as a person of the shore ascending a hill. *k.-wōrāgū* i. To land and go ashore at the head of an inlet. To go up thither and land. *k.-wāgū* i. pl. To go or come up and meet together, as a company of men in an upper room, or at the head of a bay, or in any place W. or up from the shore.

*kōtuš* s. Sticks, twigs, branches, brushwood, undergrowth. a. Abounding in undergrowth, scrubby, bushy. *k.-kunata* i. To rise up high as smoke or steam and spread out as a cloud.

*kōtuxkūci: sa sa-k.-ūa satūkun-či* You go up with your wife or husband aboard.

*kōturāna; paiaka kō-k.-ra* It is an ebbtide this morning. The tide is out this morning.

*kōtsdatathāšapunat-a; ha-k.-udē* I ran till I was quite out of breath.

*kōtstēaki* tr. To kick when rising or getting up. To get, go, or come up and kick.

*kōtstasāna* tr. To go or come up in order to jest or make fun or ridicule.

*kō(ts)-teki-lata* To get up and stand on. To step up upon. To get up by steps. To step upon when getting up. *kōts-t.-šuwōnata*

To be glad of when one getting up sees anything very gratifying. *k.-tāgata* tr. To go, get, or come up in order to lead or take by the hand.

*kōtta* That's the one! That's it! That's right! That's well! Bravo! Thank you! *k.-yārum* (see *kōta-y.*) Wait a bit, it will soon be done! Have a moment's patience! *k.-nna* s. *tānūwanči mākun* in the ceena drama was decked out with feathers and very fantastically painted and disguised.

*kōtwi-aii* tr. To go, or get, or come up in order to feed as a mother her child. *k.-ātās-āna*, *k.-ā-inata* i. To get or be under as a boat full of cargo or water. To be in a sinking state. To be full of water as a trough or boat. To rise up over or be over and ready to cover as sea a low ship or boat, sinking vessel.

*kōwaiapisina* i. To die, expire.

*kōwōš-a* tr. To rise up over and drift away, as a spring tide logs from the shore. *k.-tāgū* tr. To go, or come, or get up to work, to do, to go up towards the top of a valley or creek to work.

*kōwō-gata* i. pl. To go or come up and meet together as on a hill, up a creek, or in an upper room. *k.-la* tr. To get and wula. To go or come up in above ways and wula. *k.-na* tr. To get up and wuna. To go or come up in above ways and wuna. *k.-igata* i. To reach, come, arrive to, or to the end of, or to the top of, or to any object or spot up a hill. Or near the head of a bay. Or a long way W.ward. To reach, i.e.

extend as far as either upward, or W.ward. *k.-igatun* s. The land, shore, coast lying, or in or to the W., yet in the neighborhood. *k.-gū* tr. To get up, to go, or come, up and hit with a stone. *k.-ikāgū*, *k.-ikōxdātū* To reach up to and fill, as goods the store in which they are piled. *k.-ari* tr. To wun-ari on the port side of a canoe. To go up a bank and throw down at and miss as at birds on a cliff. *k.-aši* tr. To get up and bathe as the wounds of a friend. To go up and bathe. *k.-mōni* i. tr. To overtop, be higher than, to go or come and be higher up than.

*kōwōra* i. To rise up as spring tides or freshets and drift away any objects they overflow. *k.-nux* s. The limpet-like shells which are worn as pendants from necklaces.

*kōwōsell-a* tr. pl. To get up and wusella, to go or come up and wusella. *k.-ia* tr. pl. To take, carry things up and store them as a wife the family chattels in or near the wigwam.

*kōwōsinana* tr. To be solicitous or anxious about. To wish to see as an anxious parent his absent child.

*kōwāg-ōpi* tr. pl. To put, take things up into a ship from a boat. *k.-ū* To go, get, or come up and wagoo.

*kōwāna* To pass when going up a hillside, a river, or a bay, to go, or come up past. (To be) taller or higher than. To overtop. *k.-ra* tr. To go or come up to make any hole in the ground.

*kōwārū* tr. To rise up and drift away as a high tide logs from the coast.

*kōwušata* tr. To rise up as a spring tide and drift away anything from the shore. i. To be or get impatient. Be in a hurry to do anything.

*kā* (almost *gā*) How strange! How queer! Well! well!

*kāki-kimū* tr. To put in as into a bag or basket, a string of fish. *kāki-mōni* tr. To (continue to) lead, to hold up, as one might an invalid who could not stand. To string fish on a rod or stick. To be at work or to work to bundling fish. *kākina* tr. To bundle or rather string fish together by threading them on a stick. To lead, i.e. to bear along as one or two persons would a weak person, or one who went unwillingly. s. (*k.-hawōl'aieki* I have eaten the whole bundle.) A bundle of fish on a rod. *k.-ngana* tr. pl. To throw away cacinatas of fish. *k.-n.-ri* tr. pl. To throw away into the water cacinatas of fish. *k.-ta* tr. To take and lead or bear a person as one would a weak invalid. To bring, fetch in above manner. To finish bundling fish. To take, fetch, bring, or carry in the hand a bundle of fish on a rod. To reach, i.e. to take a bundle of fish.

*kāki-kūci* To cacinata a person into a canoe or boat. To take a cacina of fish. To come aboard with a bundle of fish in the hand. *k.-nkōna* tr. To cacina a person in a ship, i.e. when aboard. To cacina fish aboard. To be aboard as a cacina of fish. To be aboard

bundling fish. *k.-ugaia* tr. To hang up or put up a rod of fishes. *k.-kingaia* tr. To take, fetch, bring up a cacina of fish in a basket. *kākin-aiōpi* s. (*k.-ōpi* pl.) tr. To put, bring, take aboard a cacina of fish. *k.-amisiū* tr. To cacina several times. To cacina three or four rods of fish. *k.-āgū* (*k.-dār-ana* To make many cacinatas.) To cacina for oneself. *k.-dātū* To cacina a person at a running rate. To cacina fish as three or four persons rapidly one after another. *kāki-ngāmata* To cacina a person for a little time, or in turn, or instead of another person. To cacina fish by mistake, or for, i.e. in the place of another person. *k.-pūkū* tr. To throw or put into the fire, or cook a cacina of fish on the stick. *k.-ndek-a* s. *k.-wōsell-a* tr. pl. The int. forms resp. *k.-d.-wīa*, *k.-w.-ia* To put down cacina(s) of fish. To be (lying) in this state. *k.-yā-gū* (*k.-yella* To cacina again or once more.) To cacina fish for another. *k.-nūkaia* (*k.-mīna* To cacinata a person down.) To go or come up leading a person by the arm. *k.-mōci* (*k.-manātsikōri* To cacinata a person out.) To cacinata a person in. *k.-n(at h)-aina*, *k.-mani-a-* To cacinata a person about. *kākinur-gāmata* tr. To take the wrong cacina of fish, or to take cacina instead of another person, or in place of one which one leaves. *k.-čella* To cacinata a person once more. To bring one more cacina of fish. *kākit-ūmīna* To bring, take, fetch cacinatas of fish.

*kāg* v. pref. before vv. beginn-

ing with any vowel, save *iū* or with *wi*; like pref. *kai* and *kö*, w. s., before vv. beginning with *iū*, y, and consonants; To go, or come up, or get up to do anything (see Gram.) *kāgik-amāna* tr. To go or come up and paint or write. To get up and draw or write. *k.-āna* i. To leak up. To come or flow up as a dry boat when fresh put into the water admits water in all its seams.

*kāgil-ikāgū* v. To reach up as high as so as to touch any object. To reach and touch. To reach up to with the hand. *k.-āna* tr. To go or come up and build as a wigwam, house, or wall. *k.-akāgū* tr. To reach up by building to so as to meet. *k.-enata* tr. To build higher. To build up and finish. To build as high as. *k.-ina* tr. To reach up (the hand when asleep). To put the hand up to and touch. To get up and feel or reach out the hand and touch. To go or come up and touch.

*kāgīy-a* tr. To go, come or get from the E. to a place far W. and cast anchor. *k.-igata* i. To be or get quite full or right up to the top.

*kāgai-a* tr. To get up and ia. To go or come up and ia. *k.-iū* tr. To get up and iu. To go or come up and iu. *k.-aša* tr. To ascend and cover over, as a cloud of smoke the sky. To go up and cover. *k.-āgū* tr. To be down under the water, i.e. deeply covered so as to be unreachable as any object over which the flood tide has risen high. To be deep in the water in a sinking state. *k.-amaka* tr. To go, come, or get up and

fight. *k.-aminūkaia*, *-ūmīna* tr. To go or come up and there send up or down. *k.-amina* tr. To get up, to go or come up and send. *k.-asinata* i. To ascend very high or out of sight. To go or come very far or out of sight far W. *k.-qlenata* i. To grow more mindful or intelligent, to learn or know as one knows older. *k.-mū* tr. To get up, or go, or come up to distribute. *k.-yēūkaia* tr. To go or come up and call, or summon to come or go up. *k.-yi* tr. To get up and call, i.e. summon. To go or come up and call. *k.-yimīna* tr. To go or come up and call or summon down.

*kāgiū-ana* i. To dance or leap about with noise and vigor. To go up and leap about. *k.-enata* i. To pant, be out of breath. To be impatient with desire. To be very eager.

*kāga-šāgāna* (not *kūa-š.* To pass through W.ward, yet close into the shore, as between islands close to the main.) To pass through W.ward, but out in the midst. i. To pass up through a channel going up W.ward. *k.-bail-e-* i. To grow up strong as a child who was weak and sickly. *k.-kqačna* Don't put me off! Don't say *kāgaka*! You must not say *k.-!* *kāga-kq.-aii* Come! don't be in such a hurry I say! *k.-gēata* i. To be very full. To be full right to the top. To paddle up W.ward to the settlement. *k.-kai'hauan* Why wait now, don't cagaca now! i.e. don't say cagaca! *kāga-ki* tr. To get up and knock, hit, strike. To go or come and hit. (See *aki*). *kākakā-muš* He, she, they say *kāgaqa*, i.e.

They, he say not now but wait, delay. *k.-* Patience! Wait a bit! presently! in a minute or two! Don't be in such a hurry! *kāga-kōm-aii* I say! don't be in such a hurry! Wait a bit I say! Wait a bit, eh! *kāgakān-a* (*ūla k.-ika haia* Don't put me off!) To delay. To put a person off. *kāga-kōnna* Wait a bit, don't be in such a hurry! Wait! we shall soon see! *kāgak-a tōpōna* Bother delay! You are always for delay or putting off. Why *k.-a!* *k.-ūta* tr. To get, go, or come up and scrape. *k.-ūama* tr. To get, go, come up or W.ward and break up, or chop up. *k.-ūpōna* tr. To get go, come, up and kill.

*kāgaēata* tr.i. To rise and fill to overflowing, as the spring tides inlets. To be thus filled.

*kāgal-ina* To go or come up and jest or trifle with or abuse a person. *k.-inata* To grow up given to treat others with contempt as a quiet child might. *k.-aiana* i. To hop (about).

*kāgal-agōn-a* tr. To get, go, or come up (to the top) and look. *k.-a.-ūkaia* To see as one does by going up, so that what was hidden by intervening objects comes thus into view. *k.-agunata* i. To get full of anger or eager excitement. To get very impatient. To get very painful. To tingle, smart exceedingly. To get out of patience with. *k.-āšū* i. To wake up with a cry of pain.

*kāga-mušata* i. To pass off into a state of insensibility as a dying person. To faint or nearly so with any sudden fright or surprise. To

be greatly and suddenly surprised. To start(le), be frightened. Be terror stricken. *k.-seta* tr. To rise up as a wave and wash anything off or out as any object of a rock or a man out of a ship. To get, go, or come up and fetch water. To rise up as the tide on the shore or as a wave and float anything off the shore.

*kāgat-ēagata* i. To pant, be out of breath. To pant with excitement or haste. To be greatly excited. To be dangling high up. To get entangled high up. To be up over and balanced as a hawk over its victim. To rise up and float off, or rather to be floated off as a boat by the tide. *k.-aiāgū* tr. To get, go, or come up and hang. *k.-a* tr. To get, go, or come up and take, fetch, or bring. *k.-ama* tr. To get, go, or come up and eat. To rise up over and cover, as a spring tide the sea sward. *k.-alōgata* To be eagerly desirous. To pant (with desire and eagerness), be out of breath, to be spent, exhausted as a racer. *k.-ōmmata* i. To rise up high and cover or fill and overflow as a spring tide does an inlet and the low land near it. To rise up to. To rise up and reach, as in wading the water might to the neck. *k.-ūmata* (*kwōl'at-ū-*) tr. To rise up over and cover as the rising tide a rock or any other object. To rise up and reach as a wave or the water. To rise up over and cover as the rough sea a sinking vessel. *k.-ega* tr. To paddle on the port, i.e. the wrong side of a canoe. *k.-uxteka* To pull, paddle ashore on the W.ern shore of



a harbor. *k.-öpi* tr. To go or come to the W.ern shore of a bay or harbor and there take anything into a canoe, or bring from thence in canoe. To take up as from a boat or canoe into a ship. See *kötöxkūči*.

*kāgannenata* To be all of a heap or bulky as a man with a great lot of clothes on him.

*kāgič-ekū* i. To be stuck fast up aloft. To get stuck when going up. To be stuck fast. To rise up and get fast, so as not to be able to pull down. *k.-igata* To get overcome with any strong feelings of anger or pity. To be moved by such feelings. *k.-ikama* tr. To cut when rising or getting up.

*kāgikimū* tr. To get, go, or come up and put in.

*kāgilöpīnata* tr. To grow up and equal in size and power or pass, as younger children often do their seniors.

*kāgisit-unata* i. To be thus rising up. To rise up as clouds of dust, haze, smoke, or steam. *k.-ūmōni* To rise up or be rising up as a cloud of dust or steam.

*kāgis-etta* tr. To treat with respect, or not to disturb, or rather be careful not to disturb a sleeping person. *k.-kulata* i. To bend up. To warp, curl upward, to veer round to the W. as the wind or a ship. *kāgis-pēata* i. To turn upward, to turn round, to the W. To veer round W.ward. *k.-patagunata* i. To fall off to the wind so as to get broadside on to it as a vessel in tacking.

*kāgöš-ēata* tr. i. To go or come up and drive or turn either back or aside. i. To be filled right up full, to be thus full right to the top. *k.-i* i. To reach right to the top as stores in a shop. To be filled right up to the top, so as to allow no more being packed in. *k.-ögata* tr. To go or come up and cut off or in two as a sailor anything aloft. *k.-āgū* tr. To go or come up and cut, as grass, hair, swede tops, etc. *k.-kūlū* i. To snap or come apart with force and noise as a tie in a tightened rope. *k.-kulata* i. To come up from below as through a floor drafts of cold air; to blow up as drafts of cold air.

*kāgök-adātū* i. To be very disturbed in sleep by dreams, to get up in one's sleep and change one's place, etc. *k.-öši*, *k.-öšēata* tr. To get, or go, or come up and chop (off). *k.-örteku* i. To pull, paddle, row a boat to the W.ern shore of any harbor. *k.-önata* tr. To go or come up and hasten, order, compel, force, etc. *k.-ālū* i. To go or come up to sleep. *k.-ūsinana* i. To be still fresh or awake or not sleepy after staying awake all night.

*kāgögötata* tr. To overtake, come or get up with, reach when going W.ward.

*kāgöl-a* tr. To get up and drink. To go or come up and drink. *k.-ūwāna* tr. To get up and take up the cause of a friend. *k.-lapa* tr. To get up, or go or come up and stretch a skin in order to dry it.

*kāgömb-alīna* tr. To get up, or go or come up and take a hand-

ful. *k.-qa(at)* To get up and carry, to go up and carry. (See *ömbqa*). *k.-qamīna* tr. To go, or come up and bring down on the back.

*kāgömdēka* tr. To hand or hoist up and put upon as a case into a loft.

*kāgönga(ta)* tr. To go or come up and ungga(ta).

*kāgönnācinata* i. To grow up and forget what one knew or could do when younger.

*kāgöpāš-ana*, *k.-unata* To grow wise or up to matters. To grow up as a man and be no longer as a child.

*kāgöra* i. To wake up crying. To cry and wake up, to get up and cry. To go up and cry.

*kāghörākū* i. *kāgörāpū* To go or come up to the head of a creek, inlet, or river when running W.

*kāgösteka* i. To be left high up on the shore, or by the sea whether high up or not on the beach. To be left up high and dry on the shore, to be well left by the tide, thus at spring tides the limpets are left well by the tide and are well up with regard to the water.

*kāgāšap-ōna*, *k.-unata* To pant, be winded, to get out of breath, to labor for breath as a dying man. *kāgāš-u-* i. To get tired when going up, to go up and rest.

*kāgāk-isiū* i. To leap up out of the water when going rapidly through it as seals, penguins, and otters do. *k.-ū* tr. To get up and rake out shellfish or other small objects from the fire.

*kāgāg-amōra* tr. To get up and stab, to go or come up and stab or thrust. *k.-ana* tr. To get up, or go or come up and dig up *wiyata* or other roots. *k.-ōla* tr. To get up and shake a person in order to awaken him. *k.-ōra* tr. To go or come up and strip off bark from a tree. *k.-ūtata* tr. To go or come up and take or dig off a turf (see *āg-ū-*). *k.-ulū* i. To cease, die, fall calm, as an E. wind. To die, to cease to be, get used up. Be all gone or spent. *k.-unata* tr. To go or come up and *āg-ū-* w.s. *k.-uri* v. To go or come up and beg or show a desire to get. *k.-urēatāgū* v. To get much given one.

*kāgām-isiū* tr. To go or come up, or get up, and get, take or bring three or four in the hand. *k.-āsiū* tr. To go or come up and flay any beast. *k.-auīna* i. To get up, or go and come up and leap or jump about. *k.-ū* tr. To get up, or go or come up, and haul up as sailors an anchor. *k.-ūtū* tr. To get up, or go, or come up, and amootoo a spear. *k.-ušū* tr. To get up and beg, or ask, to go or come and beg. *k.-ušata* tr. To get up or go or come up and lift up off his legs a person down.

*kāgāp-aiasa* i. To come or go up with as mud on an anchor, weeds on a net. To come up and cover or stick to as fish on a piece of suspended meat. *k.-ata* i. To go or come overland from the E. to any place W. *k.-ū* tr. To get up or to go or come up and pull up by the roots. *k.-asin-a-* To grow up healthy as a child who was sickly.



*kāgāsiū* i. To rise up and drift away as the sea does logs from the land. (i.e. *tāsa mēala*) To ebb or be ebbing said of an early morning ebb.

*kāgāt-isiū* tr. To get up or go or come up and *ātisiū*. *k.-uxmōni* i. To get up or go or come up and stand astride. *k.-ara* tr. To get up or go or come up and tara. *k.-ulata* i. To be floated up off the beach or shore by the rising tide. To be flooded, as a floor or any flat, low land near the sea. *k.-āsiū* i. To be very deep in the water as a leaky canoe by leakage. To be covered over by the rising tide, or to go down or disappear as a top of a rock under the water at floodtide. To come up or be up near to the gunwale as the water in any vessel on the water. To be overflowed or covered as the flats by the sea at high tides. To be or get full of water as a floating vessel. *k.-ōsata* i. To get overflowed, be overflowed, to get full of water as a leaky vessel. *k.-as-kōna* To be in the water as a water logged or leaky vessel full of water. *k.-ulur<sup>2</sup>-mōni* i. To be up to i.e. To reach but not float off as the rising tide a boat on the beach. *k.-u.-kō-* i. To be floated off or be floating as canoes by the rising tide. *k.-sikōri* i. To appear above the surface as the top of any fixed object in the water or as any growing plant in the soil. To appear above as any object higher than those around it. To come up or go to the surface as a bird or fish in the sea or a seedling out of the ground.

To rise either in the horizon or over the land or mountains as the sun, moon, stars. To appear at the top or over as a man hidden by a hill or other intervening object does when he rises above it. To come up or over. To come into view as a vessel from the E. either out in the sea or when approaching the land. To come up into view as any object in the E. either by its coming nearer or one going nearer to it.

*kāgqalāsinenata* i. To grow strong or stout as a person who was once weak.

*kāgauis-a*, i. *k.-ā-mūtū* To rise or get up in a trembling state with cold. To get up and sit thus. *kāgau-ugū*, *k.-ux-m-*, *k.-ux-mōni* To get up trembling with cold. To get up and sit and stand in this state. *k.-urū*, *k.-ara* tr. To get up or go or come up and *auurū*, *auara* w.s. *k.-wānu-nata* (*kōtāsi-n-*) i. To improve in health, strength or skill.

*kāgū* prep. Beyond, over, across but only when these words respect position further W. or further up to the head of a valley, creek, river, or towards the W.ern shore, or up in shore from it. Above (but not overhead) higher up as up a hillside. (fr. *ka*, *āgū*) E.T. To go or come to fetch fuel for oneself. i. To come, arrive, reach any place to which one may be going or coming. To come, arrive as any period of time. To come to one's journey's end. *k.-ia* (see *kāgwia*) tr. To go or come up or get up and put to bed as a mother her child. To let go up

and lie down. To put down on top of something else.

*kāgū-kamana* tr. To go or come up or get up and get or set a person to write. To let go up and write, paint, draw. *k.-lāna* tr. To go or come up or get up and cause to *ī-l-* w.s. To let go up and build. *k.-līna* tr. To go or come up or get up and cause to *ī-l-*.

N.B. After this manner one might go right through the dictionary and make fresh verbs like unto the last four entries, but they must suffice with perhaps a few others, either of special value or not otherwise readily thought of having something special in their significance, not otherwise to be known.

*k.-y-igur<sup>2</sup>m-ūtū-pōnna* Fill them both up to the brim, fill them (two) and let them stay quite full. *k.-y-ī-ōni*, *k.-g-ī-ū-* tr. To fill up any vessel to the top.

*kāgūa-ina* a.tr. Half full, half filled, to half fill, to fill up half way. *k.-ša* To go up to the W.ern coast and ooasha. *k.-lagun-ata* tr. To rise up so as to become visible. *k.-muš-a-* i. To wake up in great fear. To wake up suddenly and be struck with fear. *k.-nnen-a-* tr. To cause to rise up in a heap or lump. To cause to be all of a heap at the top, just as a man who loaded himself up with mufflers and coats. *k.-n.-ur<sup>2</sup>mūtū* i. To sit all of a heap as a man with his head between his shoulders. *k.-tēag-a-* i. To rise up on tiptoe, to go up and balance. To stand on tiptoe. *k.-ta* i. To rise up high and reach or cover as the ti-

des. *k.-kāna* tr. To go or come up and ooacana. *kāgūa-gulū* tr. To spend all, to use all up, to eat up all, to consume all. *k.-tulata* To rise up and overflow as a very high tide or a freshet.

*kāgū-čig-ata* tr. To make a person very angry by persistence in speech or naughtiness. *k.-li* i. To go up into the air and sing as larks. To sing early in the morning as birds do. *k.-skul-a-* i. To go up round, to come or go up and go round, to go round the top. *k.-spē-a-* i. To go round and head up to the wind, to come up or round to the wind.

*kag-ūōšata* sec-ū- *kāgūō-n-a*. To get fully satisfied, to grow up self-dependent and self-sufficient or well off.

*kāgūa-gūtāna* tr. To go or come up and speak about any purposes or wishes one has. *k.-na* tr. To roll up as the sleeves of one's shirt or the legs of one's trousers. *k.-raguna* To rise as light in the sky at dawn. Dawn of day. *k.-tāsū* To cause to or let sink deep as by not bailing out the water, but letting it rise and fill more and more.

*kāgū-kūči* tr. To let, send, cause or tell a person to cucoochi. *k.-palana* To let or make water or other liquids boil (*ūk-*).

*kāgūu-nna* i. To walk or go up (to the top).

*kāgūš-āmikū* To go or come up and cause to make haste. *k.-ōm-ura-nata* adv.tr. Filled up, piled up. To pile up, heap up high. *k.-āne-n-* tr. To fill right up level

with the top. *k.-aiina* tr. To rise up high and make warm as the sun in summer. *k.-āri* To get up or to go or come up and promise.

*kāgūk-aiā* i. To rise up high as the sun in the summer sky, to go or come up to the top. *k.-ālāna* tr. To go or come up or get up and tease or play tricks. *k.-ānana* i. pl. To go or come up and stop as a number of animals might on any eminence. *k.-ū* tr. To get up or go or come up and throw the spear or shoot arrows. *k.-ūči* tr. To take in a person from one canoe into another (see *kāgūk-ū.*). *k.-ūsella* tr. To get up or go or come up and pour out or away. *k.-ūtūmōra* tr. To get up or go or come up and question or ask permission. *k.-ūta* tr. To get up and milk. To go or come up and milk or squeeze out. *k.-ōgata kulela* To get into a passion, to vomit forth anger. *kāgūk-ōna* tr. To go or come to the W.ern side and there moor a canoe. *k.-ōranata* i. To rise up high, to grow big and high as breakers. *k.-āgū* i. To get or rise up and vomit.

*kāgūg-atek-an* A (the) place, W. or S.W. or next. W. or S.W. of some other place, in or at such a place. *k.-a-un*, *k.-a-an* The coast or shore lying W. or S.W. or such a coast when running W. *k.-a-ūpai* To(wards) such a coast. *k.-ūtata* v. To go or come up high or to the top and hide or cling there. *k.-atun* s. Any parts or corners or angles where the space is very confined. Such as the upper corners in rooms. The space in under the logs of a wigwam. s. The small ends of canoe at ei-

ther extremity. *k.-at okōr*<sup>2</sup> (see *kūpūgat ō.*) A loft or attic, upstairs. *k.-atākin* The last child, i.e. one which is not followed by another, the last birth. *k.-atqala* (*kō-kōčiūalan*) Such corners, crevices and confined spaces as above.

*kāgūlō-štega* tr. To get up or to go or come up and lead. *k.-ranata* To rise up very high as the summer sun. To rise up as a jet of a fountain and then turn and fall. *k.-pēata* i. To capsize or turn bottom upward, to roll up and have the bottom up. *k.-pata* tr. To get up, go or come up and oolupata. *kāgūlū-ana* tr. To get up, go or come up to oolooana. *kāgūl-ūlūp-unata* To cease to respect the virtue of female relatives as one grows up. *k.-u.* To get up, rise up big, to grow up big. To grow big as one grows older. *k.-ušwāna* tr. To get up and ooloooshwana. To go or come up and ooloooshwana.

*kāgūm-iana* tr. To get up, go or come up and oomiana. *k.-isata* tr. To get up, go or come up and oomisata. *k.-iella* i. To be full to overflowing, to overflow, to be quite or brimful. *k.-ōsēata* i. To get, go up very high or far and so pass out of sight. *k.-ātū* To fly up and perch or light in the tops of trees. *k.-ūkōnata* i. To rise up high and tall as a column of smoke. *k.-qala* To wait or put off doing anything till the day has set in or rather risen. *k.-ūgata* tr. To spill when getting up, to go or come up and spill. *k.-ōni* tr. To put down on the top of, to leave room at the top, i.e. not to fill right up. To go or come up and

set up as one might any object on a hill. *k.-ōgātū* tr. To put up on as barrels in a loft or on top of other things. *k.-ūtū* tr. To get up or go or come up and put down, to put down on top of something else. *k.-ōra* tr. To get up and oomura, to go or come up and oomura. *k.-ō-nata* i. To rise up into a point, to point upwards, to rise up into a sharp point. tr. To get up and oomuranata, to go or come up and oomuranata.

*kāgūnana* tr. To get up, go, or come up and oonana.

*kāgūp-inašana* i. To rise up in a jet or spout as water from a leak or spring. *k.-aiāšana* i. pl. To go or come up either up a hill or to an upper room and lie down. *k.-ala-na* i. To boil, to rise to the surface as bubbles, to bubble, be in a ferment, the wake of any vessel traveling on the water. To rise up as a tide rip or as the sea in the wake of a ship. To keep on rising, to rise up, to go or come up and stand as men on a hilltop. *k.-a-mōni* To be boiling, to keep on bubbling, to bubble up, to boil. *k.-atagōna* To go or come up and make broad, to get up and hold out abroad. *k.-asinata* i. To grow up industrious or smart, i.e. not dull or slow. *k.-ūkū* tr. To get up and oopoocoo, to go up or come up and oopoocoo (see *kōp-ū.*). *k.-ušši* tr. To go or come up and oopooshshi, to oopooshshi from the top.

*kāgūt-anana* i. To rise up to the surface in dark spots as the tops of many rocks or stones at ebb tide. *k.-eka* tr. To go or come up and put down, to put down on

the top of anything else as for instance any article from the ground upon a box, table, or shelf. To get up, go, or come up and ooteca in any of its senses. *k.-ekwā* To take up from the floor and put up on as a plane on a table shelf. *k.-āramāgū* To go up making a great row, to go up and ootaramagoo. *k.-auwōnata* i. To go or come up and be ootowwunata as a high tide. *k.-auilana* i. To go or come up and ootoweelana. *kāgūtū-gat-a* tr. To go or come or get up and ootoogata. To put up or down so that the upper end rises over the object on which it rests. To put or take up and put down beyond the reach of the tide as one would logs of wood. To put down so that one end rests upon some object which raises it above the ground. *k.-lārēata* tr. To go or come up and dip water by submerging the bucket and thus bring water. *k.-g-ia* tr. To put up so that the upper edge rests upon some object, thus for instance a sheet of iron on a roof. To put down resting on yet projecting above as alternate rows of slates or shingles on a roof. i. To extend, to be extending in an unbroken line as a coast trending W. or S.W. *k.-gaiata* tr. To pile up very high, to load up high. *k.-pōra* tr. To get up and wake up, to go or come up and wake up. *kāgūtū-šū* i. pl. To go walking early in the morning, to go or come up to the top. *k.-lata* i. To be too short, not to reach high enough, to get very short.

*kāgūwō-kaiāgū* i. To rise up

and cover or thoroughly drench as the sea in a gale any small inlets. *k.-nari* tr. To take down and launch a new canoe. *k.-lenata* i. To overflow as a lake, to be brimful as any lake, inlet, or vessel, or as the eye with tears. To rise up into view as distant objects usually visible do in certain rarified states of the air. To be in this state. To be out of reach or beyond wading depth or to be floated up to a great height as a canoe left at low water tied to a stone, would be at high water. To be full and ready to overflow as the eyes with tears. To be full of water and ready to sink as a canoe. To be flooded, overflowed. To be full up to the rim. *k.-lamāgunata* i. To be just discernible as a rock about to be covered by the rising tide, or as a rock in the midst of breakers and almost hidden, or as an island at high water when it is or may be half hidden by fog and is thus but just discernible.

*kāguīū* tr. To get, go, or come up and ooze in any of its uses.

*kāgu-čikāna* tr. To get, go, or come up and ooze.

*kāguš-āri* tr. To go, get, or come up and promise. *k.-i* tr. To go, come, or get up and ooze. *k.-kuna* i. *k.-kū-mōni*, *k.-kunia* To rise up, be rising up as a body or column of smoke. *k.-kāšana* i. To come up, not end on but broadside on as a whale with respect to a canoe or boat. *k.-kālenata* i. To be hollow or depressed and then turn up, to turn or curl up. *k.-kurū* i. tr. To get, go, or come up

and eat or swallow. *k.-p-aiāška* (*kōčiyell-a.-*) s. The last or furthest island or islet to the W. ward. *k.-pa* (*k.-pāki*, *kōčiyella*) The latest and last born, latest and last, said of a birth. *k.-gāmata* i. To nearly choke, to half choke, to be nearly choked. *k.-wōna* i. To ooze W. ward and thus to get close to.

*kāgušk-aielata* i. To get imbecile and decrepit with age. *k.-āna* i. To rise up as a stench. *k.-i* i. To go or come up and tell not to do anything. *k.-ilinata* i. To get weak and decrepit with age, to grow up weak.

*kāgulla* i. To go or come up to the W. ern shore and land (see *ulla*).

*k.-ngūtata* i. To get dry, i.e. to cease to leak as a boat which when fresh put into the water leaked much but afterwards ceased to leak.

*kāguri*, *-ū* To choke, to swallow with difficulty.

*kāguttušana* i. To go or come W. ward by crossing over land.

*kāgwā* i. To go or come up higher and high down, to go upstairs and lie down. To go or come from near the fire and lie down up under the lower parts (or *kōkōčin* of the *ōkōr*). *k.-ianana* i. To rise up to the surface as a dead carcass. *k.-ka* To go or come up and cut down tree(s). *k.-manana* tr. To go, come up and make well. *k.-mūkōnata* tr. To lengthen out upwards or W. ward. *k.-pi* tr. To make a fence up a hill or in a W. ern direction. *kag-*

*wi-engā* tr. To get, go, or come up and deceive. *k.-ellata* To run or go before the wind and sea W. ward. *k.-āšū*, *k.-ōšata* tr. To go or come up and keep at bay or stop the retreat of any animal as dogs do. *k.-āgunana* tr. To get, go, or come up and quarrel with or be inimical to. *k.-āramunna* Immediately on arriving, at each time as (we or I) first arrived. *k.-uša* tr. To get, go, or come up and praise, commend, or flatter.

*kāla* s. a. A bark bucket, any bucket or pail. Without blubber or whale meat, i.e. empty, poor. (Not *ufkārīteka* w.s.) *k.-ka* s. A ball of the stuffed foot of a molly, a ball of any kind, a game of wrestling. *k.-tōp-a* (*k.-t.-ana*, *k.-t.-ōnata* a. To be and get empty.) Empty, poor, destitute. *kālenata* i. To get poor as regards a supply of whale meat. To get used up as one's stock of blubber.

*kāmāin* s. The arm, wings of birds, bats, the arm of man, monkeys.

*kānayōš* s. A round, light tub or box made of thin board or bark by the W. erners for keeping sundries in.

*kāp-aiāim* s. (*ūkōra*) Breakers, rollers as seen rolling up on open shores. *k.-v.* pref. (fr. *k.-ū*) To go or come up to the place indicated by the adv. *ušša*. Up to(wards) the head of a creek, bay, inlet, or valley, especially when running W. erly. (A few examples must suffice to show its use.) *k.-iūa-litas* (fr. *k.-i*, *wō-l.-*) (Having) a pretty face. *k.-(w)ia* i. To go or come up to the head of any creek and

there lie down or sleep. To go or come to the head of any inlet or towards the head of a valley yet in it and stay, live, or tarry there. To fall down up at the head of a creek, to come and fall as a stone from a sling in this direction from below. To go, come, get up to the end of the wigwam furthest from the doorway and there lie, sleep, or stay, or live. *kāpa-iyi* tr. To go or come up in the direction indicated by *uššu* and there call or hail. *k.-la-gōna* tr. To go or come up in same direction and look (at) or observe. *k.-ta* tr. To go or come up as above, or to the end of wigwam, or of a room furthest from the doorway and take, pick up, fetch, bring anything in or with the hand. *k.-ma-g.-* i. To go or come up into the upper and inner parts of enclosed waters among islets and creeks. *k.-rāpū* i. To come, go, or get up the head of a creek or up into a river. *k.-šāgana* i. To come or go up towards the head of a creek through a channel.

*kāpi* s. (*k.-luš* A red face. a. Having a red face.) The face, the cheeks. *k.-lli* i. To go or come up to the upper parts of a creek and bathe there. *k.-lqagū* i. To come or go up in the directions indicated by *uššu* and get close behind a person.

*kāpō-šēata* tr. To go or come in same directions as above and *ō-š.-* w.s. *k.-la* tr. To go or come up in the directions indicated by *ō-š.-* and drink. *k.-steka* i. To get aground up at the head of a creek. To ground there, to be left by the

tide there. To be aground up at the head of a creek as a boat on the mud.

*kāpū* prep. Above, beyond, on the other, inner, upper side of, behind but always in all or any of these terms the idea is always of direction and position in the senses indicated by the adv. *uššu* and *ušša*; *ōkōr-k.* The *ušša* side of the house. *kōnji kāpū*, *kiči-kāpū* A little further up towards the head of the creek or towards the upper end of a wigwam than that. *kāpūa* tr. To go or come up *uššu* and put down anything or floor a person in wrestling. To let a person go or come up *uššu* and lie down there. *k-ka* tr. To let a person go or come up *uššu* and there chop trees down. *kāpū-arū-pū* v. To come up and fill as the flood-tide all estuaries. *k-kū* tr. To go or come *ušša* and shoot arrows or hurl the spear there. *kāpū-gat(ek)un* The coast up at the head of a sound or bay. *k-teka* tr. To go or come up *uššu* and put down anything there. *k-lla* i. To go or come up to the head of a creek or inlet and *ulla* there. *k-misata* tr. To go or come *uššu* and there or thence bring in the arms.

*kārata* impf.i.; *sima kōwē k-wānaran* There is still water in the well. Refers also to persons in any vessel afloat, etc., presentense of *kōna*; has special reference to water being in a hole or well, any object floating in the water.

*kāsawōnata* i. To have great pain in the stomach from hunger.

*kāta* i. impf. (see Gram.) Come. *kō-k.* He comes, is coming. *kāt-akum* Come here. *kōma-kāta* There is someone coming, somebody is coming. *kātak-a* v. pref. To do step by step, portion after portion. To lessen or increase continuously or regularly. i. To go or come (but only on foot.) To go away, depart, leave. Much used as an affix to vv. when it signifies To grow, get more and more. *k-akōnnaka* i. Unable or never going, to go not at all, to never go or come. *k-ayōšōla* To go hunting with dogs. *k-a-mōna(ina)* To go or walk about in quest of, or hoping to find. *k-a-m.* i. To go or come in quest of, but not knowing the whereabouts of those one hopes to find.

*kātak-haina* i. To go or come walking, to go, depart, to be going. *k-wia (kātux-mōni)* To go or come frequently or regularly. To keep on going or coming, to continue going or coming. *k-w-takōs* impf. Keep on going, go again and again.

*kātegata; ha-m.- k.* I often go or come, I am often going or coming.

*kātūgat-a* a.i. Dejected, miserable, wretched or sick in appearance, wasted, emaciated, looking very ill, deathlike, deadly appearance, to be in any of these states. *k-ia* i. To lie or be in a wasted, wretched condition. *kātūgur-kāt-aka* To grow more and more ill and wasted. *kātux-mōni* To go or come often, to be going or coming often, to continue to go. *k-gā-mata* To go or come irregularly or now and again or seldom. *k-g.*

*-ta; ha-m.-* I go occasionally, I go now and again. *k-yella* (with *ye-ka* suff.: To go or come a little longer or further.) To go or come once more. *k-g-tekōs* impf. To go or come in succession and frequently (see Gram.)

*kqaiaminix* s. Small bird (spec.)

*kqāšēata* s.v. A certain kind of game when those who play join in a long line by putting their arms over each other's shoulders and sweep forward and veer about singing *k.* and swaying to the music. To play this game.

*kqazab-as* a. Sad, sober-minded, demure, solemn, thoughtful, not given to laughing. *k-ās-inata* i. To grow, get, or become solemn, thoughtful, serious, etc. *kqaz-i.* i. To get or become sad, dejected, regretful, anxious, to become doubtful, to hesitate.

*kaua* s. A certain part of a whale, the fat or blubber from the chest (very choice).

*kau-īči* (almost *kō-i.*) s. The flippers of whales, porpoises, and such like creatures.

*kauiy-a* s. (*k-āpai* du.) Foot, feet, toe(s), hoof, paw of dog, cat, etc. The foot of any vessel. Footprints, tracks. *k-a-patux* Broad or wide foot(ed), a web foot(ed). *k-ana* i. To go, i.e. To walk, go afoot, to come, trudge. *k-upai kūāgundeka* Twenty, i.e. counting unto the toes and they all spent.

*kauux* (almost *g.*) It has fallen! An exclamation used imitative of the fall and noise of the falling of a flying bird when hit, or small

tree when felled, and used only of such like things.

*kau-urux (kō-u.)* s. The skin of mankind, the inner bark of trees, the smooth, thin skinlike outer bark of certain trees, specially when young.

(*jā*)-*kaus* s. The rites and ceremonies (being superstitious, lying, obscure, dramatic and semi-religious plays) in connection with the Murana or Sacred wigwam in which and around which these scenes were enacted. *k-gala* s. Certain beings of great diligence who took care not to be seen by the women and children, who busily occupied themselves in various ways in connection with the Murana drama. *k.* A qualified particle used immediately after the aa. and adv. thus: *haima k-kōnjīn* He, she, that is better. *k-k-ūa kōnjīn* He is a better man. *yārū kaus hašaiinatudē* It is of late, it is but recently that I stole (see Gram.) *k-i(ū)* a. Peaceable, mild, meek, quiet, amiable, placable, kind, gentle. *k-iū* Don't mention it! Be quiet! Be gentle! Be still! Don't make a noise! Be careful! Don't speak of it! *k-inata* i. To hush, to get, become *k-iū* in any of its meanings to be quiet, etc.

*kū* prep. Position W. ward, on the W. side or end of, to the W. of. Beyond, across, on the other side of, over, etc. *ōkōr-kū* On, to the W. side of the house. v. pref. To go, come W. ward to do anything there (see Gram.) Becomes *kw* before vv. in y and may be used almost before every v. and

every combination of v., but a few principal samples must suffice here. The idea of going or coming to or near the doorway of the wigwam or room or house to do anything there (see samples below.) The idea of being spent or getting used up (as in some samples below.) *kūi-ōšata* i. To get stuffed up or stopped as the ears with wax or the throat or the nose with phlegm. *k.-kama-mūtū* tr. To go or come to the door from *ušša* and eecamana. *k.-a(ka)*, *kūaina*.

*kūa-iyi* tr. To go or come W. ward and there call or summon any person. *k.-ki* tr. To go or come from *ušša* to the door or *urū* anywhere and there *aki*. *kūa-lag-ōna* tr. To come from *ušša* to the door or *urū* anywhere and there look at or see. *k.-ūyella* To cooalaguna again. *k.-ū-mūtū* To cooalaguna sitting. *k.-ta* tr. To go or come to the door or near it from the upper or inner end of a wigwam or house or room and there take or pick up or bring thence or take anything in the hand. To go in the direction indicated by *urū* and thence *ata*. *k.-mušata* i. To get dark as after the sun sets. To lose one's senses and become helpless or senseless. *k.-tega* i. To go or come, be going or coming (i.e. by paddling) W. ward.

*kūōš-i-mōni* tr. To go or come to any place W. ward and there stand in order to prevent from escaping. To go or come to the door form *ušša* and there *ushi-muni*. *k.-(kul)-ata* To be exposed or open to E. winds, to be rough,

to blow up W. ward without obstruction. *k.-teka* i. To go or get ashore and ground or be left by the tide anywhere W. *k.-killa* s. A red sky in the W. caused by the setting sun. Such a sunset. *k.-tāgū* To go or come to any place *urū* and there work. *k.-tōx-mūtū* To go or come from *ušša*, to or near the doorway and there *wushtuk-mootoo*.

*kūōla* To go or come W. ward and drink, do or unwind, i.e. *wula*.

*kūōn-a* To go or come from the door from within or any place W. ward and *wuna*. *k.-igū* To strike as a sea a ship from the E.; exposed to E. erly winds as an open E. coast. To strike or beat against as an E. gale upon an exposed coast. To go W. ward and hit. *k.-īgatun* The W. ern coast or shore of any bay, sound, or harbor.

*kūāšunata* i. To go slower, to get tired, to get weary as a person when walking, to get slow.

*kūāgu-lū* To go or come W. ward and jump. To cease to be. To get used up. To be all gone. To cease, fall calm as an E. wind in Yaga which cannot enter beyond certain bounds. *k.-ndeka* To go or come W. ward, to leap over from the W. ern bank, to extend or reach to the W. ern side, to reach, to go or come over to any parts in the W., to reach unto as time.

*kūāna* (for *kulelana* w.s.) tr. i. To pass going or coming W., to pass in going to the doorway. To pass going W., as the afternoon

sun any objects as mountain peaks. To stretch out beyond. To be longer than, project beyond in a W. erly direction.

*kūātsikōri* i. To atsicuri from behind or beyond going W. ward or on the W. ern side of as the sun from behind a cloud or mountain peak, or a man out of a valley, or a ship from behind a head land.

*kūū-iauīna* *kōnjima* tr. Let him, her cooeea.

*kūū-iauīn* *haia* *kili* Come or go towards the door from within or to any place W. and lace my cili. *k.-lla* To go to the W. ern coast or shore and there oolla.

*k.-ōnigū* tr. To let go W. ward and hit. *k.-unna* i. To go or come, i.e. To walk going W. *k.-kaiin*, *ūkāpū* At such times as *ū-* (w.s.) rises up in the W., i.e. late winter. *k.-unusiū* tr. To go or come W. ward and there put to shame. *k.-gaiata* i. To extend W. ward as an extent of an even, unbroken land free of wood. *k.-teka* tr. To go or come to the door from within and put down anything. To go or come to any place W. and put down. *k.-ušlūčina* v. To go in through a valley, i.e. by way of a valley W. ward.

*kūūgat-ekun*, *k.-ekan* s. The shore or coast of a bay or sound to the W. *k.-un* s. The W. ern and inside and lower corner of a room, a case or drawer. *kūū-gūt-ata* i. To keep or go close in shore to or under the W. ern coast. To go or come and hide on the W. ern side. To stick or cleave to the tongue or to have the sen-

sation of thirst or hoarseness in the throat. To be hoarse with bawling or a cold. To be parched with thirst. *k.-tūgat-a* i. To go or come W. ward keeping close in under the shore for shelter. *k.-t.-ia* To run, extend, reach away W. ward, said of a continuous coastline.

*kūūm-is-mūtū* *haia* *kaiiūala* Go or come from the inner part of a wigwam near or to the doorway and sit down and nurse my child. *kūūm-ōsēata* i. To get out of sight going W. ward. *k.-ūtū* *kōnjima* Let him, her go near the doorway or to any place W. and sit down. To go or come W. or to the door and cause to sit down.

*kūūtuš-ū* To ootooshoo W. ward. *k.-ana* To come, go, or cross over land going W.

*kūci* i. To go or come as by or in a canoe, boat, or ship. To take passage or go as a passenger in another's canoe. To embark, go, or come aboard i.e. to get into a canoe, boat, etc. To go, come on a horse, in a carriage, cart, or train. To ride, travel, go about in any of these ways. *kūcēa-ta* (*tū-k.-ta*) tr. To go or come by or in a canoe and thus reach, get into, and bring another to shore as the women do making on canoe to serve as a bridge to reach others anchored out. *k.-tega* i. To go or come by canoe or ship to any place. *k.-tux-kōna* i. To be aboard when be under way. To be going or coming in any vessel. *kūcēy-aina* i. To be aboard as a passenger or in another's canoe going about. *k.-a* i. To go or come as a

man in his friend's canoe and thus travel about. *k.-ingūtata* i. To be quite close or closely joined as the seams or joints in a table top. To fit close, to join exactly, to meet as the well made joint of two boards. *kūčēi-ūata* i. To fit closely, to meet or be joined as the edges of a cut or wound. To close as a wound. *kūčūū-a* To go or come to any place W. and there cheeua. *kū-čiū-āna* To pass on and thus go beyond in a canoe. To pass or go by in a canoe and not stop or stay but go on. *k.-ōnīgata* To reach, come to, arrive at any place in a canoe. *kūči-aina* i. To go or travel about in any vessel not one's own. To take a passage and thus go about. *k.-ālū* i. pl. To be aboard as passengers any floating vessel. *k.-ella* i. To go or come by canoe or other vessel once more. *k.-e-yeka* To go or come (in any of the ways of coochi) for a little more or a little longer. *k.-āgū* tr. To go or come or take passage (or any of above meanings of coochi) in any vessel, etc. of one's own.

*k.-ōšēata* tr. To drive back, round any animal(s) on horseback. *k.-šōnata* i. To go or come back or return in any of the ways under *k.-* w.s. To return, go, or come back from the W. To be going or coming back afoot from the W. (i.e. *kū-š.-*).

*kūčikōna* i. To be aboard, to go or come as a passenger in any floating vessel. *k.-ina* i. To go or come or be aboard and go about from place to place as a passenger.

*kūči-dātū* i. pl. tr. s. To coochi one after another, to ride on horseback or in a train. *k.-gāmata* i. To coochi for a while or occasionally or once now and again. To go or come in the wrong vessel, to coochi instead of another person, to nearly coochi but not fully so as to fall back or down. *k.-g.-te-kōs* To go again and again in succession, to keep on going or coming in succession. *k.-gata* tr. To (get) equal to another in skill, power, or success. To do anything as well as or like another person, to get like in appearance. To fit, adjoin, be close to and so united with so as to scarcely be discernible as a joint. *k.-gōr-čella* i. To be filled as a seat or any space near the door or W. ward so that another person cannot find sitting room there.

*kūčil-ūāšata* tr. To pass over and not fairly strike. To glance over as an arrow the object it hits, but not at right angles. *k.-āpū* tr. To go or come W. ward to any place and there make a canoe.

*kūčilū-pūtata* i. To be adrift or to drift or be drifting as a dog or child in a canoe. *k.-anata* (*kūt-ispēata*) i. To turn aside as a spear or arrow from its course and thus miss its mark. *k.-paii* i. To cross over a large bay or extent of water. To go out to sea. *k.-ta* a. i. Tender, crank, topply as a long narrow canoe. To get into a boat and nearly upset it.

*kūčim-ōni* i. To coochi regularly, frequently, or always. To keep on coochiing. *k.-ōgātū* To sit astride as a company of boys on a

wall. *k.-ūtū* tr. i. To get, sit over or astride (as a boy on a wall).

*kūčiyell-a* a. Furthest W., last, hindmost to the W. ward. *k.-a-taš-ka* s. The last or lowest or furthest island to the W. ward. *k.-āki* The one furthest, last, or most W. erly. *k.-un, buk* The end or latter part of a book. *k.-qara-n* (*k.-q.-i.-*) The island (last or) furthest W. *k.-q.-* tr. To go or come to any place W. ward or S.W. and cheeyellaara. *k.-q.-n, k.-qarun* Furthest W., whether first or last as may be.

*kūč-kāli* see Gram., *k.-ata, k.-aiyi* do., *k.-kātake* do., *k.-gaisin-ana* do., *k.-mū-kusi*.

*kūšöllipunata* a. i. To be overcome by fatigue or exposure and lose one's senses and become helpless. Indolent. (To get) very lazy, to be ditto.

*kūšōn-ata* i. To return from the W., to turn back when going W. ward. *k.-ābinat-a* i. To lose one's senses, to get senseless, become unconscious. *k.-ā-āmōni-dē haiya* I nearly lost my senses. *k.-nūn-ata* i. To get, grow, become peaceable.

*kūkīpi* To go or come W. ward and there ceepe. To ceepe going W.

*kūka-ia hauan* This is the (self) same and not another. *k.-(-n)* a. adv. (The) same, at once, at the same time, also together, at once, altogether, immediately, at that time, the very self same, in the same way as, just as, as well as, as bad as, equal(ly), like. *kūk-aia* The same *ya, aia; k.-aii* Do.

*yaii; k.-ina-n* Do. *i.-; k.-aian; k.-ōna; k.-aiūša; k.-āšāga-n* Do. *a.-; k.-iswālin* Do. *iswoli; k.-ōš; k.-ōkōr-; k.-ānan* The same canoe; *k.-gala* Do. men; *k.-ūāpai* The same (two) men; *k.-ūūpai* To the same man; *k.-qūpai* To the same path; *k.-auin* The same stone; *k.-uška* Do. clothes; *k.-ā-čili* — wave; *k.-ā-šūšša* — penguin; *k.-ā kaiiūala* — child; *kūkā dōš* — dush; *k.-gāla* — grebe; *kūk'hilix* — heelik; *k.-hōx* — egg; *k.-ā jā-hga* — snipe; *k.-lōkōx* — night; *k.-mākun* — son; *k.-pqaš* — paash; *k.-mqalun* — day; *k.-sita* — sceta; *k.-iōn* — earth; *kūk-gēlix* — wēlix; *k.-qiyin* — weeyin; *k.-qaian* — wia; *k.-qaihipan* — wiceepa; *k.-ā wāsin* — wasin; *k.-ā wātūrū* — nephew; *k.-galēwa* — boy; *k.-qarur-* — log; *kū-qan* — wā; *kūk-aiōš* — yush; *k.-aieka-muš* — yecamoosh. *kūkā yif hauan, h.-kū-k'aiif* This is narrow as well as (the other). This is as narrow as the other. *kūkqaim siū-an* He there, i.e. That (man) is also an elder brother. *kūk'hamasa hatainude* I went also when it was dark, I went when it was just as dark.

*kūka* adv. Always, just as now, always as now, in like manner. *sa būv k.-tūkūlelamūtūa kaia sa ōnqan. k.-ūlāpa* (It is) just as bad. (He, she, it is) bad after or in the same manner. *kūk'ōkān-daulum ūa siūan* That (man) is a man from or of the same family.

*kūka wāta* Quite as long ago, quite as far back in the past. *k.-nan* Quite as far off, quite as distant, i.e. of time to come. *k.-kōnjiminākin hauan* This is also

his, just as the other was or is. *kūk'hauākin siūan* That is mine just in the same manner as (the other). *kūkā tellqāpan siūan* That is a face exactly like (what I saw before).

*kūkō-gata* i. To reach, extend to, as far as. To overtake, come up with but only in a W.erly direction. *k.-x-mōni* i. To reach, extend nearly to, to approach or reach but not close enough to touch. To be nearly long, wide, or broad enough, to be nearly as wide, long, or broad as. *k.-ndaui-lum* From or out of the same thing, from the same place or thing. *k.-x-mūtū* i. To think of, to regret, to hesitate, pause, to think and pause. *k.-na* i. To go or come W.ward and there stay in the canoe.

*k.-nĵita* a. adv. Similar, like, the same, in the same or a like manner. For the same reason or cause. At the same time, similarly, just like, equally (in any respect), regularly, evenly, after the same manner, etc. *k.-n.-tōpaia haia sa tāgudē* Why you have only given me things like I had before! *k.-n.-tōpan ha-mōni kātōx-m.-ūana* I will always go at the same time exactly. *k.-n.-t.* At the same time only and at no other. *kūkōnĵitā-ki* The same or a similar one. *k.-(ki)-pai* The same or similar (two). *k.-kindaian* The same or similar ones (pl.).

*kūkatōpa-ia hauan* Why this is only, or but just like the rest. *k.-n haia sa wēla tāgūan* I want you only to give me the same,

exactly, or things like I had before. *kūkakaia hačil hainudē* I went just as quickly as I went before. *k.-malim (k.-m.-tōpan* The same persons and no other.) The same persons, the same people.

*kūkā-ki* The same one. *k.-(ki)-pai, k.-pikin* The same two. *k.-kindaian* The same (pl.) *k.-kīpai-amalim* The same women. *k.-māqalun w-āpan hakūtakudē, k.-m.-čičū-ā.-h.-* I went the very same way. *k.-gū* i. To reach as far as, to extend to, to be wide, long, broad enough to reach, to be as long, wide, broad as to equal, reach unto, but only in a W.erly direction. tr. To go as far W. as, to reach, arrive, to come, go, or get to. *k.-nun* A few, those which are (left). *k.-taka (k.-tūgur-kātaka, kūkā-tūgata)* To get very ill and worn as though about to die, to die. *k.-mušša* Long in the same state abiding, continuing unchanged and unchanging.

*kūkū* tr. To trace or track by the scent or tracks, to be on the trail of an animal. *k.-či* v. To go or come W.ward and there embark. *k.-pai* To the same place or person, in the same place, upon the same. For the same cause, for or towards the same thing. *k.-lalenata* i. To be in the throes of death as persons in an unconscious state. *k.-tek-an* s. The W. shore of any bay or cove, etc. The place lying W. or next W. of another, in or at such a place, on position in the W.ern shore, coast, or end. *k.-t.-ū-p.* To the W.ern shore or coast of any bay. *k.-tāna* i. tr. To go or come W.ward and speak there.

*kūku-šata* tr. To go or come W.ward and tow, to tow W.ward. *k.-llōsinata* i. To flag, get weary or dissipated over any work and flag in doing it.

*kūk-h-aitakun* see *k.-a.-*

*kūd-ör-wāna* tr. To run past going W.ward. *k.-ātū* i. To go or come W.ward and there run.

*kūgai-a* tr. To go or come W.ward and there spear or shoot or prick, etc. *k.-šinana* tr. To go or come W. and there help or do. from ooshshaloom. *kūgōmaka* tr. To go or come W., anywhere and there plait. *kūgā-ligū* tr. To go or come to any place W. and there galigoo. *k.-mata* tr. To go or come W. anywhere and thence gamata. *kūgū-m.-* i. To go behind or disappear beyond any object going W. To set as the sun behind a mountain or bank of clouds, as the sun, moon, stars behind a mountain to the W.ward, or as a ship behind or round any point or land when going W. *kūgūt-ata* tr. To catch, seize, or carry off in this way as hawks or cats their prey. To catch up to and seize as dogs what they track. *k.-at-haina* tr. To fly or be flying and carrying in the claws as hawks their prey. *k.-ūtauwōnata* tr. To hold firmly in its claws as a cat or owl a mouse or bird.

*kūla (kōnĵin, ūla)* see *ūla. k.-kātakudē* He, she went without leave. What are you going for? Don't go. You must not go. *k.-lagōn-a, k.-iyi; ha-k.-iiūa kō-k.-l.-qamuš. k.-čkālī; ha-k.-č.- tāgūa ha-k.-č.- gaisinana.*

Bridges: Dictionary

*kūlō-kāgunata* To close in as the day, to get dark in the W.

*k.-ngūta* s. The groove in the end of the shaashia into which the shooshaaia is bound. tr. To make the coolunggoota in either cushooma or shaashia.

*kūlā-kāsunata* To get or be in pain or full of pain as a wrestler from his hurts. *k.-ri* tr. To go or come W.ward anywhere and there lari.

*kūlūpū* tr. To go to the fire and blow it from *ušša*, to go W.ward and blow with the mouth.

*kūluš-ana* i. To get red as the sun at sunset, or as the sky or land at sunset. *k.-ū-mōni* The sunset, time of sunset, the evening. i. To be sunset or evening.

*kūmē-amunata* i. To get infirm and otherwise impaired by age. *k.-lata* tr. To go or come W. and malata.

*kūmī-gata* i. To go or come to any place W. and there spend a night out or there camp. *k.-nata* To slope W.ward. *k.-na* To descend by the W.ern slope of a mountain or hill. To come or go W.ward and descend. *k.-ella* tr. To go or come over anywhere W.ward and miella fuel or other things carried. *k.-e.-ta* i. To slope or fall away W.ward as land or mountain slope.

*kūma* a. Rough, shaggy-coated, woolly, hairy, having hair on the body as hairy men have. *k.-tū-mōči* Having so much or so many sewings as an old canoe so that the various sewings interlie each other. *k.-tū-ānāpai* du. r. To cross



one's arms or legs to fold one's arms across one's breast. Overlying each other as the ends of boards halved together. To overlap, to overlie.

*kūmō-či* i. To enter going W. To go or come W. ward and muchi as into a wood. *k.-ka* tr. To go or come W. anywhere and there or thence muca. *k.-na* tr. To go or come W. anywhere and thence muna. *k.-ni* i. To go or come ooshshaloom and stand at or near the door or anywhere W. and there muni. To blow from the E. as a breeze or gale. To blow W. ward. *k.-ra* i. tr. To go or come W. anywhere and there hear. *k.-tawūgū* tr. To go or come W. anywhere and there mutawagoo.

*kūmā-šū* a. Heavy, not agile, slow, not nimble, stiff in same sense.

*kūmausteka* tr. To go or come ooshshaloom or W. ward and mowsteka.

*kūmū-kusi* tr. To go or come ooshshaloom or W. ward and moocoosi. *k.-tū* i. To go or come W. or ooshshaloom and sit near the door or anywhere W.

*kūmu-laka* tr. To go or come in the two first senses of *kū* and *mulaka*.

*kūp'* before vv. in vowels and *w* and *kūp-a* or *k.-ā* before other vv. To go down far E. ward or down hill or down to(wards) the shore from the land or down to a lower part of a house or down into a hole or valley or to go down below the horizon or to(wards) the fireplace of canoe

from either end or down into the hold. *kūpīa* (fr. *wīa*) i. To fall as a stone to the earth, to go or come down and lie down. *k.-ka* To go or come down and weeaca. *k.-manana* tr. Do. weeamana.

*kūpī-kamāna* tr. Do. eecamana. *k.-na* tr. Do. to fish in the canoe with line. *k.-ya* To alight in the water of *akawōnari*.

*kūpī-ōšata* tr. Do. weeushata. *k.-āšū* tr. Do. weeashoo.

*kūpaia-ša* Do. iasha. *k.-ata* tr. Do. iata. *k.-mas-a* (*k.-m.-eta*) tr. Do. tie (on). *k.-metakun* s. adv. a. The E. ern coast or shore of any bay. The furthestmost or last or first in the E. as the E. ernmost of a chain of islets. The lower, the one, or that which is under, or lower, or before something else. Down (in the) E. The lowest, the one under or lower than others. The last in an E. erly direction. The E. ernmost of two. Down on the E. ern coast or shore, below, down under. *k.-mina* tr. To go or come down and iamina. *k.-māgū* i. To flow down as a river. To descend with a rushing noise. *k.-dāranata* i. To widen as a river, estuary, or any cove, etc. as it runs E. ward. *k.-mūkō-nata* To get or go or come a long way either E. ward or downward. *k.-si-n-* i. To go down far E. ward and so get out of sight. To descend abruptly as a precipice. To go down deep as into an abyss.

*kūpai-eki* tr. To go or come down or come E. ward and eat fish. *k.-ekōnata* i. To get small at the lower end. To go E. ward and get small. *k.-ella* Do. and there for-

sake or leave as a man his wife. *k.-epat-eka* i. tr. To go or come and approach near to in an E. erly direction. *k.-e.-ūgata* To nearly reach as far as in an E. erly or downward direction. *k.-ingana* i. tr. Do. down or E. ward and be frightened. *k.-ipunata* i. To get narrow or ridged in descending or as it goes E. as a river or a mountain ridge. *k.-ina* i. To yina E. ward, to cross over to the E. coast or shore. *k.-inetōp-a* s. a. The fourth finger counting from the thumb. Lower or further (E.) than the middle. *k.-i.-aiōš*, *k.-i.-aiāška* The fourth finger or four. The or an island lower down than the middle one. *k.-i.-unata* i. To get past the middle E. ward. *k.-ōndākū* tr. To go down and bail either from a ship or the land. *k.-āgaia* tr. Do. tell, teach, etc. E. ward or down anywhere. *k.-āg-u-* i. Do. or E. ward and be or get white. *k.-āpīmata* tr. i. To go or come down or anywhere E. ward and talk. *k.-ātū* tr. pl. To go or come down or E. ward and yatoo. *k.-ātušū* i. tr. pl. Do. yatooshoo. *k.-gasana* i. Do. yowasana. *k.-kūči* tr. To go or come down and icoochi. *k.-yēata* tr. Do. iyaata. *k.-yēukaia*, *k.-yimīna* tr. Do. summon up, down. *k.-yi* tr. Do. call.

*kūpai-yūa* (*k.-iūa*) Do. bite. *k.-a* (*k.-iū* tr. Do. iu.) Do. ia. *k.-iūša* The E. ern shore, coast, or land of any bay, sound, or harbor.

*kūpa* see *kūp'*.

*kūpačkālī-ūkaia* do. *-mīna*, *-mō-či*, etc. Do. tell to go up (do. down and do. in).

*kūpaš-ūāpisa* s. A whale (spec.)

*k.-pāki(n)* s. The last, youngest one, the youngest child and last of a family. *k.-āgāna* i. To go or come down E. ward through a channel.

*kūpašpa* a. s. The last downward or E. ward. The last, furthest, or nearest in the same direction or position. Five, lit. The last, lower of the fingers or toes. *k.-iōš*, *k.-iaška* The fifth or last finger. The last or first island E.

*kūpaki* tr. To go or come down and strike with the hand or a stick.

*kūpala(čkālī)*; *ha-kūpa(la)čkālī tāgūa* see Gram.

*kūpalag-ōna* (*k.-ūyella yeka*) To go down and look a little. To go or come down and look. *k.-akūči* tr. Do. watch or see a person embark. *k.-ōnatūūkaia* tr. Do. see or suffer a person to go or come up. *k.-ūmīna* tr. Do. see. Look at or permit a person to go down. *kūpala-pōna* i. Do. fall into the sea, river, or other water.

*kūpa-māšōx-mūtū* i. Do. be in a hungry or famishing state.

*k.-p-* i. Do. die. To go E. and die there.

*k.-sseta* tr. Do. thence fetch water.

*kūpata-gū-mōni* i. To go W. ward and make broad, or stretch out one's arms. *k.-* tr. To go or come down and thence ata. *k.-ma* i. tr. Do. there eat. *k.-ta-lagōna* tr. Do. tatalaguna. *kūpat-ega* i. Do. as well from a ship as from the land and paddle or row. *k.-ōpi* tr. s. Do. put aboard anything out of the hand. *k.-ūlūana* tr. Do.



atoolooana. *k-uri* i. Do. slide down, to come down on the run.

*kūpi* i. To go or come W.ward or from the upper or inner part of a wigwam and pi. *k-čigata* i. To come, go, fall, or rush down and get jammed as a stone or ball in the crevice of a rock. *k-kimata* tr. To come or go down and envelop or surround or powerfully influence. s. A term used descriptively of certain characters and scenes enacted in the Ceena drama. These are as follows: *hamösköla-ka*, *haiyaiya*, *ōniūāna*, *čūitambqa*, *kōlapōša*, *haistū*, *hūikiū*, *yepūtala*, *kukurux*. *k-kimū* tr. s. To go or come down and put in (see *i-k-*).

*kūpil-qaxtek-a*, *k-a-wia* i. Do. ilaakteca. *k-li* i. Do. bathe as in a river or in the sea.

*kūpōči-nata* i. To be or get dried up as a stream or pool in the summer.

*kūpōš-ēata* tr. To go or come down and ushaata. *k-i-mōni* tr. Do. in order to meet, wait for, come across, intercept, etc. *k-āgū* tr. Do. cut (see *ōš-ā-*). *k-kul-ata* a.i. Exposed to blasts of wind from mountains or from the W.

*kūpōkušunata* i. To cease to go or move slowly. To move or go or walk fast(er). *kupōkō-šēata* tr. (*k-ši*) To go or come down and ucushaata, -ucushi. *k-n-gūleni* i. To go, come, or fall down into the water as a seal from its rock. *k-lla-g-* tr. To go or come down and ucullagooleni. *kūpō-kālia* i. Do. to sleep. *k-gātū* i. Do. ucha-too. *k-la* tr. Do. drink. *k-mōnata* i. To strike or touch the bottom when going W. as a vessel. To

shoal off in a W.erly direction. *k-na* (*šanamaiim*) This term is applied to shanamiim which grows in open, dry lands. *k-naka* s. Snow. *k-nda* To go or come down and unda.

*kūpōst-eka* i. To get stranded on any shore from the W., i.e. on any shore facing W. or when drifted from the W. on any coast. To be left by the tide as any objects far down on the beach or just near the water. To be left aground but not by the water as any vessel at ebb tide when too near the shore. *k-ūgata* i. To touch, be aground, to leave as the ebb tide does any floating vessel near the shore. *k-ux-yella* (*k-ux-gāmata*) To be aground, ashore but not high and dry.

*k-pi* i.e. *kūpāgōpi* w.s.pl. of *kūpatōpi*.

*kūpāčūūa* tr. To go or come down and cheeua. *k-ši* Do. chee-uashi. *kūpāčiyāgaia-lagōna* Do. cheeyagialaguna.

*kūpāči-šōnata* i. To visit, to go or come to any place in the E. and return again W. To go or come down and return, do. E. and go back again. *k-ka* (almost *kō-*) Do. E. and chica. *k-lieška* s. An islet far out in the E. exposed to the rough sea. *k-lōpata* tr. Do. or E. and chilupata. *k-yamasa-lagōna* Do. cheeyamasa-laguna.

*kūpāčiyella* The E.ernmost, the lowest, the last or first, the furthest or lowest down or E.ward. tr. To go or come down or to any place E. and leave what one has brought for any person there

and return again either W., up, or ooshshoo. *k-iōš* The last, lowest, i.e. the little or fifth finger, i.e. five or ten. *k-iaška* The last or furthest E. of a chain of islands, the E.ernmost island. *k-gāmata* tr. To coopachiyella on one's way elsewhere. *k-iella* tr. To coopachiyella again or once more.

*kūpāčiyell-un* s. The island, land, coast, far to the E. *k-qara-n* s. The island, land, coast, shore far or furthest E. *k-q-iaška* The island or islet furthest to the E.

*kupāč-kimū* (*k-kindeka* Do. cheindeca.) Do. checemoo. *kūpāč-kōsitāgū* Do. checusitagoo. *k-gaia-tūpqana* tr. Do. chgiatoopaana. *k-gāmataga-l-* tr. Do. offer to give a person food on a plate.

*kūpāš-aiūa-mūtū* tr. Do. sit envying a person. *k-āmikū* tr. Do. make haste. *k-qanigū* tr. Do. shaanigoo.

*kūpāk-īpi* (*k-ilina* Do. cilina.) Do. ceepi. *k-ōlenata* tr. Do. culenata. *k-ōgōnata* tr. Do. as a person in a tree and cugunata. *k-ōna* i. Do. stay aboard. *k-ōsi* tr. Do. cusi. *k-ūči* i. Do. embark. *k-ušpēata* (*k-wissata* tr. Do. cwissata.) Do. cooshpaata.

*kūpād-ekila* i. To dismount, alight, get down on one's feet as from a table. *k-ōr-wāna* tr. To run down past. *k-ūpata* tr. To go or come down and doopata. *k-ātū* To hasten to sit, i.e. to set or go down rapidly as the setting sun.

*kūpāgai-a(ta)* tr. To go or come down and giata. *k-ata* To touch as the lead the bottom when

sounding or the end of a paddle when feeling for the bottom, *k-ama* tr. To go or come down and giama. *k-sinana* tr. Do. help.

*kūpāgāligū* tr. Do. galigoo.

*kūpāgū-leni* i. To sink down, to go E.ward and sink, to go down and sink. *k-mata* i. To set as the sun, moon, or stars. To go down behind any cloud, mountain, or round and behind any land or other obstruction in the E. To go down, vanish, or disappear in the E.ern horizon as a ship going E., or as a ship or any fixed objects as land, etc., by going W.ward from them. *k-tek-an, -un* s. The E.ern coast of any bay. The land, coast, shore, or island to the E. or on the E. side of. *k-i-ūpai* To(wards) the land, coast, etc. To the E. *kūpāgundekila* i. To jump down upon one's feet from any eminence.

*kūpāl-āri* To go or come down and lari. *k-ā-gaia* Do. larigia. *k-ōštega* (*k-āpūn* Do. lapoo.) Do. to follow. *k-ūpaii* i. Do. loopii. *k-ušunāta* i. To set as the sun in a red sky. To be all of a glow as the sky at sunset. To get very sleepy, drowsy, dizzy or stupid with sleep.

*kūpām-ēiūa sōx* To ache or hang powerless with pain or cramp. To have a great pain descending. To be bowed with pain. *k-ina* i. To descend any steep place, to go down a steep descent to the bottom. *k-i-n* s. The lower part or the bottom of steep descent, hill, precipice. The face of a cliff, hill, steep bank. *k-iella* To go or come down and miella.

*k.-i.ta* i. To sink, fall, slope downward as land extending E. To sink, fall, descend as land to a great depth, as a deep valley. *k.-illi* To go or come down and milli. *k.-issa* tr. Do. missa. *k.-isiū* Do. amisoo. *k.-ōci* i. tr. (see *mōci*) Do. muchi. *k.-ōnidūr-wāna* tr. To keep on running down and past in succession. *k.-ōna* tr. To go or come down and muna. (To blow as a W. wind). *k.-ōni* Do. muni. *k.-ōgātū* (*k.-ūtū* Do. mootoo.) Do. mugatoo. *k.-ōranata* i. To descend to a point. To run E.ward and end in a point. *k.-ākītama* r. To go or come down and comb one's hair. *k.-ūtawāgū* (*k.-ūāšū* To go down and rest.) Do. mutawagoo. *k.-ūkusi* (*k.-ušū* tr. To go down and ask.) Do. wash oneself. *k.-ūkōnata* To hang down to a great length. To extend a long way E. *k.-ūtū* (*k.-ūtata* To go down and amootata.) To go or come down and amootoo.

*kūpānina* tr. Do. anina.

*kūpāp-inašana* To flow down and outward with force as from the anus, water thro a vent in the bottom of a barrel. *k.-ata* i. tr. To cross over land going E. To go or come down and apata. *k.-ala-na* (*k.-a.-ukōna* To go down and stand in the water.) Do. palana. *k.-atagōna* To go down E.ward and get full, i.e. to get full as the moon. *k.-qana* To go or come down and throw. *k.-ū* (-i Do. pi.) Do. apoo.

*kūpās-i/-gaiata* tr. Do. meet. To meet when going down. *k.-i-g.* tr. Do. overtake. *k.-āčinata* To flow E.ward as tide rip or race. *k.-ā-*

*gōna* i. To go or come down and be in great pain.

*kūpāt-ēnaka* Do. search about. *k.-aiyigū* Do. tiyigoo. *k.-a-baxkō-nāg-ū*; *kōnima hī k.-ō-b.-uana* Whom shall I go down and help and thus earn something for myself? *k.-atama* To go or come down and tatama. *k.-ōxgāmata* (see *t.-ō.-*) Do. give anything as one passes. *k.-ōlleata* tr. Do. tul-laata. *k.-ōmōci* tr. Do. tumuchi. *k.-āgi* r. (-ū Do. give.) Do. tagi. *k.-āla* Do. tala. *k.-āgulū* To end, come to an end as a chapter, or book, or page. The end, the bottom. *k.-ōlōf-yella* s.i. The full moon, to be full, to get full moon. *k.-ātulata* (*kūpātūgata*) To go down and haul up a canoe on the beach. *k.-ō-xmōni*, *k.-u-x.* To go or come down and atookmuni. *kūpātū-kusi* Do. toocoosi. *k.-kūci* tr. Do. to a place and thence embark. *k.-gaiata* i. To touch, to extend, to reach the bottom as a ship in shoal water, as the keel of a vessel. *k.-mīna* tr. pl. To go or come down and toomeena. *k.-mōpi* i. pl. To go or come down and embark. *k.-mōrana* s. Whale of large size (spec.) *k.-kūci-šōnata* To go down or E. anywhere and return. *k.-mūaiyi-dē kōnima sa* Whom did you go down and ask to call you? *kūpātū-āna* i. To get a violent pain in the body descending from the neck. *k.-mūtā-gū* tr. r. To go or come down and ask or get a person to give one something. *k.-mqal-a* i. To reach any place when going E.ward and there begin a day. *ha-k.-m.-udē wāšū* The day broke when I reached washoo. *k.-mīāgaia* To go

or come down and ask another to teach one. *k.-mūtū-kusi* Do. ask a person to wash one. *k.-pānata* To pass a place going E.ward. *k.-sikū* To go or come down and say no. *k.-wāgū*, *paiak* *ōkātūpai haian k.-w.-a* We will go down into the house on the beach and sit down there. *k.-wō-nigambōgūta* i. To fall as from a wall or tree and get or be very much hurt.

*kūpāts-ikōri* i. To come or get down into view E.ward or downward. *k.-tāgata* tr. To go or come down and tstagata. *kūpātū-aii* tr. Do. feed (see *tweei*). *k.-a* i. Do. twee. *k.-igata* tr. Do. tweeigata.

*kūpāqā* tr. Do. waa. *kūpāqā-štāg-ū* tr. i. Do. work or do anything. *k.-štēgata* tr. i. Do. wushtegata. *k.-la* tr. (*k.-na* tr. i. Do. wuna or wana.) Do. wula. *k.-liauina sō-pun* Go down and turn over the beach stones and get some fish from under them. *k.-nigū* tr., *k.-ri* i., *k.-ra* i., *k.-teka* tr., *k.-gōpi* tr. Do. hit as with a stone, wade, drift E.ward, wuteca, wagupi.

*kūpāqā-gū* tr. *k.-gāgū* tr. r. *kū-pqā-xyāgū* Do. wagoo, wagagoo, wukyagoo. *k.-nīgata* i. To extend or reach down to or as far E., to arrive, come to either downward or E.ward. *k.-nīgatun* s. The land, coast, shore, or island lying E., the E.ern coast or land. *k.-tūgata* tr. To go or come down and wuteca ecoon a canoe or boat. *kūpāqulata* tr. Do. untie a canoe from its moorings and bring it to shore.

*kūpauux-mūtū* i. Do. sit shak-ing with cold or fear.

*kūpū-a*, *k.-lāna*, *kūpū-aiaša*, *k.-mōna*, *k.-ōštāgū* Do. lie down, build, cover over, muna, wushtagoo.

*kūpūbōlakōmōni* tr. To let stay down at the water's edge ready to launch.

*kūpū-kateka* To go or come down to any place E. or to the E. side and oocateca. *k.-gat-un* s. The E.ern or lower and inner corner of a room, the bottom of a hole. *k.-g.-un*, *k.-g.-ōkōr* (the) cellar. *k.-g.-un* In the lower or down corner, in the hole, cellar, or E.ern corner. *k.-g.-qala* All the hidden corners, secret and depressed places, corners, drawers, etc. *k.-masēata* To get out of sight by sinking below the horizon or by sinking below intervening objects. *k.-mōni* tr., *k.-mūtū*, *k.-mōgātū* tr. pl. To go or come down and oomuni, to let go or come down and muni, to go or come down and place as a box on a table, or to let go or come down and sit, stay, or wait. Same as no. 2. only pl. *k.-teka*, *k.-ū-t.* To go or come down and ooteca. To let go or come down and place, put down, or deposit. *k.-talenata* i. To extend W.ward with an even surface as a meadow or plain.

*kūsi* s. (*k.-mōra* A heap of shells such as are around wig-wams.) A shell as of mussels, etc. *k.-f*, *k.-pun* Any headland or point lying or extending W. The W.ern-most headland on any land. *k.-p.* (*k.-pūpai* To(wards) the *k.-f.*) On,

at, or near the *k.-f. k.-f-gaiata* tr. To go or come W.ward and intercept, meet, or come across. *k.-g-* tr. Do. overtake as one might who started later than others.

*kūsācinata* i. To run, flow out W.ward as a tide races.

*kūt-(ā)*, *k.-a* according to the initial letters of the words they are pref. to, v.pref. similar to *kū(pa)*, *kāgū*, etc. To come or go S.ward (to do anything). To go or come near to, or close to the edge or brink of as of a precipice, a table, or out to the yardarm or bowsprit end. To go or come from either side (see *inga*) of a wigwam, to the fire(place) and there do anything. To go or come out from the shore into deeper water, or down, and seaward from the higher end of a bay.

*kūtia* with *yārum*, *yārū* pref. The new moon. *k.-i.* To be in the first quarter, said of the moon. To go or come S.ward and lie down. To go or come out to the edge of a bank, precipice, or far out to the brink or edge of any thing or place and lie down there.

*kūtī-ina* To go out away from the shores and catch fish. To cross over any large expanse of water as a bay, sound, gulf, roads, pass, or strait going or coming S.ward. *k.-nana* i. To go or come to any place W. and there winter. *k.-amīgata* tr. To bring together and keep so by sewing, holding, or tying as for instance the gaping margins of a wound, the wide open mouth of a sack, bag, or bladder, in order to contract or close it. The opposite edges of

the bark of a bucket or bark bailer. To sew up a rent or gap. *k.-aina* i. To go or come or clam-ber out as a sailor to the end of the yards or a boy out on a branch. *k.-ya* tr. To (go and) anchor a canoe out from the shore. *k.-yā-kōna* (*kūtū-k.-*) tr. To take any craft out from the shore and anchor her there.

*kūtai-iuat-a* tr.i. To go or come out to the end or anywhere out S., or out in the deeper water (as a dog, a duck from the shore) and catch with the mouth. *k.-i.-haia wōnūma* Go (to a dog) bring me the swan (when out in the water). To be as long as, to extend or reach as far as, as in any direction S. or out to the end. *k.-amūkōnata* i. To get or to go a long way S.ward. To reach a long way S. *k.-amasa(ta)* To take any craft out from the shore and there tie it as a canoe to one moored out. *k.-ina* i. To cross, come, or go over to by canoe to any island S.ward. *k.-ekōnata* i. To go out S.ward or seaward and get small as a departing vessel. *k.-epa-tūgata* i. To go or come S.ward and draw near to. To go near the edge. *k.-anōtakun* The one further or furthest S. The next one to the S. *k.-ipū* tr. To go out to the ends of a branch and yeepoo. *k.-yif-mūtū* To go or get out to the ends of a branch and yifmootoo. *k.-andākū* To go to a moored canoe and bail it out. *k.-āgaia* tr. To go or come out from the shore S.ward or out to the edge and yagia. *k.-āgū-mōni* i. To extend out into the water and be white as a canoe track

or other white object extending out from the shore. *k.-yi* tr. To go or come (see *kūt(a)* and *aiyi*).

*kūt-aiyigū* (*k.-ēnaka* tr. To go W. and tanaca.) To go or come W.ward and fill.

*kūtātēag-ur<sup>2</sup>-mōni* To go out and stand at the very edge or end. *k.-ata* To go or come out to the very edge of a cliff or rock or log, or other raised objects. *kūtanatū-tūpara*, *k.-tōška*, *k.-šamarana*. *kūta-ngūtāna* tr. To speak about anything or subject. To propose, intimate, hint, suggest anything. To discuss, be discussing, to talk over any matter together. *k.-ta* tr. To go or come (see *kūt*, *ata*). *k.-nkōna* i. To speak aboard or be speaking. *k.-wāna* To pass by speaking. *k.-lagōna* To go or come (see *k.-*) and alaguna. *k.-n-gāmata* To speak indistinctly, to half say anything. *k.-tēga* i. (*k.-tux-kōna*) To go or come anywhere S.ward in a canoe, boat, or ship. *k.-yella* To speak once more. *k.-tōlli* Do. of many things. *k.-šagaia* To rise up from the S. and get high overhead as the summer sun. *k.-naina*, *k.-mōni*, *k.-mūtū*, *k.-mögātū*, *k.-palana*. *k.-tuxteka* To pull ashore on any coast to the S.ward or to an islet out from the shore.

*kūteki* tr. To go or come W.ward and see.

*kūtōš-i* tr. To go or come S.ward to meet, intercept, or prevent. *k.-ata-sōx*, *k.-ur<sup>2</sup>-dātū-sōx* To get full of pain, be painful. *k.-iū-āgūlū* tr. To drive over as foxes, sheep over a precipice. To force over a cliff as a hunter

an animal. *k.-tan* The tip(s) or top(s). The outer end or extremity or extremities of anything. The toes, the ends of fingers, of branches. The amast heads. *k.-tqalan* The ends of things as of branches, twigs. The ends of *yōš*, *pilla*, toes, etc. *k.-teka* i. To get drifted ashore anywhere S. To be drifted ashore S.ward. To dry or be left by the tide as any shoals or rocks out from the shore.

*kūtō-nda* tr. To go or come or cross over to S. shore and unda.

*kūtāciyell-an*, *k.-un* Any coast, land, island, or other object out S. or furthest S. *k.-a* tr. To bring, fetch, but only in these senses. To go or come S.ward and give anything(s) one has brought for person(s) living there and then return away N.ward whence one came. *k.-aiāška* (*k.-qar-a.-*) The island out S. or furthest S. *k.-qaran*, *-un*, *k.-an* Out or furthest S. That which is. *kūtācišōnat-a* i. To go or come S.ward anywhere and then go back again, but without staying at the place visited. To go or come from the S. as the summer sun in December. *wākimun ha-k.-udē* I got as far as w. and thence returned N.ward. *kūt-āšaii-nan* s. A term for the end of winter, when the sun turns more S. *k.-na* i. To go or come more S. as the winter sun and give more heat. *k.-kātake* To get warmer and warmer as the weather in spring with the sun coming more S.

*kūtāk-āgū* i. To reach, extend, be as long as in a S.erly direction. To reach out to the end. i. To

reach, arrive, come to any place going S.ward. *k.-kūci* i. To go out into the water and embark. To go or come S.ward and embark. Do. to any place S. by boat, ship, train, or horse. *k.-kun* (*gūta, kun*) The brains of whales. Any loose, oily substance from a whale. *k.-ōlanūā-gulū* To force, drive any person or animal over a precipice.

*kūtād-atā-g.-* To run or rush over a precipice. *k.-ōlā-g.-, k.-ulā-g.-* i. To roll down over as a barrel over a cliff. *k.-ala* i. To roll down over any steep place.

*kūtāg-ūtek-aiiūša* s. The S.ern coast or shore, especially if bold and steep. *k.-ū* tr. To go or come and give. *k.-ū-an, k.-ū-un* (On) the S. shore, land, island, or coast. A (the) place lying S.ward of. *k.-ulū* i. To go or come close to the edge of and fall over. To fall over any steep place to cease, die down, fall calm (used only of N. winds, as *mātāgulū* of S. winds.) To fall down, over, whether table, steps, chair, cliff, rock, stone, etc. by getting too near the end. *k.-uri* tr. i. Do. agoori.

*kūtāl-ūpaii* i. To fall down by going too far out, whether up in a tree or from a yard arm, etc.

*kūtām-ēāšata* i. To bring or cover over with clouds as the N. wind the sky. To get covered from the N. as the sky with rain clouds during a N. wind. *k.-īnan* The S.ern slope of a mountain or hill, to go or come down the S.ern side of a mountain or hill. *k.-ōci* i. To go or come in from the N.ward, to go out into as into

a hut out on a jetty. *k.-ōni* To go or come and there stand, wait, etc. (see *mōni*.) i. To blow or to be a N. wind, to blow to the S. as a N. wind. *k.-ūtū* i. To go or come and *mūtū* w.s. *k.-ōra* i. Do. hear or listen. *k.-ō-nata* i. To go out to a sharp point as a spear head or shaft. *k.-ātū* prep. The S. side of, on the S. side or end of; *ōkōr-k.-ā-* *gwiata* It is on the S. side of the house. *k.-ūanarēata* tr. To swim out to and reach or catch or get. To swim out to as out to a rock. *k.-ūāturi* i. To swim out from shore a good distance. *k.-ūkōnata* i. To reach, extend, or run out a long way seaward as a long headland or S.ward. *k.-ūkusi* r. To go or come and wash oneself.

*kūtānā* i. To be speaking (when lying down). To keep on speaking. *k.-takōs* Keep on speaking, say on (impt.) *kūtāna* i. To speak, to say, utter, pronounce, to talk, preach, harangue. s. Language, speech, saying, word, a discourse, speech. *k.-na* s. tr. Round white spots painted on the faces of avengers; to paint thus. *k.-kurū* a.i. Talkative, chatty, fond of speaking. To be thus. *kūtānatū -aiqa-lenata* tr. To speak and put in mind, to remind, to explain, interpret, etc. *k.-ipū* tr. To speak as a peacemaker, to allay hatred and fighting by explanation or any kind or other words. To silence or disarm opposition by words. *k.-kōši* tr. To speak in favor and defence of a person and so deliver or help him. *k.-kī-pōnata* To intimidate or humble or subdue by talk. *k.-kausinata* tr.

To soothe an angry person by words or explanation. *k.-šabagūta* tr. To please, gratify, conciliate with talk of any kind. *k.-ārūgata* tr. To trouble or annoy or interrupt with words. *k.-abailāna* tr. To strengthen, encourage with words. *k.-dūpunata* tr. To weaken, discourage with words. *k.-šāmul-enata* To say anything whereby a person is greatly offended. *k.-kai-e-* tr. To hasten, to forward persons in doing anything by words. *k.-mēakōnata* tr. To intimidate, frighten, make nervous with words.

N.B. In this way one might fill several pages.

*k.-mōra* tr. To relate, mention, tell, give an account, to let hear. *k.-ūmanurū* tr. To make unwilling by words. *k.-pōšata* tr. To explain, to cause to understand by words. *k.-urūmōna* tr. To speak and make willing, to render willing by words.

*kūtān-ōnnaka* a. Unable to speak, never speaking, unpronounceable.

*kūtāp-i* i. To come or go S.ward or out to the end and pi. *k.-alana* i. pl. Do. or outward and palana. *k.-unata* i. To be sore with aching pain, to ache, be cramped with pain. To ache as the hand when long held up or long exerted. *k.-ūšū* i. To come up to the surface as an escaped seal some way out of the beach.

*kūtār-atūgūtata* i. To get hoarse with much crying. *k.-unata* (fr. *wārū*) To overhang, extend over as a roof over a cave.

*kūtāsi-f, k.-pun* s. A headland to the S.ward, the S.ernmost point of any land. *k.-f-gaiata* tr. To go or come and sigfiata. *k.-g-* tr. Do. sigfiata. *kūtāsācinata* i. To turn, flow S.ward as the (a) tide race.

*kūtāt-ōgāgū* i. To go or come to any place S.ward and live there. *kūtātā-gū* tr. To go or come and tagoo. *k.-pūkū* i. To hesitate, to fear to do, to falter, demur, to be on the point of doing anything and then draw back. To go out to the edge or brink with much fear. *k.-pōnudē yeškan* (*kō-*) He went out S.ward to an island and died there. *k.-tulata* i. To get wet or run over with water, even to the fire place. *kūtāte-kilata* i. To get, go, or come to and walk in as men in a track to avoid thorns. *kūtātū-āgulū* tr. To take away into deeper water as breakers on a steep shore the carcass of a whale. To bring to the edge of and bowl over. To throw down over a precipice. *k.-gūgata* tr. To go out S. with a dog and there get a bird by the dog's scenting and tracking. *k.-gūgūtata* tr. To place or put on the very edge so that it may readily topple over as one might a rock on the edge of a cliff. *k.-kūci-šōnata* i. To go or come as a passenger to any place S. and thence go or come back again. *k.-mīna* tr. pl. Do. and toomeena. *k.-mōpi* i. pl. Do. to and toomupi. *k.-pqa-na* tr. Do. to the edge of a cliff and throw over. *k.-wōrāgū* i. Do. land there. *k.-p.-n-gōna* tr. Do. to the edge of a bank and throw into the sea. *k.-kūci* i. Do. to any place

away S. and there embark. *k.-mq-agata* i.pl. Do. and there assemble or gather together. *k.-una* i. Do. to walk going S. at any time or in any place. *kūtātsikōri* i. To come into view from the N. as a ship at sea.

*kūtātauwōnata* i. To meet together as scattered canoes a long way out at sea.

*kūtān-igat-a* i. Do. to and reach as a canoe an islet away S. *k.-i-un* v. The land, coast, shore, or island lying away S. *k.-a* i. To pass or go beyond when going S., to reach beyond. To reach over, to overhang, to be longer than, stretch out past. *kūtqasella* tr.pl. Do. S.ward anywhere and wusella. *k.-igū* To strike with force from the N. To beat against from the N. as a rough sea or strong wind on an open coast.

*kūtau-ugū* tr. Do. W.ward and join or stay with a person. *k.-wōnata* i. To harden as mortar does so that it wants more water added to it to render it fit for use.

*kūtūaiamaka* tr. To go or come and make or let fight.

*kūtūa-na* tr. To lengthen out beyond, to give the second wife the place of the first in the wigwam. *k.-tulō-mōni*, *k.-tū-m.-* tr. To take down a canoe or boat to the water or into it, yet not launch it so that it is ready for shoving off.

*kūtūisw-ōgata* tr. To draw up together as the bottom of a skin bailer. *k.-āgū* tr. To pucker up in

sewing, to draw up into a pucker. To pucker.

*kūtūāgūlū* tr. To roll or cause to fall down a steep or over a precipice.

*kūtūk-ōna* tr. To moor or anchor any craft out away from the beach. *k.-ūči* i. To go or come to any place W. and there embark. *k.-ateka-m* (better *kūtūg-a-n*) The S.ern coast, land, shore, or island. *k.-a-n* The (a) place lying S. or next S. of another place, in or at such place.

*kūtūg-atun* s.prep. The S.ern-most corner or recess or hole, occupying such position. *k.-aigūtata* tr. To fit or put close together having no interstices.

*kūtūlūušūāgūlū* tr. To roll as a barrel over a precipice.

*kūtūmū-aiyi-mōni* To go W.ward in order to be regularly called. *k.-a-m.-ūa*, *kōnima sa* Whom have you asked to come S.ward to call you daily? *k.-āšū* To set or go round to the S. as the moon when getting full. *k.-tū* tr. To go or come and oomootoo. *kūtūm-ōni* tr. Do. oomuni. To take and put anything and leave it at the edge of any steep place. To take a canoe down into the water but not low enough to float as natives do their canoes when about to embark. *k.-ianāgūlū* tr. To shove or push a person over a steep place.

*kūtūpai* adv. of direction Whither? where? to what place? for which person? *k.-āki* For which one? for which place? for which person?

*kūtūt-eka* tr. To put close by ready for use as a spear close by the spearman. To go or come in close in under the shore S.ward. To put down a spear ready for use by one at the bow end of a canoe. i. To put a thing down near the fireplace from the upper parts cucuchin of wigwam. *kūtūtū-kūtata* i. To be very closely placed as letters in a copy closely written. To be crowded, to be very close together, to be over-crowded. *k.-gat-ia* i. To run, stretch away, reach S.ward as a line of coast. *k.-g-a* To put close to the edge of a table, cliff, etc. (so as easily to shove over). i. To pass round close in to the outer edge of the kelp. To go, come, or pass along close in to shore when going S.ward. *kūtūt-ōx-kōna* tr. To put close by (as a man his spear by his side) ready to snatch up at a moment. *kūtūtauwōlaukōna* i. To be out some way from the shore or out S. as any rounded mass of any thing or as a round, dumpy islet or rock.

*kūthaiipun* A ridge on the land or mountain ridge on the S. side.

*kūwōnči* a. Dark, dingy, any dull, dark color, (stained) dark, dull, said of the weather. Cloudy, dull weather. *k.-mqala* A dull heavy day. *k.-nata* To get dull, dim, (stained) dark, to get cloudy or dull.

*kuš* s. A nest either of birds or animals. The lair or burrow of an animal. The common, slightly bitter, slightly sour berry which grows on the bush *aminō-guš*. *kušan-ūa* i. To be in a nest as the eggs of small birds in their

deep nest (not used of large birds' eggs). *k.-aina* To go about gathering as berries in a basket, bucket, or handkerchief. *k.-a* tr. To gather, pick, collect as berries, seeds, etc. into a packet, cloth, basket, etc. s. My younger brother, my cousin, my child, my nephew (fam.) *k.-a-kīpa* s. My younger sister, my first cousin, my daughter, my niece (fam.) *kušōfčūiči* Unable to swim (well). *k.-nata* i. To get less and less able to swim well. *kušōp-i* s. Twigs, sticks, small wood or branches of trees. *k.-ū* a.i. Able to swim, expert or clever in swimming, to be thus. *k.-ūūa* (*k.-ū-ōlewa* A boy able to swim.) A man able to swim well. *k.-unata* i. To learn to swim, to get to swim, to become clever in swimming. *k.-unur-ā-kātaka* i. To get more and more able to swim. *kušuf-kīpa* A woman able to swim well.

*kušū(a)* (*k.-āki* A thing or person not liked.) Not liked, not loved.

*kušat-a* tr. (du. *k.-āpai*, pl. *kuštūmīna*) To tow, take in tow, to bring, etc. by towing. *k.-ega* i.tr. To tow, be towing, to paddle or sail and so tow. *k.-ūgata* tr. To take in tow, to tow unto, to reach in towing any spot. *k.-ugālū* (pl. of the following). To be aboard towing as a number of persons in a boat, to be towing as a number of boats a large ship or ships, to be being towed as a fleet of ships. *k.-ux-kōna* i. To be aboard towing, to be in a tow, to be being towed. *k.-āgū* tr.r. To tow, bring by towing one's own or anything for oneself. *k.-āmisiū* tr.pl.

To tow several canoes or logs or other things together. *kušōrāpū* To tow up into a creek, cove, river, etc.

*kušūmanaiaina* To go walking about collecting as berries or seeds in a packet, cloth, or basket.

*kuššā* i. To be a cooshshi lying anywhere, to be i.e. as a cooshshi of fish. *kuššaina* i. To walk, go, or come, or be walking carrying a bundle of fish. *kušša* s.a.tr. A bundle of fish tied together with a line. To thus bundle fish. *k.-kaia* tr. To hang up as on a nail or peg a bundle of fish. *k.-dārana* tr. pl. To tie up many bundles of fish. *k.-nga-na* tr. To throw or cast away bundles of fish. *k.-n.-sella* tr.pl. To throw or toss away yet in one place cooshshas of fish. *k.-pūkū* tr. To cook or put into the fire to cook a bundle of fish. *k.-ta* tr. To fetch, take, bring, carry in the hand a cooshsha of fish. *k.-tōpi* tr. To put aboard a canoe a cooshsha of fish. *k.-tāgū* tr.r. To take, fetch, bring one's own cooshsha of fish. *k.-teka* tr. To put a bundle of fish ashore, to bring, fetch ashore and put down a bundle of fish.

*kušš-ikimū* tr.s. To put in one bundle of fish.

*k.-ōpi* i.e. *k.-qag-ō-* tr.pl. of *k.-at-ō-* w.s.

*kuššā-kūci* tr. To bring aboard a cooshsha, to go aboard a canoe or boat with a bundle of fish in the hand. *k.-misiū* tr.pl. To tie up fish into three or four bundles. *k.-kōna* tr. To tie up fish in bundles aboard, to be thus occu-

pied. *k.-lū* tr.i.pl. To bundle up fish aboard as a number of persons, to be aboard thus occupied, to be aboard as numbers of bundles of fish. *k.-tūmīna* tr.pl. To bring, fetch, take away or simply bring bundles of fish; to bring, fetch, take bundles of fish one after another. *k.-mōci*, *k.-mīna*, *k.-mōni*, *k.-mātū* To carry, take, fetch a bundle of fish. Do. down. To stand with a bundle of fish in the hand or to stand bundling fish. To sit holding a bundle of fish or tying fish in bundles. *k.-manā-tsikōri* To come out with a bundle of fish in the hand, to take out, bring out a bundle of fish. *k.-m.-gulū* tr. To go or come out hastily with a bundle of fish. *k.-taiyigū* tr.pl. To put in bundles of fish as in box or bag.

*kuššga-gōpi* tr.pl. To put aboard bundles of fish. *k.-sell-a* tr. pl. To put down bundles of fish, to arrange do. (see *wō-s.-a*). *k.-s.-ia* i.pl. To be lying as bundles of fish on the ground. *k.-rāgū* tr. To come ashore with or bring or take ashore bundles of fish.

*kuššū-kaia* tr. To go or come up or bring, take, carry up a cooshsha of fish. To go or come up bringing a bundle of fish. *k.-kaia-dātū* tr.pl. To go or come up or to take up bundles of fish as a number of persons would.

*kuššu-tāmisiū* tr.pl. To take away or fetch, bring, etc. several cooshsha. *k.-na* s. (*k.-nun* On or in the heel.) The heel of the foot or of a boot or sock.

*kuš-kātaka* tr. To love more and more, to get to love more. *k.-*

*-kūtāmātū* To tow out from the shore some way.

*kušman-a* tr. To speak rudely of or to about personal defects or ugliness. *k.-a*; *hai ma-k.-āki* I am one who is much spoken against, to speak against, malign, abase. *kušpēa-ta* tr. To raise, shift, move as with a bar or lever. To back water in order to stop or turn the canoe or boat. To lift up and support anything ready to fall in with a prop. To hold on to the shore or steady a canoe close alongside by holding on with a paddle to rocks. *k.-tōpi* tr. To lift or move into a barge anything with a lever. *k.-mōlōpata* tr. To scratch and tear a person's face when quarreling.

*kuš-manā-tsikōri*, *k.-m.-gulū*, *k.-mōci*, *k.-mātū* To tow out as out of a river, creek, or bay; to tow out do. with velocity; to tow into such places; to tow shoreward or ashore.

*kušpi* tr.s. The framework of a bough wigwam, to set up these sticks. tr. To thrust in a stick as a pin to keep the gathered up ends or edges of a sack, bag, package, or bladder in order to keep it contracted. To straighten by bending back as one might a bent saw or crooked spear shaft. To contract by thrusting a pin through the gathered up puckers of anything as above. *kušpiūlūara* tr. To lever along as one might a heavy log or rock. *k.-uśatōpi* tr. To lever along as above in a barge or flat. *kušpi-kamātū* tr. To lift up as by a lever, to do this and set up on end. *k.-lūpaii* tr. To

lever over and so cause to fall. *k.-teka* tr. To lift with a lever and so place anywhere as the end of a log on the rail of a ship. To straighten by placing any crooked thing in a bent position in order to force it back. *k.-tux-mōni* tr. To lift up on end with a lever.

*k-ušpul* i.e. *u.-* S.T.

*kušteka* tr. To tow ashore and so cause to get ashore as men the vessel they tow. *kuštōp-a* a. Thin, lean used of crabs and such like things. Hollow, having or being a shell or case only and not solid or full. Hollow, empty, not full as a case or as the limbs of crabs. Hollow not solid, not lying down close upon, not firmly supported. Hollow underneath, i.e. not touching and so yielding to pressure and easily broken. Hollow, loose, not filled out by its contents as a man's coat on a boy or a bag half-filled. Hollow as a drum; lying loose as grass in a bag, unpressed. *k.-āna* i. To be lying in any of the states under *k.-a*. *k.-ōnata* i. To get into or be or become in any of the above states. *k.-ōnur-kātaka* i. To get more and more in any of the states under *k.-* *kuštūmīna* tr.pl. To tow many or few things one after another. To bring, fetch either together or separately in succession a number of boats, etc. by towing them.

*kuš-wōr-āgū* tr. To tow ashore, to the shore. *k.-y.-ā-* a. The prevailing white color of certain limpets found low down on the shores.

*kukurux* s. A light colored low of fair size.

*kufy-in* s. The stems or stalks, specially seed stems as of celery and such like plants. Also generally used for all such plants, specially the large leaved plant with white flowers. *k.-em-ūwa*, *k.-en-ū.* Shrimp-like creatures (var.) *k.-āgū* s. Dry, weather-beaten perished wood or sticks, specially the tops of trees long dead.

*kulaka* s. The hip. *kulal-a* a. (s. Anger.) Displeased, sullen, cross, angry, savage, fierce, morose. adv. Angrily, in an angry manner or state. *k.-ana* i. To be in any of above states. *k.-enata* To get into any of above states. *k.-a.- apōmur* tr. To catch many fish with the baited line in canoe. *k.-a.-sōskin* To be in trouble from anxiety or pain or anger. *k.-enur* tr. *k.-ātaka* i. To grow in any of the above states. To be beginning to get in any of these states. *kullōsi* a. Tired, weary, lazy, indolent, weary of any work, flagging.

*kullum-(a)* Whence? From which place? *k.-āki*; *k.-ā.- kōnjin* Whence is here? *kullum-ā.- hauan* Whence is this one? *k.-āpai h.-* Whence are these (two)? From what place are these two?

*kun* (*k.-unata* To melt, get oily, to melt into oil, to get like oil.) Oil. *k.-apōmur* s. A fish having an abundance of liver oil (spec.) *kuna-dātū* i. To sink off into a very sound sleep, to be dead asleep. *kunāgaia* v.pref. To be or happen during the night. i. To have a night, to spend the (a) night. To-night, to get night, to

be night. s. Night, especially the earlier half, (last) night. *kunū-mōgātū* i. To get covered with oil as the bodies of natives who are using blubber.

*kundām* I wonder how? how? in what way? in what manner? what kind of? what sort of? However did (he, you, etc.)? How ever was it (he, she, you)? *k.-wāpa kōnjin* What is his name? or rather How is he called or named? *k.-ūa sapai* What sort of men are you? *k.-aii* I say, how is, or was it? How was it done, I wonder, eh? *k.-ōm* How is it done I say? tell me! How was it, I say, tell me! *k.-anū* However was it, I wonder! However could he, she? *k.-a.- maidē kōnjin ārūgata-dāra* However was it that she went fishing when the weather was so bad?

*kunji* (answered by *kōnji* w.s.) Which? What? *k.-ūa* Which, what man? *k.-kīpa* Do. woman? *k.-ānan* Do. canoe? *k.-ua* Do. path? *k.-yōšōla* Do. dog? *k.-āpai* Which two? *k.-āki* Which one? Which is it? With which one? *k.-ākipai* Which two? Which which two? Which two are they, were they? *k.-ūaiamalim* Which men (pl.)? *k.-ūāpai* Do. du.? *k.-kīpāpai* Which women (du.)? *k.-dāra* At what time? When? At which time? *k.-a* Which (one)? *k.-a ai* I say which one is it?

*kur-isina* a. Having a poor appetite, dainty, fastidious, delicate. *k.-ū* tr. To like, to love, be fond of, to want, desire, wish, prefer. adv.a.pref. Do. Do. Ready, willing desirous, fond of, partial to, given or prone to.

*kwīiūa-iella* tr. To bite and leave as a dog does a strong animal it cannot kill. *k.-* tr. To go or come W.ward and bite. To overtake and catch as a dog an animal. *k.-malōpata* tr. To rend and tear with biting as the dog the skin of an animal it is long in killing. *k.-ta* (*kūčīiūata*) tr.i. To go or come W.ward and bite, catch, or seize as a dog. To extend or reach out to the end but not beyond. To be as long or far as.

*kwīam-ačinata* i. To open out or get roomy W.ward as a bay or channel. *k.-mal-ana* i. To get clever and able in hunting, to get expert. *k.-m.-enata* i. To grow very loud as any great or overpowering noise. *k.-asa* tr. To go or come and yamasa. *k.-ōtekun* s.adv. The W.ern coast or land, island, or side. On the do. do. Position W. of something else, any person, place, or thing so situated as regards some other object. Behind, beyond, over, across, on the other side but always the W. side. (This word indicates position W. ward of, and is rendered indiscriminately by many words in English as the above and these following; On the far or near side of, the one or that beyond, etc. but always on or to the W. of. The person, thing, or animal occupying a position W. of another.) *k.-ūk-ōnata* i. To extend, go, come, pass, reach a long way W. ward.

*kwīek-ō.* i. To get small with age, to get small as any object going far W. *k.-i-mūtū* tr. To go or come and sit down and eat

fish. *kwīepat-ūgata* i., *k.-eka* Do. and get near to.

*kwīi-na* i. To cross over an open piece of water going W. ward. *k.-pata* To go and get anything or a twig by breaking it off. *k.-pū* tr. To go or come and yeepoo. *k.-f*, *k.-pun* s. W.ern angle or corner, the W.ern ridge of any mountain or land. *k.-p.* On, in, at the W.ern ridge of any mountain.

*kwīā-gaia* To go or come and yagia. *k.-tū* Do. yatoo. *kwīgasāna* Do. yowasana.

*kwīnan* s. A woman lately a widow, taken as a wife by another man. *k.-ata*, *a.-k.-* tr. To take such a person to wife.

*kwi* adv. Where is, are, was, were, etc.? Where? Whither? In which place? In what place? Which? *k.-lē kōnjin* (*kwi-lē kōn* Wherever can it, he be?) Where is, was he, she I wonder? *kwi-aii* I say! where is it? or he? I wonder where he, she, it they can be!

*kwis-iūwātana* i. To be tired, weary, fatigued, to leave off, desist. *k.-a* a.s.v. Tired, weary, worn, fatigued, fagged out, to be thus. Fatigue, etc. *k.-if*, *k.-ipun*, *kūsi-f*, *k.-pun* w.s. *kwis-k.-* At once, now, immediately, hasten up! Look sharp! now, now!

*kwissī-ipunata* tr. To pull, draw, etc. and thus make narrow. *k.-a* tr. To pull steadily, to be pulling, etc. To keep on pulling.

*kwissai-ellā* tr. To pull, drag, draw, haul, etc. again or once more. *k.-e.-yeka* To pull, draw,



tug, etc. again a little or for a little while longer. *k.-na* To draw, pull when walking as a horse cart. *k.-aša* tr. To draw over and cover as one might boughs over anything one wished to cover.

*kwissüa-kāna* tr. To pull, tug, etc. down and cause to tumble as a lot of loose things down a steep bank. *k.-la* To pull out as tacklings, etc. tr. To unwind, unbind, untwist, pull or draw out and so undo, unravel. *k.-lata* tr. To pull out as a seam, a sock, or any such work. *k.-la-gunata* i. To be perplexed, in doubt, to hesitate, not know how to act. *k.-rāpū* tr. To pull, draw, tow, etc. up into a river, creek or passage by a rope from the shore as horses or men walking on the shore. *k.-tāgo-ata*, *k.-t.-ur-mōni* To pull off and thus leave dangling or on balance.

*kwissüāturi* tr. To pull, haul as anything on ice, as down a slide or down any steep or sloping place. To haul down or launch a canoe or boat.

*kwissüūtuš-gulata* tr. To pull off as paper from a wall, to tear with the nails or claws. *k.-ū* tr. pl., *k.-ata* To pull down as paper from walls or boards loosely placed or pictures.

*kwissüūnna* tr. To draw, pull as oxen a plow or a child a plaything.

*kwissü-kaia* tr. To haul up hill, to haul, pull, drag up. To come or go up dragging anything. *k.-gulata* tr. To pull or draw open as a drawer. To pull out. *k.-pōna* tr. To hang, strangle to death.

*kwissa* tr. To gather shapi or other shellfish from kelp or other seaweeds. To pull, draw, drag, haul. To draw, pull away, or out of shape and so cause a pucker. s. i. Twitching of the nerves or muscles, to twitch, pull, draw, etc. i. To warp and become puckered and uneven as bark for canoes when not properly weighted down or otherwise protected. To get distorted. To draw up, to pucker, warp, to draw up together, to draw, pull. *k.-mböguta* tr. To pull and break or cause to snap, to pull the fingers and cause the joints to crack, to break by pulling. *k.-ta* tr. To pull, drag, fetch, bring, take by dragging, drawing, pulling. To move by pulling. To pull off, pull to, pull up; to pull and so cause to touch or reach; to pull on(ward); to pull and bring anything to the place you wish to convey it. *k.-taina* To pull and walk, to pull along as one walks. *k.-teka* tr. To pull ashore. to pull on to, to pull and put down. *k.-tōpi* tr. To pull, haul, drag, or tug anything inboard. *k.-kaia* tr. To haul up a canoe or boat on the beach. *k.-ngana* tr. To pull down (and throw away). *k.-taiāšateka* tr. To cover over by drawing anything large and heavy over it. *k.-tauwa* a. Hard to pull; taught or tight, well stretched, stiff. *k.-tūatufteka* tr. To haul or draw over and cover with.

*kwissamma* tr. To pull and tear by pulling; to tear up or out as grass, but not by the roots.

*kwissüūšana* tr. To tow as mud from the shore, do. a boat with

a line along the shore. *kwissüa-mūkana* tr. To lengthen out by pulling.

*kwissi-atakös* impt. Keep on pulling! Pull well! *k.-ūiči-šōnata* tr. To pull or draw and thus pucker up. *k.-ū-gata* tr. To pull and so get affixed as a man a knot into a block. *k.-ūispēata* tr. To pull or draw aside, to pull round, to twist. *k.-ūō-g-* i. To draw up or contract together with a spring as India-rubber or burning hide.

*kwissi-ēišeki* tr. To pull into the fire that it may burn and consume there as a big log. *k.-kägū* tr. To pull or haul up close to so as to touch as a boat to the bank. To pull or draw on up to the ends as a tight glove, fully on the hand. *k.-dātū* i. s. To pull off as paper from a wall. *k.-det-ata* To pull off and break, to pull right off, to ache, pain, throb, to twitch with pain, spasm. *k.-lōpata* To shell eggs, to pull off as bark from trees or sheets of moss. *k.-lūpaii* To pull or drag down, to pull and cause to fall. *k.-mēak-āna* tr. To tear off, to peel or strip off as a rind or as the turf or bark. *k.-m.-ōnata* tr. To tear, strip, peel, or pull off as above. *k.-māla* tr. pl. To pull out as stiches, to pull out as a cork from a bottle. *k.-pōškulata* tr. To pull and break as men in roughly pulling up or down over the beach the seams of a canoe. *k.-pōšana* i. To struggle hard to get free, to drag or draggle with velocity as a strong animal would anything entangling it through the brushwood. *k.-tuš-ū* tr. To tear or pull off in large pieces

as canvas or paper from a wall. *k.-t.-ata* tr. To tear off in large pieces as above, or sheets of moss from a tree.

*kwissö-fkili* a. Slack, not well-stretched, loose, not tight. Weak at pulling, slack not strained, easily pulled. *k.-mmaimū* To tear apart and distribute. *k.-ōmma* see *kwissamma*. *kwissö-mqar-āgū* tr. To pull ashore roughly and break in so doing as an angry man the canoe of his enemy. *k.-mmālōpata* tr. To tear or rend in pieces. *k.-mmata* tr. To tear a piece out, to rend, tear, break off or up. *k.-mburū* tr. To rend or tear open or apart. *k.-mbušata* tr. To rend up or in two, to rend or tear open and apart, to tear off. *k.-ngūgū-pōna* To *k.-u-*, to breathe. *k.-u-* tr. To drag along roughly so that it bumps continually. *k.-mma-pūkū* tr. To split or tear open and flat a bird and so cook it on the fire conveniently. *k.-mbögūta* tr. To pull off as mussels from rocks (see *kwissambu-šata*).

*kwissü-kōna* tr. To pull, draw, drag when aboard. *k.-kūči* tr. To pull, and drag aboard as a dog or other animal. *k.-gulenī* tr. To pull down under the water as a swift steamer a boat. *k.-gul-ū* tr. To pull away or snatch or take by force things from another. *k.-g.-ata* tr. To pull or drag away from another violently, to snatch away. To rend, tear, drag off or away, to take by force. *k.-guntū-kū* tr. To take by force another man's wife and marry her as a wife. *k.-g.-mīna* tr. pl. To take things by force from another or



from others. *k.-m.-* tr. To haul, draw, drag, or pull down. *k.-mūtū*, *k.-mōni*. *k.-manātsikōri* tr. To pull or draw out as a cart from a house. *k.-teka* tr. To pull or haul upon or on as to pull one thing on a place or object. *k.-mōči* tr. To pull, draw, haul in as into a house. *k.-pata* tr. To pull, draw over or across as a boat a cross land to another river or inlet. *k.-pūkū* tr. To pull, haul, drag into the fire. *k.-tauwa*, *k.-dūf* Hard as a bow, i.e. hard to bend. Weak, pliant, or elastic.

*kwissqa-na* tr. To haul, pull, drag past. *k.-nari* To haul, pull, drag into the water. *k.-ri* tr. To pull, haul over or across as an animal across a river. *k.-rāgū* tr. To pull, haul, drag ashore. *k.-sella* tr.pl. To haul and place as a lot of heavy logs.

## d

(*n*)*dēiūa* interj.suff. to any word. Strong disapproval and contempt and can best be understood from examples: *wōl'aimu-ndēiūa* Whatever have you given all away for? What! given all away? as a hungry or grudging man might say to his overgenerous wife. *tōška-n.-* Why laugh? What! laughing! Pugh! you are always laughing. *t.-* Indeed! as a person might say if uttered in mistake for any other word, thus imitating with mockery or fun the mistake.

*dēat-a* (fr. *daia* or *dēa*) tr. To dia or knock off anything limpet from a rock or stone. To get by

thus knocking off. To finish dining, to bring, take, gather by dining. *d.-āgū* To dia for oneself.

*dēi(n)*, *dēu* Used only as an affix to form a dual and also to form a dual conjunction, but the use of this particle can best be understood by some samples of its use. (See Gram.) And, also, both, too (but only dual).

*dēir-kōna* tr. To get limpets when in canoe by knocking them off from the rocks.

*dēsana* tr. To abstract the bones from birds in order to more conveniently eat them afterwards.

*daia* (almost *dēa*) To knock off limpets from rocks either with a stone or stick.

*d.-š* s. Hail, frozen snow after a partial thaw. *d.-šan-a* i. To freeze and harden like snow after a partial thaw so that it bears to be walked on. *hipa ma-d.-s.-udō kūpōnaka*, *ōšām haian ūtušūa kaia d.-š-tōpa yārum* Now the snow is nicely hardened for us, let us be off quickly, it is all hard now. *d.-n* (pl. of *dēi(n)*) used exactly like it) And, also, too (conj.) *kōn-dēi hipai* He or she and I. *k.-daian haian* He and we, or they and we, or they and I. *anči-dēi*, *a.-daian* used as *k.-dēi*. *k.-daian*. These preff. are used before any pronouns of the third person.

*d.-n-kōna* tr. To dia limpets when aboard the canoe as on the face of a steep place. *d.-yella* tr. (with *yeka* suff.) To dia once more (for a short time longer).

*daui-n-mūtū* tr. To sit and dia

as a child would who could not do it quickly. *d.-tāgū*, *d.-taiyigū* To dia and put in as in a basket, to dia limpets and give. *d.-gāmata* tr. To dia occasionally, to dia in place of another. *d.-mōni* tr. To dia regularly or daily or always.

*dala-iim* s. The soft white bed of gristle in which dush is imbedded. *d.- (dūla S.T.)* i. To roll, fall as a barrel down a bank.

*data-mōna* (almost *de-*) i. To run about excitedly not knowing what to do. To run hither and thither, in search of something hoping to come across it. *d.-ta* (almost *de-*) tr. To catch i.e. to overtake in running, to run (up) to, get to by running, get up to reach. *dat-ōši* To run to meet and await, to run across and in the way of another. *d.-haina* To run, be running, to trip along, to canter. *d.-ōš-ēata* To run, rush, race, and drive or turn back, to ushata running. *d.-hōrākū* i. To escape as goslings, to run away and get lost, to escape. *datū-kaia* To run up, to come or go up running, to run or race up hill. *d.-isp-ē-*, *d.-iskulata* To run around as round a table or round in a ring.

*deka* (*dōga*) a. Bright red (applied to *imi*). tr. To lay or set nooses of whalebone for shags or other birds to catch the feet. i. (*ōka d.-*; *ō.-ha-dekwīata* I am very sleepy.) To open out and become clear as a patch of the sky. v. suff. (fr. *ūteka*) Upon, resting upon, across, extending across, over unto.

*dekila* (see *t.-*) To perch, alight, pitch, to tread, plant the foot, to step.

*dōš* s. The pliant whalebone from the mouth of the whale. Nooses made of it. *d.-ka* The canvas-back duck or flying logger-head.

*dōbim* s. The down of birds generally.

*dōkūšāgū* i. To fall over as over a stumbling block. To come ashore and be left there as certain fish do at certain seasons. To trip or stumble over anything. To trip and fall. *dōkasisata* (*ōški-ūlata*) Drafty, cold.

*dōga-ki* tr. To hit with a stone, piece of bone or wood holding it in the hand in order to give a bad blow. *d.-lōx* s. Old, decayed whale-blubber. *d.-tama* tr. To eat from a great piece or lump of meat holding it in the hands and biting pieces off. *d.-tū-mūtū* tr. To sit or be sitting and dugatama to be thus eating.

*dōgōm-a*, *d.-ia* To trickle, be trickling, or running as a small stream or water draining down and out of a steep bank.

*dōgāgamōra* tr. To strike, thrust through as with a dart or dagger held in the hand.

*dōgūtušū* tr.pl. To take away things as men their knives, tools, etc. when going to work. To take with as men bags when they wish to use them or other things.

*dōgur-a* a. Having little liking or desire for a thing or person. *d.-ana* i. Do. for a thing. To dis-

like, disrelish. *d.-anata* i. To get tired of, to refuse to take or accept, to not care for a thing or person. *d.-anur<sup>2</sup>-kātake* To grow or get more and more indifferent to, tired of.

*dör<sup>2</sup>-kūci* i. To run or come aboard running, to run and embark. *d.-kagū* tr. To run and so reach, come up to, to run to or up to. *d.-gāmata* i. To run now and again, to run occasionally or seldom, to run by turns, to take one's turn in running. To run out of turn, to run in place of another person. *d.-šönata* i. To run, rush, or race back. *d.-šganigū* tr. To rush up against with force and strike hard. *d.-dātū* i.pl. To run several together as a small troop, to run together or in company. *d.-mīna* i. To race or rush down, to run down (hill), to come or go down running. *d.-man-iaina* i. To run, race, rush about, to run about hither and thither. *d.-m.-ātsikōri* i. To run, race, rush out or forth. *d.-m.-āgulū* i. To run out and away and so escape or get out of sight as a frightened cat. *dör<sup>2</sup>mō-či* i. To run, race, rush in, to come or go in running. *d.-ni* i. To run continually or daily or always. To keep on running. *d.-lākū* i. To run away and get lost, to escape, to rush away out of sight. *d.-čaiaina* i. To run about into one place after another rapidly. *dör<sup>2</sup>-pūkū* i. To run or rush into the fire. *d.-tōlli* i. To run hither and thither in all directions, to run about crossing each other at all angles. *dör<sup>2</sup>wō-nīgata* i. To run to and so reach, to run up to, to run right to, to reach,

arrive. *d.-nari* i. To run, race, or rush into the water or sea. *d.-rāgū* i. To run or rush ashore either out of the water or from a vessel. *dör<sup>2</sup>-wāna* i. To run, race, or rush past or faster than. To outstrip or pass in running. To run, race, or rush across as a hare across a road. To run and escape. *d.-yella* i. (with *yeka* suff.) To run, race, rush once more (for a little while longer.) *d.-yāsina* i. To run, rush, or race away and get far and out of sight, to escape, to run a long way off.

*dōx* It has caught or burst or kindled up into a flame (imitating noise of fire).

*dōlaša* i. To trickle, flow in a small stream as a little, trickling spring.

*dōmul-a* a. Blunt, said of a point; rounded not pointed as the top of a rock or hill. *d.-enata* i. To get or wear blunt as a needle or spear point.

*dōn-(amaki)*, *d.-dōlis* All terms for shrimps of the same sort.

*dōna* tr. To take out lice from a person's head and squat them between the teeth. a. Disturbed, ruffled slightly either by the ripple from a distant wind or by a light local wind as the surface of the sea so that the movements of fish near its surface cannot be discerned and when the canoes return ashore in consequence. *d.-ra* The state of the funguses owachik, usuf, miam, and others when they burst out in many holes over their surface and being then fully ripe shortly after fall from the trees. s. The season of

the year when owachik fall from the trees. Owachik in this soft, fluffy, ripe state. *d.-ranata* i. To get into the *d.-ra* state.

*dōngaluš* s. A shrimp(like) creature but larger than dun.

*dōnux* s. The shore when stony and rocky, (next below that known as *dūa*) on similar beaches and only uncovered at good ebb tides. *d.-* differs from *dūa* by being spotted white, whilst *dūa* is black, being free of grey lōpa.

*dōp-a* tr.s. A skin mantle or scape whether of one or more skins. To put on *d.-* tr. To put on any article of clothing over the shoulders and body whether waistcoat, coat, mantle, cape, shirt, frock, or blanket. To wear thus. *d.-ia* To lie down having any of the above things on or wrapped round one. To lie or sleep in a *d.-a* state. To wear any of the above when lying down. *d.-atux* (*dauuka*) The shoulder(blade). *d.-ōška*, *d.-uška* only as aff. similar to (*n*)*dēiūa*: *kulala d.-ō*. How very cross was when he had no occasion at all! *maia d.-ō*. How wonderful it was, is that she should go fishing at such a time! *d.-āgū* tr.r. To wear as *d.-a* what is one's own. tr. To accompany or go with a spearman to help him as a woman by paddling or simply to accompany him in order to get a share of what he gets. To get or receive or earn in this way any bird or fish. To get given as one of a party. *d.-āgāgū* To earn for oneself in above manner. To get as above and use selfishly.

*dōpū-āšina* tr. To dupa and so wear out or wear in rags or spoil. *d.-mēamu-nata* tr. To dupa and spoil, to dupa and wear out. *d.-sāmiči-n.-* tr. To dupa and so wear out or make rotten.

*dōsiū* (almost *t.-*) Not bright red, said of *imi* or other red (see *deka*).

*dāš-an* s. Burnt and decayed shells. *d.-ulux* A large sea vulture called the stinker (dark, dingy colored bird).

*dāšinak-a* (m), *d.-ā-kīpa* (f) Cousins or *dāšūnaka* (proper term.)

*dābai-a* s. (obj.c. *d.-kaia*, *d.-ma*, *d.-a-k.-*) Your mother. (poss.c. *d.-na*) *d.-nakin hauan* This is your mother's (see Gram.) *dābi-(n)* (*hi-dābē-an*, *sin-dābin*, *kī-d.-* My, your, his mother.) Mother. *d.-na* To say of one that she is one's mother, to claim as one's mother.

*dābū-a* (obj.c. *d.-i-kaia*, *d.-ima*; poss.c. *d.-ina*, *d.-inākin*) Your father (see Gram.)

*dāk-im* s. The blade of a paddle or oar. *d.-ōša* i. To creak, to sound like any breaking noise as a tree does when being felled. *d.-uš-mōni* To be rickety, to ricket, to keep on creaking, ticking, clicking. To tick, click, creak.

*dāgagēata* i. only with *mana* pref. *m.-d.-* To be in a turmoil and very excited state and rush about excitedly.

*dāgambu-rū* tr. To pull open or apart as the prongs of *sīta* and *lāga*. *d.-šata* tr. To pull open and thus split or part asunder. To split off, to pull in two.

*dāgi-(n)* only as aff. (and requires the word it is used with to end in *n*) Also very constantly contracted into *da* and is never used by itself. *hain-d.-n sa sawō-štāgudē* You did it in the same manner as or as well as I do or did it. *sinākin d.-n hauan* This is just like yours (see Gram.) *d.-ya* as aff. (do.) *san-d.-ya sa kātakudē*; *hai bāv ūlaf hānisānude skaia* You see it was because you went. I did not think it was without some reason (see Gram.) *dāg-ōcix* as aff. similarly with *d.-i(n)* or *da* of which it is the negative. Not as, not like! *hain-d.-ō.- sa* You are not as clever as I. *kōn-jin-d.-ō.- hai* I am not as he is. *d.-ya*; *katudēan-d.-ya hauan hawa kulalan-qa* He, she took this and therefore I may well be angry. *da* (fr. *dā-gin*) *k.-da kōmūta kōnjin* He is sitting just as if he was cross.

*dāgū* a.i. Afraid, timid, trembling with fear, to tremble with fear, to be afraid. v.pref. To do with the hand, to hold in the hand, and it also becomes changed into *tōx* and even *tō* (see *tō-mōni*, *tō-maniaina*, *tōx-kūci* and other words).

*dāgū-ala* tr. To turn over as the leaves of a book, to unfold, unroll. *d.-uštānana* tr. To open a bag, to hold, or pull, or draw open a bag, sack, or bladder. *d.-ulata* tr. To pull or draw open as a drawer, to turn over as a flap, to open wide a door. *d.-iskula(ta)* tr. To press or bend over, to bend quite over. *d.-qalit-asana* tr. To ornament, adorn, arrange, trim, set in order, decor-

ate. *d.-šalatasana* tr. To straighten out with the hands in any way. *d.-biā-pisinata* i. To clear or get clear of clouds as the sky. *d.-kaia* tr. To carry up, to take, bring, fetch up in the hand. *d.-kōši* tr. To interfere, or interpose, to deliver a person for another who is fighting with him. *d.-lia-gōna* tr. To remove or take anything out of the way. *d.-lōp-ēata* tr. To turn over in any way with the hand as a book or a leaf of same. *d.-l.-i* tr. Do. with the hand on the other side. *d.-l.-ūšū* tr. Do. one by one as one would the leaves of a large book on a table. Do. on the other side or upside down. *d.-l.-uštata* tr. Do. on its back or side. Do., to turn quite over. *d.-l.-ušteka* tr. Do. on its other side or upside down. *dāgūlūpai-i* tr. To cause to fall down as a child anything hung on the wall. *d.-ēata* i.a. Free of clouds, cloudless, to get or be thus as the sky. *dāgūmē(l)andeka* tr. To uncover with the hand as the hair from off the forehead. *dāgūmīar<sup>2</sup>m-ōni* tr. To hold or be holding open as the mouth of a sack. *d.-ūtū* tr. To sit and hold or be holding open as above. To open or hold open. *dāgūmī-ātū* tr. To pull, draw, drag, or hold open as the mouth of an animal or a bag, etc. *d.-atata* tr. To open a sack's mouth. *d.-nata* tr. To pull or draw down as a person a bough to gather the fruit. *dāgūm-ōlōgata* i. To expire, die, cease to move, or live. *d.-ūkōnata* tr. To lengthen out and hold out in its length as a carpenter his tape. To stretch, to draw out and thus lengthen as a band of India rub-

ber or a piece of pastry. *dāgūmu-šgaiat-a* tr. To draw or put over on its, her, his back, as a man might a boy, to turn over on its back. *d.-eka* tr. To put a person or pull or drag a person and put him down on his back.

*dāgūbala-m-ana*, *d.-n-a.-* tr. To bruise or break up in or with the hand.

*dāgūp-asalagunata* tr. To stretch evenly and tightly over. To press or draw tightly over. To stretch out tight as one does a cloth to take out the creases. *d.-ist-eka*, *d.-i.-ūgata* tr. To disperse, to distribute, to scatter with the hand as seed or crumbs. *d.-ōšata* tr. To pull apart, to pull or draw open and split off, to draw apart. *tāgū-pōna* (*t*, not *d*) tr. To floor, put down in wrestling, to throw down. *dāgūpatag-ōna* tr. To spread or press open with the hand, to smoothen with the hands. *d.-ōni-kīmū*, *taiyigū*, *atūpi*, *d.-ūtāgū* tr. To enroll and put in, etc. *d.-ūmōni* tr. To be occupied as above, to open or hold open as men a carpet.

*dāgūtasana* tr. To sweep a place, to clear up rubbish, to dress a log by lopping off boughs, etc. To dress a bush, tree, or plant by trimming in any way. To brush, make clean, or tidy. To set, or put in order, to clear up or away any muss, weeds, rubbish, etc. To trim, set tidy, arrange, put in order, to set to rights, to tidy up. *dāgūtauw-a-mūtū* tr. To steady, to hold fast, to keep firm hold of, to keep firmly in one's hands, to hold

firmly as one would a restless child. *d.-ōra* tr. To hold firmly, to keep steady by holding in the hands. To make secure or firm, to pack away securely, to make snug. To take care of things by putting them away orderly and safely. *d.-ōnata* tr. To keep or hold firmly, to steady, to lay hold of and steady. *d.-wa-mōni* tr. To hold or be holding firmly as a man a tall ladder for another.

*dagū-ul-alagōna* tr. To try to open, see *d.-ala*, *d.-ulata*. *dāg-hai-na* tr. To walk or be walking, going or coming carrying in the hand, to have or hold, to be bringing, taking, etc. anything in the above manner.

*dāgwā* tr. To hold, keep in the hand, have in the hand, lie or be lying, holding in the hands. To be carrying or bringing in the hand, to hold or keep. *d.-manana* tr. To heal by a touch as our Lord did. To keep alive by holding as one does a drowning person. To save or restore to life by lifting, holding, and other attentions. *d.-sin-ata* i. To clear or get clear of clouds as a cloudless sky. *dāgwī-ipunata* tr. To turn round as a board on its edge. *d.-ipūnur<sup>2</sup>-mōni* To hold as above. *dāgwisōmūa* tr. To scratch and tear with the nails or claws. *d.-lōpata* tr. To scratch, tear in many places with nails or claws.

*dāl-a* (*d.-ūki* The bunch or cluster.) A bunch or matted mass or cluster of mussels.

*dāmāp-ū* (*haua d.-un* My aunt,

*ki-d.-un* His, her.) Aunt, father's sister. *dāmāpū-a* (obj.c. *d.-ima*, *d.-ikaia*, poss. *d.-ina*) Your aunt.

*dāna* v.pref. To do with haste, bustle, and excitement. *d.-na* i. To be impatient or in a great hurry to get ready and start or fight. To be excitedly busy. To be very eager, to scramble for, to rush eagerly, to scratch, wound, tear much by scratching, to be all of a turmoil, to make a great bustle or commotion. To be all alive with desire or anger, to be very restless. *d.-nata* i. To get all impatient or excitedly active in any preparations for a fight or departure or scrambling. *d.-wa*, (*dānū-wa*) s. A spiral, oblate shellfish, larger than *halagūmaka* and edible. *d.-taiyigū* tr. To fill with impatient haste or with much bustle.

*dānōs(mq̄la)* s. A large, fine, spotted, shelled, deep-water and rock-loving mussel.

*dāpa* see *d.-lūpaii*. *d.-l.-* s. Owachik of a firm substance fallen but not changed to black. Owachik which dries and bleaches up in the tree and falls in a dry, hard, and bleached state.

*dāpō-š* s. The teats, breasts of any females, the udder or whole breast, milk, the teat of owachik. *d.-la* i. To suck the breasts. *d.-lia* To suck as a sleeping child. *dāpul-mōni* To suck as standing. *dāpāsun* s. (better *dāpōš*) Uncle, i.e. mother's brother (fam.)

*dāpōl* The small teat-like end of owachik. Owachik with this part fully developed.

*dāra* aff. to nouns, pl. augm.

*kīpā-d.-* All the women, every woman. *lōkōx-d.-* Every night, all night long. *yōš-d.-* Every or all hands, having a very large hand. *y.-dār-āki* One who has immense hands. *yāšun-d.-a* Having an immense beard. *y.-d.-ā.-* One who has an immense beard. *tellā-d.-a* E. very eye, all eyes, having large, full eyes. *t.-d.-ā.-* One who has full goggle eyes. *wōštāgū-dāra* During work, whilst working, when at work. *alagōnā-d.-* Whilst looking. *lōkōx-d.-* During the night. *nan-d.-* In all time(s to come), every future time, or occasion, forever. *wāta-d.-* In all times, or time past, always, every time, on every occasion (of time past). Thus: During, whilst, when, all, every, immense, long as a winter's night or summer's day.

*d.-kīpa (dārāpa)* An old, mature woman, a tall big woman. *d.-winni (d.-k.-)*, *d.-k.-iamalim* The old women. *dārākīpā-pai* The two old women. *d.-na* i.fem. To grow old, get mature, grow tall and big as a woman. *dāra-naka (dāši-n.-)* s. (fem. *d.-nā-k.-* A cousin).

*dārana* tr. To set fire to the camp, or bush either as a signal or otherwise. *d.-ta* v.aff. To grow or get to a large size or long in duration. *lōkōx-d.-ta* To grow very long as nights in winter (see also *mq̄alā-d.-ta*). *d.-* v.aff. To do or make many. *kušša-d.-na* To make many bundles of fish (see also *yetan-d.-na*, *lōf-d.-na*, etc.) *d.-n-mōči (auin-m.-)* i. To light a fire at or in the mouth of a hole in order to smoke out the animal within.

*dārara* always with v. or other

Why not? How not? How is it? not? *d.-sa kātuxyinū* How is it you have not gone? How is it you did not go? Why did you not go?

*d.-ka* (see *d.-* in Gram.) never used but in the past tense.

*dāri* s. Boulders, large, smooth pebbles or stones of hard flinty, quartz-like stone. A beach of such stones. *d.-kan* s. Water reeds or rather rushes, bulrushes.

*dārḡalēw-a* s. lit. An old or big boy. An old man, a big lad, a man and no longer a boy. *d.-āna*, *d.-ōnata* To grow tall and big as a lad. To grow old as a man.

*dārū-(w)an (hauan d.-wan* My uncle.) Uncle, father's brother. *sin d.-(w)-* Your uncle. *kičīn d.-an* His, her uncle.

*d.-(w)ana* i.masc. To grow as a lad in height, seize, or strength, to grow old as a male. *d.-ōnata* i. To grow old, to grow to fullness of size. *d.-qala*, *d.-wa* Old men, an old man. *d.-wāki* (du. *d.-w.-pi*, pl. *d.-ākindaian*.) The old man. *d.-ūaiamalim (d.-ūāpai* The two or both old men.) The old men.

*dātat-a* tr. To hasten to any place, by canoe or afoot to give notice of anything important. To hasten to apprise or warn. To bring or take news of any great event. To go or come with important news. *d.-ū-ōnga* tr. To run in among or rush at and scatter or disperse as a fierce dog a lot of sheep, or a murderous assassin a lot of unprotected people. *dāt-ō.-* i. To shake, tremble, vibrate strongly, to quiver, to move with

a quivering motion. a. Not steady in the water, i.e. cranky, toppling, springy as a floor or spring board. s. An involuntary, spasmodic trembling of a living creature, caused by great pain or death. *d.-ū-ō.-* tr. To scatter, disperse by making a savage assault upon a lot of persons.

*dātū* i. To run, rush, race. v. aff. To do anything quickly or one after another in rapid succession. To do anything as or in a troop, i.e. a few together. *d.-kaia* Swift in running. *haim d.-k.-kōnjin* He runs very swiftly. *haua d.-dāra* During my run, when I was running. Running. *dātū-kurū* Fond of running. *d.-halaša* Averse to running, disinclined to run. *d.-kurun-a*; *ha-d.-k.-udē* I wanted or wished to run.

*dauači* adv.s. A few as from five to twenty. A few comparatively, in small measure or quantity, scarcely any. *d.-kaus ha-tū-kudē hāpaiim* It was but a few hapiim I speared. *d.-nata* i. To get or grow scarce or few in number.

*dauī-la* s. (*d.-in* The shin (bone).) The elbow.

*dauuša* s.a. Thick, fatty, no longer liquid, said of oil or soft fat. Thick oil, fat or turbid oil. *d.-n.-* i. To thicken or congeal as certain oils with cold. To solidify or set as fat or thick oil. To get into the above state.

*dau-uka* s. (see *akika*), *dō-u.-* The joint which has the shoulder blade. The shoulder (blade).

*daulum* only aff. to nouns

From. *hauan-d.* From here. *h.-d.-āki siūan* That is one from this place. *yōškan-d.-ūa* A man from the, an island, i.e. an islander. *hau'ōkan-d.-kīpa ančīn* That person there is a woman from my country.

*dau(u)n* s. A glacier.

*dauwāna* (*t.-w.s.*) To hit but not enter (deeply).

*dūa* s. A beach of stones whether round or flattish. Any such stones on the beach. The *d.-* part of the beach is next above *dōnux* and free from *lōpa*.

*dūčīn* a. Tough, not easily cracked; pliant, stringy, not easily split, not easily broken. *d.-a haia sa tāgudē* You gave me that which was or is tough. *d.-a hama t.-uri* I have got (i.e. give me) some tough oori.

*dūšū* i. Any thumping noise. To sound, resound, make a great noise.

*duf* (better than *dūf*) a. Weak (muscularly), not stiff as a slender bow. Soft like tender feathers, like soaked leather or hide, as fine hair or silk weak as a tottering fence, morally, easily intimidated or induced, feeble, flaccid, pliant, pliable, flabby. *d.-kōna* tr. To dupa when aboard, to wear in the senses of dupa when aboard. *d.-kūčī* tr. To embark wearing any skin, blanket, mantle, shawl, etc. *d.-gāmata* tr. To dupa for a very short time, the wrong article, at the wrong time, to dupa but not properly, instead of another person, one thing instead of another or in place

of something else, not in addition to and over it. *d.-man-iaina* tr. To walk or go about wearing anything. *d.-m.-ātsikōri* tr. To come or go out wearing a mantle, coat, shawl, or skin over the shoulders. *d.-mōni* tr. To wear or be wearing constantly, to keep on wearing. *d.-mūtū* tr. To sit wearing any cloak, etc., to wear or be wearing any mantle or coat, etc. *d.-mōčī* tr. To go or come in wearing anything over the back or shoulders (see *dōpa*). *d.-yella* tr. (with *yeka* To dupa a little longer.) To dupa once more, to wear once or for a short time.

*dūman* (*hauušbix*) A small beach beach(!) bird like *pilīr*.

*dūpat-a* tr. To take, fetch, bring or take away as a man a mantle by wearing it. To take into use anything worn over or round the body as a mantle. *d.-āgū* tr. r. To take and wear what is one's own, a blanket, shirt, or coat.

*dūpu-nata* i. To yield, give way, to get, grow, become, or be in any of the states of *duf*. *d.-ndeka* i. To get, become, or be prostrate. To be bent down to the ground. *d.-r<sup>2</sup>-gāmata* To doopata one thing in mistake for another or instead of another person. *d.-r<sup>2</sup>-yella* (with *yeka* suff. Do. a little while longer.) Do. once more. *d.-tōlli* a.i. Swaying and bending readily before the wind as tall slender trees. To thus sway. *dūpunur<sup>2</sup>-g.* tr. *d.-v.* To get or be weak, occasionally or for a little time. *d.-kātaka* i. To get more and more in any of the states under *duf*. *dūpunatā-mōni*; *ha-d.-m.-dē* I nearly gave way. *d.-kurū* Ready,

willing, or prone to yield or give way.

*dux, dūk-a, d.-un* s. The place of the flipper in a seal or otter skin. *dux-mūtū* i. (*deka, m.-*) To be very drowsy or sleepy when sitting. *d.-mōni* i. To be or get very drowsy when standing.

*dwūin, dwūin* s. A certain pretty finch with a top knot. Finches. *dwīata* s. The grown male of the hair seal.

## f

*fāna* see *p-* (*f.-x* see *p-*).

*fuiū* a. Puffy, hollow, soft i.e. not firm or solid as over-ripe owachik. A certain small bird.

*flōkōra* The inside of the thigh. *flurū* s. The knobs or knuckles of bone which fit into the hollows of the joints.

## g

*gai* s.i. The fat of seals and such like creatures as porpoises, etc. Rays of the sun. To shine as the sun. v.pref. To poke, prick, spear, to do anything with a pointed instrument. To shine and influence as the sun or moon. *gai-aiella* tr. To *gia* again or once more, do. more pieces or long things as spearshafts, etc. Do. as with the spear and leave, i.e. not take what is so speared as for instance a worthless fish. To put up as pieces of fuel, logs, or spearshafts on end and leave them.

*gaiiūa-kāna* tr. To poke or shove down as with the point of a

stick, rubble down a steep bank. *g.-nemakōna* To be (very) restless with, through pain. *g.-sāna* s. The female offsprings, girls, women (in general), but specially of such of the latter as are less guarded than usual by male relatives. Do. in reference to their weakness. *g.-ta(ta), g.-tat haina* i. To tack about as a ship. To sail close to a wind. *g.-tar<sup>2</sup>-šāpīna* To *š.-* high and far. *g.-šīna* tr. To mash as potatoes with a masher. *g.-lāšū, g.-lōšata* i. To be in an agony, to be in great pain and moan with it.

*gaiiūāgōla* tr. To poke a sleeping person with the elbow or a stick and so wake him up.

*gaiiūūšwōl-ana, g.-enata* tr. To cut off a portion or a half. To hit, strike, wound with spear but not severely.

*gaia* tr. To hit with arrow, spear, or dart. pl. of *ukaia* w.s. To put up on end as logs or spearshafts leaning on anything as for instance a wigwam. To peck, pick, strike, or hit as birds with their beaks. To strike, hit, poke, prick. To spread or stretch as a skin by thrusting bent rods into the opposite sides of it.

*gaiāš-ēata* tr. To cut off or across as one does turf around the sides before slicing it off. *g.-aia* s. The dog-fish, sharks, and any fish of kindred nature. *g.-i* tr. To cut or shop as one does turf round before slicing it off. To part or knock off as with a stick, masses of mussels from rocks as with the end of a spearshaft under water and thus loosening

them to bring the lot to the surface by stabbing it in the middle with the seeta. i. To grow as the breasts of females when growing to maturity.

*gaiak-amātū* tr. To prick up as the wick of a lamp with a pin. To raise up on end or on its side as the flat with levers. To raise up as a blast of wind, clouds of dust, snow, or spray. *g.-ōna* tr. To be aboard spearing up mussels or crabs, etc. in the canoe.

*gaiadāpōla* tr. To hit as calves their mothers when taking their milk.

*gaiag-ōla* tr. To poke with a rod as any dead or living object and so move it. *g.-āmata* tr. To hit but not wound much, to just touch but not enter as a spear or arrow the object aimed at. *g.-ulū* better than *gaiāg-u.-* with its compds.

*gaiagul-ata* tr. To get by digging out in any of the above ways. To take or fetch as above. To dig up, dig out, disinter, to prick out, to knock off mussels. *g.-angan-a* tr. To dig up and cast away as one might a lot of stones about or a lot of worthless potatoes. *g.-a.-ari* tr. To dig out and cast into the water as one might potatoes by accident. *g.-a.-ōpi* tr. To dig out and cast aboard as one might roots of trees into a barge. *g.-āgū* (*g.-y.-ā-* To dig out for another person.) To dig out for oneself. *g.-tūmīna* tr.pl. To get by digging out as one might a lot of potatoes, etc. *g.-taiy-ig-ū*; *ha-g.-t.-igudē mōtan* I dug out and filled three (vessels). *g.-t.-igat-a*;

*ha-g.-t.-i.-udē ūkgali barel* I dug out and filled one barrel. *g.-āmi-siū* tr. To dig out or up a few, i.e. three or four. *g.-pūkū* tr. To dig out and cook, to dig out and burn or put in the fire. *gaiag-ū-wōsellu* tr. To dig out and lay out as potatoes on the soil. *g.-undeka* tr.s. To dig out and put down or leave lying as a stone on a field.

*gaiama* tr. To dig as the earth with a spade. To poke or separate from the rocks, masses of mussels, with the paddle or other implement. To break, piece, as a point anything pressed against it as for instance the end of a brace when turned on any pointed thing. i. To dive, as choir does from above down into the water after its fish and immediately rises with it. *g.-gāmata* tr. To giama instead of another person, or one piece instead of another. With *mōni* pref. To giama occasionally or sometimes. *g.-ta* tr. To dig up and so get as one might a bit of earth for any purpose. To get, bring, take, fetch in above sense. *gaiami-ella* tr. (*g.-e.-yeka* To giama a little longer.) To giama once more or for a little while. *g.-issa* tr. To chop as an ax handle down roughly with an ax. *gaiamō-nata* tr. To thrust in the head or shoulder between the legs of a person in order to lift him off his legs and throw him down with force as in wrestling. *g.-ni* tr. To hold or bear up as on sticks or legs. To put a leg or support under anything. *gaiamāmōni* tr. To dig, be digging, to keep on digging. *gaiamū-āsunatāpai* tr.du. To

fetch two buckets brimful. *g.-kū* tr. To get up mussels in bunches from the bottom by a spear from the canoe. *gaiamu-la-pōna* (*hāsōx-dātū*) To go along under water in pursuit of fish as shags in shallow water. *g.-ri* a. Up hill, steep, but not precipitous. *g.-šša* s.tr. The handles of baskets and buckets. To put on and make such handles.

*gaiamb-a* To take as rice in a spoon, mortar on a trowel. *g.-āgū* To take as with a spoon for oneself. *g.-ata* tr. To take, bring, fetch, etc. as manure or aught else as on a fork. To take up food as with a spoon or chopsticks. *g.-u.-iyigū* To fill as a cart with manure. *g.-ateka* tr. To put down as a bit of mortar from a trowel, or a bit of porridge with a spoon. *g.-apūkū* tr. To take up a bit of mortar as on a trowel and put in the fire. *g.-ōgūta* tr. To knock or poke off as fungus from a tree trunk with the end of a rod. To gia anything hung so that it is broken, or when held it is snapped and it falls. To break and cause to fall by poking. To cut thro as navvies a canal. *g.-ōtama* tr. To eat as porridge or rice with a spoon or shell or chopsticks.

*gaiambqa* tr. To carry on the back or across it as native mothers their children kept in by a tied sealskin. *g.-ta* To carry as a child astride the shoulders. To bring as in above way. *g.-sella* tr.pl. To deal out all round in small quantities as with a spoon.

*gaiambu-šata* tr. To break off

as one does a limb from a crab. To split off a piece as above. *g.-rū* tr. To split or break off. To split open as with a bar or spoon or arrow.

*gaiangūt-a* tr. To poke or prick and make a hole or crack in anything. To pick a hole through as chickens thro their eggs. To be hatched and to hatch (see *č-g-*). To spear or shoot with an arrow and hit and make a hole or break in anything. To pierce with any thrown or shot pointed thing. To break through as the shell of a crab with spear when getting it up from the bottom. To hit, stick, and pierce not only into but through (see *tūna*), as a pane of a glass with the end of a broom handle. To gore as any horned animal and wound in so doing. To hook and thus catch fish with a hook. To get ripe and burst through into holes or pips as owachik and other fungi. *g.-ata* tr. To get, take, or catch, to bring, etc. in any of above ways. To catch one fish with a hook. To gore or peck right through. To thrust the head between a person's legs in order to lift him and throw him down. *g.-ū-lōpata* tr.pl. To *g.-a* many holes in anything. *gaiangur<sup>2</sup>-l-* tr.pl. To poke, thrust, hurt, and wound with the ends of sticks. *g.-čella* tr. To poke, hit, strike through again, to make or pierce another hole. *g.-kōna* tr. To poke, spear, or hit holes in anything when aboard. *g.-gāmata* tr. To almost *g.-a*. To hit yet not pierce. *g.-mōci* tr. To wound deeply either with spear or arrow. *gaiang-*

*tis-i* (*gaiōnčisiū*) tr. To rip up as a butcher the skin of an animal. To rip up a bag. *g.-ēata* tr. To rip right open or up or down the whole length. To rip open as a bag. *gaiāqana* tr. To throw, scatter, toss away as manure with a stick or fork. *g.-ri* tr. To throw, toss into the sea as with the end of a stick or fork.

*gaiapi* tr.s. Palings, upright stakes of a fence, a fence of stakes or sticks driven or forced into the soil. To put up palings. To put in stakes. To make a fence of stakes. *g.-na* tr. To set up *gaiapi*. *gaiapūkū* tr. To poke or put into the fire as with the ends of a stick. *gaiapul-a* tr. To soften, melt as the sun does snow, as the fire does any blubber of fat exposed to its action. To cook as on a stick a piece of whale blubber. *g.-a-teka* tr. To put down as one does a piece of cooked blubber, to cool before eating. *g.-a-tega* tr. To steer, to direct the canoe's course by sculling and paddling. *g.-ōšāgū* tr. To cut with a semicircular movement of the knife, the teeth of spears and thus hollowing them out clean and neat. *g.-ū* tr. To steer. To cut out and hollow the teeth of spear-heads with a circular movement of the knife.

*gaiat-ēnaka* tr. To search for, feel or seek for with the end of a stick as for blubber buried in mud. *g.-in* see *tešōpa*.

*g.-a* tr. To get, take, fetch, catch, obtain as with an arrow or spear or rod. To touch, find, prick, or poke as buried blubber

or a dead body or any other object in or under the mud or under the water with any pointed thing. To put the knee or elbow firmly on anything and thus catch or keep it from getting up. *g.-eki* tr. To find, or fell as one does any object hidden from the eyes with a spear, boathook, or oar, etc. *g.-eka* tr. To kill dead on the shore or land any animal so that it is prostrate. To prostrate or wound by spear, arrow, or dart, an animal so that it cannot get away. To poke or put down as with the point of a spear any object. *g.-isi*, *g.-isēata*, *giant-isi* tr. To unrip as with knife or scissors any seam. *g.-aiyigū* tr. To fill as one might a box with crabs from the spear point. *g.-ōpi* tr. To *gia* and put aboard. To prick as with a spear point and put it aboard. *g.-ūmīna* tr.pl. To get, catch, take with a spear or arrow more than three. *g.-ux-mōni* i. To stand leaning against, to lean or be leaning against. *gaiaturū-kū* tr.s. A bucket or basket handle reaching over from side to side. To make or put on such handles. To *atoo-roocoo* by thrusting into or among a number of branches of kelp a stick and fixing it. *g.-gata* To moor a canoe to kelp by taking up its lines and securing them in the canoe. *gaiat-haina* tr. To move about the spear and *gia* one after another before bringing it up to head.

*gaiimba* tr. To draw close together and thus contract the space between as for instance the space between the cushionis of a canoe.

*gaiāgulū* tr. To dig up out of the earth as clams from the mud, potatoes or stones out of the soil. To disinter. To blow away or scatter as a puff of wind paper or light things exposed to it. To knock or dig off mussels from the rocks or mud beds in masses. To dig up as weeds with a stick. To pick out as anything with a toothpick. To give away freely and liberally, keeping nothing back. To excavate, dig up or out as the roots of trees from the soil.

*gaiqal-a* a.s. Rays (or light) of the moon (as seen on the water). Light as a moonlight night. *g.-a*. *g.-āmōni* To come up or move its fins as a codfish when rising to the surface. *g.-a* tr.i. To undo any seam, knitting, netting, plait, or twist, not by cutting but by undoing. To unplait, untwist, unrip. To shine as the moon or stars. To be light as on a starry or moonlight night. *g.-ata* tr. To undo, untwist, unplait, pull out but not rip. To pull out the thread, line, sinew, whalebone, or other material wherewith any seam or plait is made. *g.-mūtū* tr. To be sitting down undoing in any of above ways. *g.-gāmata* tr. To *gia*-ala by mistake, instead of another person. To half undo. *g.-tūmīna* tr. To get as one might many strings by undoing any sewing. *g.-yella* tr. (with *yeka* suff. To *gia*ala a little longer.) To *gia*ala once more or for a little while. *gaiqan-ari* tr. To heave a spear, or dart, or stick, or shoot an arrow into the water. *g.-igū* tr. To hit, strike, knock as with the blunt end of a spear shaft.

Bridges: Dictionary

*gaiāu-ina* tr. To tell not to give or do when a person offered or was about to do or give. To order away, to intimidate a wish to persons to go away. *g.-ari* tr. To wind up as woosh or a long tape in a close coil. To melt as the thick oil on a bladder, in order to loosen and get it.

*gaiū-aiyana* tr. To bring guilt, suffering, danger, or punishment upon others by inducing them to share in one's actions or crimes. To bring one's friends into trouble by doing any violence or folly. *g.-anemakōnana* To make uneasy and restless as pain. *gaiūs-kōl-ata*, *g.-pē-a-* tr. To tack, cause to veer round either with rudder or with the sails. *gaiunnusiū* tr.a. Dazzling, overpowering light or bright. To shine thus. To dazzle.

*gaičil-i* tr.a. Melted and made flabby in the sun as a piece of blubber. To poke any soft, yielding substance. *g.-a* tr. To melt and make soft as above. To strike or poke any soft yielding yet resisting substance. *gaiš-aiina* tr.i. To shine with power as the sun. To make warm as the sun. To be thus warm. *g.-inana* see better *gais-i-*.

*gaibāk-āna*, *g.-ōnata* tr. To dry by putting out in the sun or hanging up in the wigwam. To dry as the sun or a fire. i. To get dry thus. tr.pl. To put on end, logs to dry, or clothes on a horse.

*gaikāgū* tr. To make feel sick and ill as troubled stomach. *wēn'-haia annū k-amaia* My stomach makes me feel quite sick. *gai-kalana* tr. To urge, prompt, in-

cense. move. induce to do anything. *gaikun-ana*. *g.-unata* tr.a. Melted by the sun. To melt and make run with loose fat as the sun or fire does. *gaikus* s. Elephant seals. Large white grubs found in rotten wood. *gaide-data* tr. To split open or off or up or right through in any of above ways. *g.-tatāpai* tr.s.du. To split open or up into halves. Halves thus made. *gaidā-rana* tr.pl. To help, aid, assist as a number of persons in doing anything requiring many persons. *g.-tū* tr. To split or rip up as the bark on a tree with *sanagaim*, or as a butcher the skin of the belly and legs of an animal to skin it the more readily. To rip up or open the seams or other wise of any article or bag. To split up into lengths or pieces a piece of wood or bone with wedges. To rip or split open as one does the limbs of a crab with a knife.

*gaigat-ia* tr. To sleep or lie quite close to and next so as to touch. *g.-a* tr. To be close to and touching. To touch, be close in contact with. *g.-haina* i. To go with in order to help as one woman with another in the canoe. To walk or be walking so close to as to touch or press.

*gaigū-gatega* i.tr. To paddle, row, or pull so that the canoe or boat goes straight on its course. *g.-tata* i. To join, meet, come together and join company as two or more parties meeting and thus become one large party. To help in this way. *gaigur<sup>2</sup>-kōna* i.tr. To be with or close to, to be close alongside, to keep close alongside

in a canoe. To keep in close company as two or more canoes, to be thus. *g.-mōni* i.tr. To stay close by in order to help or support. To stand or be standing or be close to and touching. *g.-mūtū* tr. To sit or be sitting, to be or keep close to and touching. *g.-tek-(wī)a* tr. To be lying or lie close to and touching. *g.-tūmōpi* tr.i. To be in a very crowded state aboard touching each other.

*gaigul-anqana* tr. To break open roughly any case, breaking the cover in pieces. *g.-ata* tr. To unlock a door, to break open any case by knocking up or off the cover. *g.-ū* tr. To knock off or open as a lid or door with a hammer.

*gaigutālū* tr.i.pl. To keep together either as canoes or as the people in them to help one another.

*gailōp-ēata*, *g.-i* i. To fall over on its side or beam ends as a vessel on a rock or stranded when the tide leaves it. To be thus toppled over. tr. To distribute or turn about mussels on a fire to cook them evenly. *g.-ūšū* tr. To lame by hitting with arrow or spear in the leg. *g.-ūt-ata* To cut off a turf, to finish slicing off irregularities of the surface as tufts. *g.-a-* tr. To split off a piece, to slice off the surface, to turf land, to thus smoothen. *gailāpū* tr. To split with wedges as bone for spears or wood for shafts, etc. To split any fish down through its length in twain as for salting or drying. s. A *siūna* of good size. *gailūp-aīi* tr. To poke down, to knock down by hitting

with spear or arrow. *g.-ūnana* i.tr. To be light, raised, swelled, puffed out or inflated as bread with yeast. The stomach with gas. To get in this state, to influence thus as leaven. *gailūta(ta)* i. To capsize, turn over on the side or beam ends. To capsize or turn over as an iceberg or large log.

*gaimēak-āna*, *g.-unata* tr. To clear off or away as turf or tufts with a spade. *gaimī-kū* tr. To urge, incite, prompt, press, induce. *g.-nara* tr. To scrape as with the ends of a stick. To scrape or rub off. *gaimanātsikōri* i. *hama-g.-gaiata akula* My sweat is coming out of me.

*gaimam-ōšata* To do or make anything very cleverly and highly finished. *gaimō-mma* tr. To rub or break off by poking or rubbing as fungus from ushamiif. *g.-sāna* tr.i. To overpower and cause to distend or spread abroad one's limbs as either great heat or great pain. To be in either of these states. *gaimā-na* i. To groan with pain, sigh, moan with pain only, to howl. *g.-nīa* i. To groan or sigh, to stand and groan, to groan or be groaning. *g.-tū* i. To be a very sharp frost. To be bitterly cold. To be intense, (used only of sharp frost when it penetrates and strikes).

*gaimūm-ūtū*, *g.-ōni* To sit and groan. To stand and groan. To groan or be groaning. *gaimūk-anaina* i. To walk or be walking in single file. *g.-āna* tr.i. To lengthen out by stretching with, bent sticks as a skin. To be long, to be in a long line or row. *g.-unata* i. To form in single file and thus

form a long line as a company of persons. *gaimu-ri* tr. To pound or bruise up as with a pestle or squasher. To break or squat or bruise as an apple with the end of a stick. *g.-laša* tr. To thaw, to melt, to soften either as the sun's rays or the heat of a fire.

*gaip-aiamōni* (*akūuśwōlang-a-*) To mark a tree one has selected so as to find it easily. *g.-a-a* A tree thus marked. *gaipanuš-ana*, *g.-unata* To slice off, pare off, to cut off a thin slice, to flatten or level down by paring off any projections or tufts. *gaipō-šata* (fr. *gaipārū*) tr. To split open or in two, to split off or in two, to split off with a wedge. *g.-na* tr. To kill outright by an arrow shot or spear or dart. *gaipā-šanōmma* tr.i. To split as bark in many splits and cracks through the drying action of the sun. To thus dry up and cause to crack and split. *g.-rū* tr. To split with wedges either bone, wood, or stone, to split open. *gaipū-wōsella* tr. To slice up and put down as a slice of bread on a dish. *gaipula*, *-ū* tr. To soften, etc., by the fire or in the sun; to soften, thaw, melt as the sun or fire does. *gaipun-ata* tr. To slice, pare off, to cut up in slices, to cut off a slice. *g.-deka* tr. To cut off a slice and put it down. *gaiputuruna(ta)* tr. To make hot as the heat of a fire or the sun. To be thus hot as a stone in the sun. To shine hot as the sun. *gaisina-iūa* tr. To help catch or bite as one dog does another. *g.-na* tr. To help, aid, assist in any way. As v.pref. to thousands of words, but a few samples must



suffice. *g.-nata* tr. To help take, bring, carry, to help *ata* w.s. *g.-nūteka* tr. To help to lay, spread, or put down. *g.-nūwōnari* tr. To help launch any canoe, boat, etc. *gaisinan-ōni* tr. To stand and help, to be helping, to keep on helping, to always help. *g.-ūtū* tr. To sit and help, to be helping, to keep on helping. *gaisina-lāpū* To help *l.-*: *g.-taiyigū* Do. *t.-*: *g.-wōštāgū* Do. *w.-*: *g.-wōteka* Do. *w.-*: *g.-vīpata* Do. *y.-*

*gaisimiskāna* tr. To melt or be melting as the sun or fire.

*gaisingata* tr. To hit or wound with arrow or spear and cause to squirt.

*gaistū-g.-* tr. To stir a fire as when about to cook mussels.

*gaitak-a* a. Hard as dried hide or dry bark. Hard and rough as the tip of an ox tongue, or crusty as bread or bristly dry bacon. Hard and rough as frozen snow, or as a rasp or file. Scabby, dry, stiff, hard, rough, hard like crust, brittle. *s.* A scab, scabs, crusts of bread. *g.-ō-nata* i. To dry hard, get stiff or hard, to harden, get or be rough. To scab. *g.-ana* tr. To urge, prompt, press, advise, recommend. *gaitek-a* a. Bright, dazzling, light, brightly light. *g.-u-n.-* i. To get light, become quite light, be bright by light. *gaitat-atega* i. To paddle, row, or pull idly, only touching the surface of the water.

*gaitōf* s. A noose rod, or the rod, or noose of whalebone used for catching birds.

*gaitauw-a* a. Hard as any fro-

zen thing, stiff with frost. Hard as the surface of dried mud. *g.-nata* i. To get hard either by frost or by drying so. *gaitūgata* see *mana-g.-* (*g.-* (fr. *gaiteka*) is not used by itself.) *gaitušata* tr. To shove or clear things quite away, i.e. to make a clean riddance as one might of things on a table by sweeping them all off. To clear away, i.e. out of the way and thus make roomy as heaps of shells or other rubbish from the site of a house. To clear away with spade or shovel. *i.* To get free of clouds, to be quite free of clouds.

*gaiy-is* s. A dark and rather slender fish caught in kelp beds and very good.

*g.-ōšpi* s.tr. Stakes, bent or otherwise. To stick in the ground the boughs, sticks, etc. and twigs of murana or bough shelters. Any such sticks put up. To put up palings. *g.-āšū*, *g.-ōš-teka* To put up a few sticks together to form a temporary bower.

*galama auācix* A stick or rod of threaded owachik. *g.-na* (see *mana-g.-*) tr. To make *g.-*, i.e. to thread fungus on a rod, in order to dry and preserve it. To chip, chop with oofcur but not with ability, but chipping at, rather than chipping down. *g.-nāgū* tr.r. To *g.-na* for oneself. *g.-nanqana* tr. To chip off roughnesses with oofcur. *g.-yāgū* tr.r. To *g.-na* for, i.e. on behalf of another person.

*gōšata* impf. (see Gram.); *kō-g.-* It is on the water, as a canoe or kelp. *g.-* (see better *gū-*) To cut out a length of hide.

*gōga* (see *kō-gōnata*) s. A forked or hooked stick used for drawing to one what one cannot reach with the hand.

*gōla-iakōn* s. A great uncle, any uncle once, twice, or thrice removed. *g.-kōšcina* tr. To roast, to toast anything by the fire on a spit. *g.-šia* i. To rattle, be rattling, to make a rattling noise. *g.-ša* i. To rattle as stones shaken in a tin, or as when a stone thrown strikes any glass or other sonorous thing. To sound with a fractured kind of noise. *g.-sa* s. Meat lined and interspersed with fat. A part of whales of this sort.

*gōlu-f* s. Nails, hoofs, claws, talons. A large, strong shelled mussel whose shell is used as a chipper. *g.-f mōra* (*g.-f patux* Having broad nails.) Having sharp nails or claws. *g.-š-mōni* i. To rattle, clatter, to give forth a cracked sound.

*gōlla* impf. (*gōll'aian* Let us be off at once.) Come at once, come along.

*gōmak-a* tr.s.a. A plait, plaited, to plait whether fishline, basket handle, or reed rope. *g.-āgū* tr.r. To plait and so make any of the above or similar things. *gōmalis-a* tr. To be anxious about and therefore desirous to see. To be anxious to see again as a parent his returning child, to long to see or be with again. *g.-ia* tr. To be anxiously desirous to see. To long to see or talk to, to want to see. *g.-ā-mōni*, *g.-ā-mūtū* tr. To be longing to see, to be anxious.

*gōmal-a* The liver. *g.-anqana* tr. To take out as things from a

bag or the inwards of any bird or beast and throw them away. *g.-atōpi* tr. To take things out as above and put them into the canoe. *g.-ūpūkū* tr. To gumaloo and put or cook in the fire. *g.-taiyigū* To gumaloo as one might the gizzard, heart, etc. and put them into a bag. *g.-tūmīna* tr.pl. To take, fetch, get by pulling out.

*gōmanan-ia* i. To be not full, i.e. still having an empty or hollow space. *g.-a* i. To be room or space, to be partly filled, i.e. to have or be still having a hollow space. *gōmanū-mōni*, *g.-mūtū* i. To be in a half or not filled state as a partly filled case. *gōma-kwīa* tr. To plait, be plaiting or making any plaited thing. *g.-nānūwa* s. A skeleton. *g.-nū-mō-gātū* i.pl. To have holes, i.e. hollows or depressions or empty spaces.

*gōmi* s. A board, any slab or flat piece or sheet of wood. *g.-na* tr. To separate and put aside the fat from the inwards of fishes.

*gōmōl-ata* tr.s. of above. To goomaloo and so get, take, fetch, etc. *g.-ndeka* tr. Do. in either of its senses and put down *g.-wōsella* tr.pl. To gumaloo in either of its senses and *w.-* *gōmō-nun* (*gōmun* A hollow, any empty space.) Any hollow, in the hollow. *gōmūgat-a* tr. To get by plaiting, to finish plaiting, to use up in plaiting. *g.-āgū* tr.r. To get by plaiting for oneself, to make or finish making thus for oneself.

*gōmux-dātū* tr. To plait quickly, to plait rapidly in succession. *g.-kōna* tr. To plait or be plaiting

when aboard any vessel. *g.-gāmata* tr. To plait occasionally, to plait one thing in place of another or instead of another person. *gō.-yella* tr. (with *yeka* To plait a little longer or more.) To plait once more or for a short time. *g.-yāgū* tr.r. To plait for or on behalf of another.

*gōmuk-āmisiū* tr. n.l. To plait or make three or four lines, ropes, or anything else. *g.-haina*, *g.-mūtū*. *g.-mōni*, *g.-mōgātū* To walk and plait: sit and do.; stand do.; sit do.: To be plaiting.

*gōmun* s.a. Any hollow, empty space, an empty space, a pocket, empty not full.

*gōmāl-ia* tr. To gumaloo lying down, to take or be taking out. *g.-ū* tr. To take anythings out of a bag or pocket. To draw the entrails of any birds or animals.

*gōm-kōna* v. To be holding or to hold or have in the hand as a piece of fire when in a canoe. *g.-gāmata* see *gāma-gāmata*.

*gōnn-ū*, (*ū*)-*g.-u-dē* various aff. of similar meaning (see *ū-g.-ū* and Gram.) A disappointed wish or expectation. *ūā-g.-ū* Why, I thought it was a man! (*ūā-gunu-dē* further past time.) *wātā-gōnū* Why, I thought it was, is, he was or had been a long time ago.

*gōngalax* s. A young guanaco (m.f.)

*gōpōf* s.a. Nightmare, vision, illusion, death. Insensible, senseless, stupid. He's gone! i.e. He's dead!

*gōra* e. The shoulder, foreleg, flippers of seals, penguins. The

upper arm, i.e. the shoulder of man. tr. To cut out thong whether in a long broad thong or narrow as laces. To pare or cut into shape as a man bark for a canoe. *g.-nux* Very large penguin (spec.) *g.-tas*, *gōrga-lī-t.* Clever in guring, well cut out.

*gōrā-gū* (*g.-pū* The mollemauk.) To gura for oneself. *g.-misiū* To cut out in both senses of gura several thongs or pieces of bark *g.-pū čis* s. The initiatory rite of the ceena drama.

*garina* (*gaisinana*) To help, aid, assist, especially in work of any kind.

*gōr-ē-gaia* tr. To impudently and proudly annoy a man by trying to trifle with his wife when against her will. *gōr-ē-gāmata* tr. To try to take the place or position of another by artices. To (try to) supplant. To act as a rival or supplanter. To act in place of, to act rudely, forwardly. To put oneself forward in any way. To act emulously, to succeed, take another's place. *g.-kōna* (*čg-*) tr. To press or lean against aboard the canoe. *g.-mōni*, *g.-mūtū* To press or be pressing in or together in order to support or contract (see *gātū*). *g.-tūkū* (*ūaiyan-t.*, *kwissāgun-t.*) To marry a woman one has no right to. *g.-yella* tr. To *gātū* once more (in its varied senses).

*gōsa* i. (*g.-kōgis* It has turned over.) To turn over on its side as a penguin showing its white breast. *g.-nux* s. A bag, sack, pocket.

*gōsn-a* a. (*g.-ūnata* To be satis-

fied. To eat to satiety.) Satisfied with food.

*gōss-a*, *g.-un* The brisket or chest part especially the ridge, fatty part. *g.-unama* The brisket. That part of the whale between the flippers.

*gōta-iella* a. Having ceased or grown not *guta*. Not in a *guta* state. *g.-a*. The state of fierceness common to animals having young offspring. Savage, fierce, angry, anxious, fearful, suspicious, watchful as a bitch with young puppies. *g.-luš* s. The gut gentoo penguin. *g.-ngana* tr. To force one's way roughly thro a croud, or persons in one's way by putting them forcibly aside, or even by knocking them out of the way. To elbow one's way. *g.-nna* s. (*'tānūwa's* son) One of the opening scenes and characters in the keena drama. *gōtānux* s. The cape pigeon, i.e. the darker and rounder of the two birds so called.

*gōtta* s. A certain bright red half vegetable and half animal sea substance used as food.

*gāšun-ata* tr. To rise up off the beach or a rock or shoal as a boat by the rising tide. To be afloat or floating as a canoe or other thing. To float, not be a-ground. *g.-a* imp. (see Gram.); *annū kō-g.-ūkqali* There is (one (canoe)) afloat. *g.-ālū* i.pl. To be on or in the water. To float, be afloat or floating as a number of vessels or animals. *gāsun-kōna* s. of above To be on the water, to float or be floating as a boat or a seal.

*gāgū* s.i.pl. A small, low rock, or islets where shags temporarily resort to till covered by the tide. To alight in numbers to such places as shags do. To thus frequent or resort to.

*gāla* s. A large splendid kind of grebe found in the sea, not in lakes. *g.-mōgātū* i. To bawl or be bawling as a number of persons together. *g.-mōni*, *g.-mūtū* To stand, to sit and bawl, to be bawling standing or sitting. *gālan-kōna* i. To galana when in a canoe or ship. *g.-gāmata* i. To galana a little or when passing or in place of someone else. *gā-gutana* i.tr. To talk or be talking or speak with a loud voice. *gālanai-na* (*gā-la-mōči* To enter bawling or noisily.) To walk or be walking and galana. *g.-yi* To be thus calling, to galana and call, to call with a loud voice. *gālan-gāligū* To galigoo with a loud voice. To be thus bidding to do anything. *g.-dātū* To run bawling. *g.-atama* To eat and do. *g.-wōštāgū* To work or be working often calling out. *g.-tāpō-lisana* To sing or be singing with a very loud voice. *g.-ia* i. To roar, call, bawl, or cry out loud when lying down. To lie down and roar. *g.-ūāšapōna* (see *čg-*), *g.-ūāšuna* tr. To keep back from running fast by bawling after or at.

*gālamani-iaina* To walk about bawling. *g.-ātsikōri* To go or come about bawling.

*gāla-yella* i. (with *yeka* To call out loud a little longer.) To galana again or a little.

*gālān-a* i. To bawl, roar, make any loud noise with the voice.

*g.-ākūrū* a. Fond or given to bawling or speaking loud. *g.-atūm-ēak-ōnata* tr. To intimidate by making much noise. *g.-a.-ūtaw-ō-* tr. To cause to cease troubling by calling out aloud. *g.-a.-ōtawāgū* tr. To call out aloud to and thus tell to assist.

*gāli* see *čkālī* used much in the same sense as *č-* but not so distant. *g.-tūmak haia trauersz* Sew my trousers i.e. make them for me. *g.-* is used only in a mild impt. to relatives and persons of whom we make the request.

*gālia* s. The belly or abdomen, i.e. the whole front from the chest to the legs. The womb. The front part of trousers which cover the *g.-* a. Pregnant, having a belly. *g.-nā* i. To be (lying in a) pregnant (state). *g.-na* (*gālienata* To become pregnant or heavy.) To be pregnant. *gāliā-dārāki* One having a big belly. *g.-šāpōla* s. *lurux* and *dōška* because of their round, white abdomens.

*gālig-ū* tr. To send, tell, or bid to work or do anything. To employ, give work. To send, or give in marriage as a man a daughter but not his son. *g.-āgū* tr.r. To employ or give work to for one's own. *g.-ata sa mōni* You (are) often employing. *g.-ūkūrū* a. Fond of employing, given to ordering to work, imperious. *g.-wīa* tr. To order or be ordering to do anything, to order regularly or always. *gāligūk-aia* (*čg-*) tr. To tell, bid, order to go up but not to come up. *g.-ūči* (*čgālik-ū-*) To order, bid, tell to go aboard. *g.-illa* tr. To order, tell, bid to *killa* w.s.

*gāligūm-ina* (*čkālīm-ī-*) tr. To tell, bid, order to go down (not come). *g.-ūtū* tr. To order to go and sit down as a man his daughter in the wigwam of her future husband. *gālig-haina* tr. To walk about giving orders to workmen. *g.-wīatakōs* impt. That's right! Keep on ordering or order away!

*gālix-kōna* tr. To galigoo when aboard ship. *g.-dātū* tr. Do. a number or troop of men, one after another. *g.-gāmata* tr. Do. one person in another's stead. Do. occasionally i.e. now and again or for a short time. Do. when passing. To send a woman to be a wife to one man in place of another. Do. a woman to the wrong man or to the wrong house. *gālix-maniaina* tr. To go or walk about giving orders as an overseer. *g.-tōlli* tr. To galigoo a woman to many persons one after another. Do. now this man, now that, not keeping to the same. Do. now to do this work, now that, in a restless, changeable manner. *g.-yāgū* (*g.-yella* Do. once more or for a little time.) Do. on behalf of another person.

*gāmaiākū* tr. To iacoo, i.e. To gather shellfish by torch light.

*gām-(a)* v. pref. To do by torch-light. *g.-aina* tr.i. To walk or go, be walking or going with a light in one's hand. To go or walk carrying in either of the senses of gamoo. *gāma-lagōna* tr. To look for or look with the light of a torch or lamp. *g.-kūči* tr. To take in either of the senses of gamoo with one aboard. *g.-kōna* i. To be aboard, hold a lighted stick or

torch or lamp or plate with things on it. To be aboard as a dead man on a stretcher or a joint on a dish. *g.-k.-aiakāsi* To be aboard catching iacasi by torch-light. *g.-gai-a*, *gāma-gai-āpai* To gia one, two by torchlight. *gāma-g.-ta* tr. To gamoo in place of another, to gamoo the wrong thing. To gamoo occasionally or for a short time or one's way elsewhere. *g.-dātū* tr. To run with a light stick or anything on something else. To run as when carrying things on a barrow or on a dish or in the hand as a light. *gāmīa* i.tr. To be on as a loaf on a plate. To be lying on or in something else. To lie and gamoo in any of its senses.

*gāma-mōni* i.tr. To gamoo standing, to gamoo frequently or always. To be in as clay or other loose matter in a cart, or box, or barrow. *g.-ki* tr. To aci by torch-light. *g.-tēnaka* tr. To search for or seek anything by torch light. *gāmata-iyigū* tr. To fill as a cart or a sack, etc. with earth with shovels. *g.-* v. pref. To do in place of another as a substitute. To do in mistake one thing for another. To do occasionally, once now and again. To do anything in part, by halves, hurriedly, badly (see *ūtux-g.-*). To do in the place of something else (see *taivix-g.-*, *tōx-g.-*, etc.) To do in addition to, upon, or with other things. *tstōx-g.-*, *tūtux-g.-* To do anything on one's way not going specially to do it or ending with the doing of it (see *kāgaiyi-g.-*, *kūpaiamin-g.-*, *kūtōx-g.-*) For further and fuller information on this most import-

ant affix see Grammar. *g.-* tr. To take, fetch, bring, carry any things as on a plate, a barrow, or as a lighted stick whether burning in a flame or otherwise, or a torch or lighted lamp or candle. To take away or remove as dung with a spade or a lighted candle in the hand. *g.-ta*; *hamōni g.-ta* I often or frequently *g.-*, I always *g.-* (v. aff. see Gram.) To do occasionally or once now and again. *ha-m.-gāmur-gāmata-ta* I occasionally *g.-*, I am in the habit of occasionally taking in the varied senses of *g.-* *g.-tekōs* imp. To come in rapid succession getting or bringing in the varied senses of *g.-*

*gāmam-anātsikōri* tr. To go or come out bearing, bringing, or taking anything in the varied senses of *g.-* whether it be fire or things on a plate, etc. *g.-ūči* tr. To go or come in as above gamating anything. To *g.-* in.

*gāmatek-a* tr. To put down anything gamatid whether fire or things on a plate. *g.-wīa* i. To be (put down) as a crab on a dish or a lighted stick on the ground. *gāmat-ōpi* tr. To put aboard as peas on a dish, a dead man on a board or any lighted torch or burning stick. To put or throw aboard as anything with a spade or shovel. *g.-iatakōs* impt.pl. Come, go on, and be quick and successively gamata in turn. *g.-āgū* tr.r. To gamata for oneself or what is one's own. *g.-ūmīna* tr.pl. To take lights, to gamata more than three, to bring, etc. as eggs on a dish, etc. *g.-īa* tr. To gamata always, to be gamating. *g.-iaināg-ū*; *kainna siūan sa g.-i-ata* Whose

is that you are gamating? *g-eki*  
tr. To find or see by torch or  
lamp light.

*gāmik-imū* tr. To put in as a  
lighted candle into a lantern. To  
put in as a joint of meat on a  
dish into a cupboard or box. To  
put in as a plant from a spade  
into a box.

*gām-ōpi* tr. pl. (see *g-at-ō-* sg.)  
To gamoo things aboard a canoe.

*gāma-iamasa* tr. To tie by torch-  
light. *g-maustek-a: hakūpā g-m-  
-udē ānan* I went down by torch  
light and saved or took care of  
the canoe.

*gāma* in compds. v. pref. To do  
anything by torchlight. *gāmīaka*  
tr. To weeca by ditto. *gāmān-a;*  
*kōma-g-udē hauan hikōx* Some  
one passed this way last night  
with a torch. To take, carry past,  
in any of the senses of gamoo.

*gāmqa-štāgū* tr. To do, work, be  
working by ditto. *g-gata* pl. tr. To  
take lights as a number of peop-  
le meeting together. *gā-nī-ga-* tr.  
To get near to as to a bird with  
a flaming torch. *gā-nigū* tr. To  
throw and hit by do. (see *ē-g-*).  
*g-lāpū* tr. To walapoo by ditto.  
*g-ia* tr. To waa ditto. *g-rāgū* tr.  
To show a light ashore so as to  
enable a person to land safely. To  
bring ashore in any of the senses  
of gamoo. *g-sella* tr. pl. To *wō-s-*  
ditto. To *wō-s-* a thing as on di-  
shes and plates.

*gāmū* tr. To carry, take, have,  
hold in the hand a torch or fire-  
brand. To take, bring, carry, etc.  
as manure on a spade or on a  
hand barrow, or bread on a plate,

or peas in a ladle, or a corpse on  
a bier or stretcher. tr. pl. To spear  
or shoot birds or fish by torch-  
light. To take, pick up as manure  
on fork or spade. To be holding  
or carrying in above senses. *g-  
-aiqala-na* tr. To show a light to a  
person as a servant holding a lan-  
tern for his master. To lighten  
with a torch. *g-a-(nū)-mīna* To  
light a person down. *g-unnusiū*  
tr. To dazzle a person by flaring  
a bright light in his face. *g-amu-  
šata* tr. To blind a person or bird  
by holding a bright light before  
him. *g-tušū* i. tr. pl. To *ū-t-* by  
torchlight, to come bringing. *gām-  
ur<sup>i</sup>-gāmata* tr. To *gāmata* the  
wrong thing, to *g-* in the room of  
another person. To *g-* en passant,  
to *g-* for a little way or for a  
short time. *gāmur<sup>i</sup>-dātū* tr. pl. To  
gamata as three or four persons  
together. *g-čāgū* tr. r. Do. on be-  
half of another person. *g-yella* tr.  
Do. for a little time or once more.  
*g-v-yeka* Do. again for a little  
time or a little further.

*gānōs* s. see *hūlū hallōn*.

*gāpa* (almost *k-*; *anāsa*) s. Lar-  
ge masses of moss enveloping  
trees and the ground around  
them.

*gārat-a* see better *k-*; *kō-k-*, not  
*kō-g-*

*g-ia* i. To be (lying in a) coo-  
ked state. *gārar<sup>i</sup>-dātū* i. pl. To get  
cooked rapidly as a number of  
things. *g-gāmata* i. To be half-  
done or cooked, to be but partly  
or a little cooked. *gārātū* a. i. Coo-  
ked, well-done or cooked. To be  
cooked, be well-done.

*gārin-a* (better than *gārūna*)

tr. pl. To unite or help in doing  
anything as a number of persons.  
v. pref. compds. To do in com-  
pany, to unite and help in doing  
anything. *g-ūkū* To help spear, to  
spear together as a number of  
persons in jointly killing a whale  
or seal. *g-ū-* (*gūrun-ū-*) To assist  
as a number of persons in spear-  
ing or shooting arrows into an  
animal and so killing it. *gārūnat-  
-a* tr. pl. To unitedly or to help  
draw up a canoe or to bring any  
other heavy thing. *wē kūpā-g-  
-ūsin'haia ānan* Come down and  
help haul up my canoe. *gārūn-ūw-  
-āgū* tr. pl. To unite as a number of  
persons in carrying any heavy  
things as a log on the shoulders.  
*g-umunata* tr. pl. To unitedly or  
to help in carrying anything  
heavy.

*gātā* tr. used with *wēn-a;*  
*w-<sup>i</sup>haia kō-g-ta* My stomach or  
bowels is giving me great pain.

*gātāia* It is near! It is quite  
near or close! It is gata! It is clo-  
se! *g-patek-a;* *g-p-aiška tōpan*  
*sa wōnāgatqana*.

*gāta* adv. a. v. Near, nigh, close,  
touching, i. e. no distance off.  
Quite close, to be near. Near of  
kin, nearly related (*g-mūarāgū* A  
near relative). a. s. Soft as melt-  
ing or thawing snow. Soft and  
binding as snow before it freezes.  
Snow in this soft state. To be thus  
soft. *g-yārum* The (snow) is soft  
now. *g-mōsenat haia* Come draw  
up your legs out of my way. This  
word seems to mean Come, get  
out of my way, not by actually  
moving away but by drawing in  
or up the arm or leg, or both  
which were in the way. *g- i.* To

be nigh either as regards distance  
or blood relationship; *haim g-sa*  
*dārara sa gaisinanūnū* You are  
quite near, Why don't you help?  
*g-(čisōskinana)* To very readily  
get angry, to get into a passion  
readily. *gātu-nata* (see *hāt-a, h-e-  
-n-*) i. To get near or close (of  
distance only).

*gātunur<sup>i</sup>-kātaka* i. To get closer  
and closer, to approach nearer  
and nearer by degrees.

*gātamboguta* tr. To separate  
persons fighting, by going be-  
tween them and forcibly separat-  
ing them with the arms. To break  
by forcing out as one might a  
coat too small, by pressing out  
one's arms or body.

*gātūt ūpōna* i. To die in child-  
birth. To die with any very  
great pain and spasms in the sto-  
mach.

*gātū* i. To have any violent co-  
lic pains in the stomach. tr. To  
have a desire or to be pressed  
with desire, to pass either urine  
or excrement. To press as per-  
sons the sides of a canoe when  
fixing the cross sticks. To be  
oppressed or bloated by wind in  
the stomach or as females in  
pregnancy. To be stuffed or stret-  
ched tight. (with *wēna* before it)  
Colic (pains). *g-ala* tr. *g-laiyā-  
gōna* To open or part as a person  
the foliage when passing through.  
*g-kōši* tr. To interpose. To part  
persons fighting. To deliver a  
person from one fighting with  
him and overcoming him. To de-  
liver one who is being worsted  
in a fight or contention. *g-tau-  
wōnata* tr. i. To pack close to-

gether, to press tightly against each other. To be thus as in a packed crowd. To squeeze hard as opposing forces what is between ice.

*gqašē-ata* tr. To intercept, meet. To interpose and thus protect or deliver a person from his enemy. *g-ya* tr.i. To lie or be in one's way or in the way.

*gqaši* tr. To meet, intercept, stop a person. To await or be in the way in order to meet. *g-aina* tr. To walk in the way intercepting and blocking it. *g-mōni* (*g-mūtū* To sit in the way, to sit down and await.) To stand and ditto.

*gqa-g-* s. (*iļōin*) The darker mottled and plumper cape pigeon.

*gqaraxtek-a* i.tr. To be resting on or across. To fall thus as one tree against another. *g-wia* i. To be lying on, over, or across as a log or piece of rock with one end thus raised above the ground.

*gqarāg-ū* i. To be over and across as a log not resting all along on the ground but in places raised above it either by arched itself or by the ground being uneven under it, or by its resting on or against any object thus raising it either a little or much at one end above the ground. To being thus resting on, against, or over any object(s) as prostrate trees in a thick wood lying over each other. *g-wia* To be lying or resting in above manner.

*gqat-eka* (*lat-e-*) tr. To place

pieces of firewood over the fire in canoes, resting across from side to side in order to dry and keep it dry. *g-ux-kōna* i. To be aboard as fuel in above manner.

*gauara* tr. To cook with hot stones either by putting them in a shell upon fat to make it oil and thus try it out, or by filling an emptied bird with them and then covering up with embers, leaves, and ashes.

*gauug-ata* (used thus) *hatia g-a-* I am living, I am alive, I have power to move. *hamōni g-a-* I do sometimes shake as with fear, pain, or cold. *g-ū* (almost *gōugū*) To wriggle, to shake, to move, to make any movement, spasmodic or voluntary. To move, heave as the earth in a quake. To live, be occupied, to move about. *g-wia* i. To move, be moving on the earth in a prostrate state. To be alive, be living, to wriggle about. *g-w-ta* (*g-uia*); *hamōni g-w-* I will continually be occupied i.e. moving about doing something. *g-w-ina* i. To wriggle, crawl as a worm or snake. To crawl about as a baby. *g-ū-kurū* Restless, prone to move, active, incessantly moving, easily caused to move.

*gauux-kōna* i. To (be alive and) move aboard or (on) in the water. *g-gāmata* i. To move slightly or occasionally or once now and again. *gauux-mōni* i. To move. make a movement when standing. To continue moving. To keep on doing something. Keep on working, to be diligently occupied. *g-mūtū* i. To make (any) movement when sitting. To be

occupied as a tailor on his settle or a child with his playthings. To be or keep on at work. *g-yella* (with *yeka* To move or live a short time longer.) To move once more.

*gūān-a* (hence *tū-k-*) tr. To think of with desire and purpose to obtain as a man his future or absconded wife, or a woman of her future husband. *g-ia*, *g-mūtū*, *g-mōni* To desire, regret the absence of, to wish, long for as a man or woman for wife or husband. To love in this sense.

*gūgata* (fr. *kūkū*) tr. To coo-coo and reach, come to, trace or track and thus catch. To find by the scent, to come on the scent and start as a dog after a rabbit.

*gūl-aša* i. To make a rumbling noise as a disordered stomach or bowels. *g-enēata* tr. To catch, get, take, bring by diving for, to dive and reach. *g-eni* i. To dive, to go down by diving. To get wet as a man or a cloth out in the rain. Gathered together as crabs, thickly together or in large numbers under the water. *γ.pref.* To do anything by diving, to dive and do. *kūpā-g-e-* *taiyigun haia halōn* Go down (dive) and get me some halun in any vessel as a basket.

*gūlōngus-iū* tr. To break when taking off as a man a piece of bark for a canoe. *g-ata* To break off the end of a spear in order to shorten it a bit. To break off the end of a piece of bark when getting it off the tree.

*gūlū* (see *gula*) tr. To pull out as a thorn. To draw or prick out

as meat from between teeth. To pull or tear off as fish from a rod on which they are thread. To pull off i.e. undo any threaded things as beads, owachik, shells, etc. To pull out as a log from a wigwam. To draw out as threads from a piece of calico.

*g-* tr.pl. To take off bark for canoes from trees (see *gulata*). To thin or pull as turnips from a bed, but not to weed (see *āpū*). To draw logs from wigwams, etc. *g-ana* s. (*g-oni-na*; *sin g-anančia* Your grandmothers.) Your do. sg. *haua g-a-n* (*g-o-kaia* To your do. sg.) My do. sg. *g-akāna* tr. To cause to fall as a wigwam by pulling out logs. *g-tū-g-* s.v. Any things as a toothpick or thornpick. To use in this way. *g-iļi-sana* tr. To pull out as logs from a wigwam and so render spaces or gaps more or less wide between those that are left.

*gūma* see better *k-*

*gūmar-īya* i. To be in as flour or cloth in a cloth or paper packet. *g-aina* tr. To fill, put in, go about gathering and putting in as eggs, berries, or aught else in a cloth or in packets. *g-a* tr. To take, fetch, bring things as eggs in a cloth. To put things as eggs or flour, etc. into a cloth or paper packet. i.tr. To be in, to hold, contain, have as sugar in a cloth or paper. *g-iatakōs* Keep on putting in or making packets as a seedsman his seeds. *g-āgū* tr.r. To goomara for oneself or what is one's own.

*gūmi* The entrails of fishes.

*gūmuš-ata* tr. To goomara and

thus get, fetch, take, etc. To take or bring in a cloth. *g.-atāgū* tr.r. To goomooshata for oneself. *g.-ur<sup>i</sup>-cāgū* tr. Do. for another. *g.-at-ōpī* s. *g.-ō-* pl.tr. To put things aboard as berries in handkerchiefs, sugar in packets. To pack up in this way and put aboard. *g.-anqana* tr. To throw away things goomarad (see *gūmara*). *g.-gaia* tr.i. To hang up anything goomarad. To be thus hung up. *gūmuš-gaia-mōni* (*gūmuš-gaia-g.-ta*). *gūmuš-kōna* tr.i. To goomara things aboard, to be in a goomarad state aboard. *g.-ikimū* tr. To put in as eggs in a handkerchief, into a box. *g.-kūci* tr. To goomara and coochi. To coochi and bring as a lot of berries in a handkerchief. *g.-dātū* tr.pl. To make many goomaras, to goomara one after another. *g.-gām-ata* tr. To goomara in the place of another person or by turn. Do. in the place of, not in addition to, things before goomarad; hurriedly and once now and again. *gū.-at-haina* tr. To take about or be carrying things in a packet or cloth. *g.-man-iaina* tr. To go walking about carrying as eggs in a cloth or as flour or seed in a packet. To go about everywhere goomaring things. *g.-m.-ātsikōri* tr. To go or come out bringing things in a goomara. *g.-mōci* tr. To bring in a goomara. To go or come in with a goomara. *g.-mōni* i.tr.s. A goomara. To be hanging or hung up as a goomara. To goomara regularly, to keep on goomaring things. *g.-mūtū* tr. To sit down and goomara, to goomara sitting down, to keep on goomaring. *g.-mōgātū* i.pl. To be as a

number of bags with a little in the bottom of them. To be as a number of packets or goomaras together as on a table. *g.-pūkū* tr. To burn as one might buttons, thread, etc. in a bag or handkerchief. To put into the fire a goomara. *g.-ur<sup>2</sup>-gā-* To goomooshata instead of another person, or one goomara in place of another. To do. on one's way anywhere. *gū.-tek-a* tr. To put down a goomara of anything. To put down as berries in a cloth. *g.-t.-wia* i. To be (lying) as eggs in a cloth or seed in a packet or paper. *g.-taiyigū* tr.pl. To put in as goomaras of eggs or berries in a box or as papers of seed in a package. *g.-tux-yella* tr. To put down things in a cloth and leave them. *g.-t.-yāgū* tr. To goomoosh-teca on behalf of another person. *g.-ye-* tr. (with *yeka* To goomara a little more or longer.) To do. once more. *g.-yā-* tr. To do. for or on another's behalf. *g.-yātū* tr.pl. To give things from one or more goomaras. *gūmuštū-kātaka* tr.pl. To remove, take away as potatoes in cloths. *g.-mīna* To take away goomaras, to take away things in goomaras. *gūmuš-wō-tātū* tr.pl. To goomara things together into a heap or pile. *g.-sell-a* tr.pl. To put down goomaras or things in cloths or packets. *g.-s.-ia* i.pl. To be thus put down, to be (lying) down as a lot of goomaras. *g.-s.-aiella* tr.pl. To put down goomaras and leave them.

*gūp-ū, g.-ul* The navel (cord).

*gūpun* At the point or end, the smaller or pointed end of any-

thing as of a spearshaft, a tree. *g.-kauasin, g.-kaus* Near the end or point as a of a needle or scissors.

*gūtia* tr. To be always or constantly or frequently nailing as pales to a fence. *g.-migata* tr. To bring together the open edges of a tear and join them together as by sewing or nailing them. To mend a rent in a canoe. To join together what was apart. *g.-sāpa; s.-kō-g.-ta kōsur<sup>2</sup>* He, she is bleeding at the nose. *g.-tella; t.-kōma-g.-ta* He, she has very sore eyes. tr. To do often, keep on doing, do regularly in any of the tr. meanings of *gūt-a*.

*g.-a* tr. (almost and in compds. *kūta*) tr. To stab holes in anything as in the bark of canoes when sewing them or as a carpenter with a thrust would his board with his awl. To nail (together). (Also *g.-ū: ha-g.-ga, ha-g.-ūa* indifferently. To join together close by nailing.) To bring together the edges of a yawning seam as of a rent in a canoe and close it up by sewing them close down to each other. i. To break, rend, split, tear as a canoe when it strikes a rock and so start leaking. To crack, get cracked as a cup. To be cracked or pierced as a bucket or boat. To get broken, bulged in, or pierced as a vessel by a jagged rock. i.tr. To pierce, or come out or shine through as the sun from behind clouds; *lōm kō-gur<sup>2</sup> yārum* The sun is coming out now as when about to burst through a cloud. i. (with *sāpa*) To bleed, i.e. to be so pierced as to bleed. To bleed without be-

ing wounded as to burst out bleeding as the nose or as an ulcer; *ha-gūt-udē sāpa*. To be in through as a nail through a board and projecting beyond on the other side. (with *tella*) To have sore and inflamed eyes and eyelids with water running from them. tr. To stick, pierce, spear, or shoot so that the arrow or spear remains sticking in.

*gūta* s. Language, speech, word, pronounceable word. A crack, fracture, hole, puncture. a. Cracked, broken, broken yet holding together, fractured, having a hole in, pierced, punctured. *g.-ta* tr. To catch as a cat, hawk, bird, mouse in their claws. To sew up or mend little breaks in a canoe. To put the claws into or upon as a cat upon a mouse. To pounce upon. *g.-nqana* i. To be broken or cracked in different places and so spoiled as a pane of glass. *g.-ta-n-* To tear as a beast its prey in catching it. To lacerate in this way. *g.-tāgū* To *g.-ta* for oneself as a cat its prey. *g.-tāpai* tr.du. To *g.-ia* two as a hawk two chickens.

*gūtā-kun* s. Loose oil about blubber or adrift on the water and around. *g.-lōpata* i.pl. To break or be broken, i.e. cracked, yet holding together as cracked eggs or glass. a.i. Having many cracks, cracked in many places, to be thus. *g.-kurū* Apt or prone to burst as loose oil from blubber, blood from the nose, an ulcer or a wound. Fond of nailing things on, ready to goota, i.e. To repair a canoe. Apt to weep as inflamed eyes. Prone or given to gootaing

in any of its senses. *g.-t-haina* tr. To carry, fly, or flee away with as a cat or hawk a bird in its claw. *gūtūr<sup>2</sup>-tū-mīna* tr.pl. To gootata more than three.

*gū-wō-sella* tr.pl. To pull out and put down together as logs from a wigwam. To take off sheets of bark as for canoes and place them on the ground.

*gūwul* (in some parts *k-*) The veins as seen showing dark lines through or under the skin. *s.* The lungs or lights. Congealed or frothy blood.

*gušania* i. To be in as eggs or young birds in a nest on the ground.

*gušat-a* tr. To cut out a length of thong. To cut off a strip of thong. To cut off as in paring the bark for a canoe any projection or faulty place. *g.-āpai* To cut down a piece of skin or thong into two strips. *g.-āgū* To gura off a strip or a thong for oneself.

*gušū-mūtū* i. To be in as eggs or (young) birds in a nest up in a tree. *g.-mōni* (pl. *g.-magātū* or *palana*) Do. in nests on cliffs.

*gušun-ata* tr. To take anything, take up or away, to bring, fetch as eggs in the nest or cloth or seeds in a packet, needles, cottons, etc. in a paper or bag. *g.-dek-a* tr. To put down anything into a packet or a cloth as berries in a handkerchief. *g.-d.-wīa* To be in, to have in as rice, biscuit, or other things in a bag. *g.-mūtū* tr. To sit holding things or to have things in the hand as berries in a leaf, handkerchief, or paper.

*gušun-gaia* tr.i. To put up as on a shelf a bag or paper with things in it. To be thus.

*gušur<sup>2</sup>-yāgū* tr. To gooshata for a person.

*guš-kōna* tr. To gura aboard i.e. when aboard. *g.-dātū* tr. Do. (one thing after another) rapidly. *g.-gaia* tr. Do. and hang up. To goori and hang up as a woman her reeds out of the way. *guš-gāmata* tr. To gura instead of, etc., in the place of or in turn with or after another person or persons. Do. one thing in mistake for another, do. slightly or in the wrong place. Do. badly, do. out of line or into the next strip, to just or half gura. Do. for a little time or length. Do. on one's way elsewhere. *guš-mōni* tr. To keep on guring, to be guraing, to stand and gura. *g.-mūt-ū* tr. To sit and gura, to be guraing, to keep on or at work guraing. To sit and goori, to be sitting gooring reeds. To goori or be gooring. *g.-m.-āgū* tr.r. To *g.-m.-ū* for oneself. *g.-pūkū* tr. To goori or gura and burn. *g.-teka* tr. To gura and put down as a man a piece of bark ready pared for sewing. To goori a reed, a rod, or anything else and put it down. *g.-taiyigū* tr. To gura into as the parings of bark into a vessel. To goori and put in. *g.-tū-mīna* tr. Do. more than two and take, fetch, or bring them. *g.-tōlli* To spoil in guring, to gura or goori hastily, restlessly, or now here now there. *g.-wōsell-a* To gura and put down as a cobbler boot laces. To goori reeds and put them down as when about to use them. *g.-w.-īa* To be or be placed

or arranged as a set of cut laces or softened reeds. *g.-yella* tr. To gura or goori once more or for a short, little time. *g.-yāgū* tr. To gura, to goori for, i.e. on behalf of (not in place of) another person.

*guf* s. The smaller end of anything as of a log, pen-holder. The top of a mast or pole. The end of anything as of a headland. The extremity, the tip top, upper end. *g.-yāgū* The dried wood or ends of perished wood on the tops of trees or branches.

*gula-ūin* see *tū-g-*

*g.-* see *gūlū*. *kō-gul-q-ana*, *k.-g.-ū-a-* see *gūta*, *gūtū*.

*g.-ta* tr. To pull out or up and thus remove, take, fetch as a log from a wigwam, or a log or board from a pile, or an arrow from a quiver, or a post up out of the ground.

*g.-t-* tr. To pull up in any of above ways and put down as one might a post, or an arrow.

*gula-tāgū* tr.r. To goolata for oneself or what is one's own. *g.-ta* tr. To take off as one does an article of dress off a person. To draw or pull out as the contents of a crab's limb, or any part of the inwards of bird or beast. To pull out or take as one might a feather from a wind. To draw as a tooth. To extract, take, or pull out as a thorn, core of a boil, or a bit of meat between the teeth. To rip or strip of a piece of bark or the skin of an animal. To get, take, fetch by thus ripping off. To pull out or draw a nail. *g.-t-ōpi* s. *gul-ō-* pl. To pull

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out in the various senses goolata and put aboard, say as posts or wigwam logs. *gula-nqana* tr.pl. To gooloo or rather goolntoo-meena and cast away or throw away as a child might his father's arrows from the quiver.

*gulā-gū* tr.r.pl. To goolata for oneself more than three. *g.-misiū* tr.pl. To goolata three or four either singly or together.

*gulur<sup>2</sup>-čāgū*, *g.-yella* To pull out one more, to pull out once more or one more for a person.

*gul'lāri* tr. To pull out log(s) as from a wigwam and use them as fuel.

*gull-ōkōr<sup>2</sup>* s. A log wigwam. *g.-a* s. A log, a pole, a cut log, not a tree. The stem of a tree. *g.-a* see *g.-a-tek-a* i.e. *ōkōlla-t-w.s.* *g.-a-t.-a* tr. To weight down by putting stones or logs, etc. across in order to shapen or keep or press straight and to keep from warping crooked as the natives bark for canoes. *g.-a-t.-wīa*, *gullqa-sell-īa* i. of above. To be in above states. *g.-s.-a* pl. To goollateca more than two or three things or pieces.

*gullatux-yell-a* tr.s. To leave as a weighted piece of bark one does not need. *g.-y.-āki hauan* This is a piece of bark which was goollatecaed and left. *g.-wōsellai-ella* tr.pl. of *g.-y.-a*.

*gul-mōni* To stand and gooloo, to be standing and gooloo in any of its senses. To gooloo always. *g.-mūtū* To sit or be sitting and pooling out as a girl the stick from a ripped seam. *gu(l)n-deka*



tr. To gooloo and put down as an arrow from a quiver and many other senses. *g.-dātū* tr. To goolata here one and there one and so on. *guln-gāmata* tr. To partly pull out. to pull out in place of something else. To gooloo instead of another person. Do. on one's way elsewhere. etc. *gul-pūkū* tr. Do. and burn or put in the fire as a cook the entrails of birds. *g.-taiyigū* Do. or goolata and fill or put in as a cook gizzards, hearts, etc., into a basin. *gultū-mīna* To gooloo in its various senses and so get, take, or draw out, or take, fetch, bring, or remove as logs from an old wigwam, posts out of the ground, or arrows from a quiver. etc. *g.-kātaka* tr.pl. Do. and thus remove or take away. *gul-wörāgū* tr. Do. ashore as stakes out of the mud. *g.-yella* tr. Do. once more or for a short time. *g.-yāgū* tr. Do. for another person.

*guln-deka* see *gulla-teka*, *gun-d-*

*gumm-aiella* (with *yeka* To *g.-a* a few more.) To *g.-a* once more or for a short time. *g.-a* tr. To eat mussels or any bivalves, to live on mussels. *g.-ia* tr. To eat do. daily or regularly. To live on do., to be eating or to eat do., to eat do. lying down. *g.-aka* a. adv. Lazy, lazily, indolent(ly). *g.-ata* tr. To eat up a mussel, to finish goommating, to take one and goomma it. *gummā-gū* tr.r. To goomma oneself, to goomma what is one's own. *g.-misiū* tr. pl. To goomma a few mussels or clams, etc. *g.-lōpata* tr. pl. To eat up mussels, to eat up a lot, to consume. *g.-mūt-ū* tr. To live up on mussels,

to eat do., to be eating do., to sit or be sitting eating ditto. *g.-m.-āgū* tr.r. To use alone, i.e. without sharing mussels, to eat or keep for one's own use do., to live upon one's own ditto. *g.-mōni* tr. To live upon do., to eat do., to eat do. constantly, to stand and eat ditto. *g.-kōna* tr. To goomma aboard, to be aboard and eat do., to be eating aboard. *g.-gāmata* tr. To goomma in place of a person or in place of other ditto. To goomma on one's way anywhere. To goomma a little.

*gupul* s. Congealed blood. Two certain bloody parts in the inner cavities of the back bone of birds.

*gur<sup>2</sup>-gaia* tr. To put in or up as a carpenter his awl in a board with a thrust. (i.e. *ēkōssa-ku-*) To nail up as a picture on a wall. i. To be sticking in as an arrow in a tree or target. *gur<sup>2</sup>-dātū* tr. To nail up here and there or to nail up by nails far apart as one paling here and there with long grass between, or a great sheet by nails, few and far between. Not to drive nails or make holes together but very scattered. *g.-gāmata* tr. To goota one thing in place of another or instead of another person. *gur<sup>2</sup>-mōgātū* i. pl. To be bleeding as a number of persons at the nose. *g.-tek-a* tr. To nail on as a board to something else. *g.-t.-wīa* tr. To be thus nailed and secured as a board on a floor. *g.-wōsell-a* tr. pl. To nail on as palings on a fence, boards on a floor. *g.-w.-ia* i. pl. To be nailed on or down as above. *g.-yella* i. tr. (with *yeka* after it) To goota for a short time

longer.) To goota once more or for a little time.

*gura-(t)* v. pref. To do anything for as a man works for wages. (before a vowel v.) To do anything in order to get or do something by asking or otherwise. *g.-kātaka* tr.i. To go, come in order to get or do something, especially in an evil sense, as to injure, fight, kill. *g.-kūci* tr.i. Do. as by boat in order to get or fight. *g.-mīna* tr. Do. down in order to get or in hope of getting, etc. *g.-tūkātaka* tr. pl. To toocataca things for pay or in hope of getting something for it. *g.-pōn-a* tr. To eat, use as food, to live upon, having reference to shellfish as food. *g.-p.-āgū* To eat shellfish alone, without sharing. To eat what is one's own. *g.-pun-kōn-aina* tr.i. To go about in canoe, getting one's living on the shores. *g.-mūānisana* tr. To crave after with expectant desire. To expect with longing desire. To want, crave, look with longing and expectant eyes as a hungry man. To watch earnestly in hope of getting some.

*gurata-iyi* tr. To call a person in order to get something by it, or in order to injure him. *g.-lag-ōna* tr. To eye maliciously or covetously, to look at expectantly. *gurat-ūkū* tr. To oocoo with any selfish or malicious purpose.

*gura-tūkū* tr. To marry with any selfish or wicked purpose. *g.-wōštāgū* tr. To *w.-* with any selfish or sinister purposes. *g.-yella* tr. To *y.-* with any selfish or wicked purpose.

*guri* tr. To pass reeds or anything similar through the fire in order to soften, toughen and temper them so that they may be fit for basket-making, plaiting, or other purposes. s. (*g.-tū-g.-*, *gurū*) An anchor. *g.-* (*gurū*) see *kušata* and Grammar. tr. To bring by towing, to tow (along), to (tow a) raft. *g.-kōna* tr.i. To be at anchor as a canoe or ship. To anchor.

*gurū-dōla*, *g.-tala* i. To drag as a vessel at anchor.

## h

*hī* My; *hī-dābēan* My mother. (Before vv. used subjunctively, potentially, and expressing desire or question) I; *hī-tāgūmōs* When I give. *hī-tāgašin* When I gave, etc. (see Gram.)

*hīa* (*hī*, *ya* i.e. *haiya*) see Grammar.

*hī-čōška* (*hī-t-*, *sikisqali*) Names for plays in which these sounds are repeated over and over with a monotonous cadence. *hī-dāb-ēan* (*hī-d.-ūan* My father. See Gram.) My mother.

*hīka* s.a. The sea, the ocean, the sea or water generally, seawater. Water, moisture, vapor. Wet, abounding with water. Wet (through), soaking. Thin, watery, liquid, in a liquid state as clear oil, fluid. *h.-iūūain* s. adv. Beside, or by the sea, the edge or margin of the sea. Close to the sea. *hīkaiaa-a-kūtas-a* The connection a person has with the land of his father's mother, or of his mother's mother. *h.-a-k.-ūsi* (*-ūa*, *o-kīpa*) The country of my mo-



ther's mother, my father's mother's country. My relative (m.) from ditto. My relative (f.) from ditto.

*hika-sömuš* The sward which grows beside sea inlets and estuaries. *h.-bölakan*, *h.-be-* The edge of the sea, close to the sea, the water's edge. *h.-māša* s. Mossy, ferny seaweed of many kinds. *h.-n* adv. s. The sea, ocean, out at sea, out on the water, out in the water. *h.-kauisin* Further out at sea, further out on the water. *h.-n*, *yene-töp* *h.-n* The mid sea, the midst of the sea, out in the middle of the water. *hik'apörinix* Starlike lights in the sea caused by animalcules as seen by night. *hika-pāsāwa* s. Sea and beach worms. *hikatöp-a* a. Thin, liquid, watery, only water, having no substance. *h.-önata* i. To get into the above state.

*hik-apilluš*, *h.-öška* A boy whose father or mother was drowned. *h.-ūpai* (*h.-andaulum* From, out of the sea.) Out to the open sea. Seaward, out to sea. *h.-hāšū* Heavy with water, water soaked, saturated.

*hiköš-wilir* (local) A muddy beach, mud, mire.

*hiköfkö-lala* s. Jelly fish. *h.-l.-iaka* A kind of game. *h.-nata* (*h.-nur-kātaka* To grow salter.) To get or be saltish.

*hikön-ata* i. To get wet as the ground after a heavy rain, as any thing into which water is poured and thus to get thin or watery. To get limpid as congealed oil by a fire. To melt. To get wet as the weather. *hikönur-kātaka*

i. To grow more and more in any of the states of heeca. *h.-dātū* i. To get saturated with wet and abounding in water, as a flat land after much rain.

*hila* (i.e. *hai*, *ūla*; see Gram.) *h.-kātakawōx* I will not go. *h.-kātakū hauan* Am I to go now? i.e. Do you not want me any more?

*hilix* A quiver for arrows whether of bark or hide. A mask or conical hat-like thing worn on the head by men in playing the ceena games.

*hipa* (S.T. *yepa*) s. The liver.

*hita* s. Old and much wasted blubber as found on shores after being long in the sea.

*hitöp-an* I only, I alone, I by myself. *h.-qala* I by myself. I alone without anyone else. *h.-q.-āpan*, *haim h.-qalāpan* I by myself, without anybody else whatever. *hai wāpan kōñjin* How strange it is of him! What a queer fellow he is! *hai*; *h.-w.-h.-i* What a bad, queer, strange fellow I am! *h.-* (*h.-a* Me, to me, at me, with me. *h.-akai-a* Me, for me, at me, to me.) I. *h.-a-ipai* Of me, concerning me, to or for me (see Gram.)

*haiū-a-dör-kōna* i. To be in the water either still or nearly so as a sleeping whale with but a small part showing above the water. To be thus deep in the water, almost down on a level with it as a large tree or deeply laden barge, or as a water logged or sinking vessel. To float or be floating about in this state, specially used of whales whether

dead or alive. *h.-d.-mōni* i. To be in the above state as a deeply laden boat, barge, or ship.

*haiūadāt-ū* i. To be in the water deep, yet showing above it, as a whale, as a deeply laden barge or a large tree. *h.-haina* i. To move about leisurely through the water as a whale or as any deeply laden ship or barge.

*haia-čix* I cannot, I dare not, I had better not. It cannot be that I. It is impossible for me. *h.-n* (*h.-nima* obj., *h.-nani-(ma)kaia* dat.) We. *h.-n.-kaiipai kō-tāgūmō-šundē* He said he have it for us, i.e. He meant it for us. *h.-n.-kō-kūtānude* He spoke of us, i.e. concerning us, or It was of us he spoke. *h.-n.-n* (*h.-n.-n tūkōlan* Our land or garden.) Our. *h.-n.-na siūan* (see Gram.) Those are ours. That is ours.

*haiana-ra* What! it is I, Why it is I! Surely it isn't I (he is calling) is it! (joyous surprise and assent, see Gram.) Why it is me after all! i.e. Well I didn't think it was I! *h.-nara* What, why it is us after all! Why it is us! Why it was us! *h.-göčix* We cannot, we dare not, it is impossible for us. *h.-anikaia w.-hakunaiyidē* What, surely he did not call us, did he?

*haii-f. h.-pun* (*h.-p.* On the ridge.) A ridge, the ridge of a hill.

*haikul* s. A band or wreath of feathers worn as an ornament. *h.-esta* s. A play in which this word is sung over and over.

*haim* adv. With great force, in a great degree, very, exceedingly. *h.-a* a. adv. Good, nice, well. It is

well, it was well. *h.-qalan*; *kī-tōpan kūlap h.-q.-*; *hai annū wāta h.-q.-* I used to be well able, expert, clever. *h.-bōāpan yārūgū yārum* What a very high tide it is now! *h.-b.-ūa sa* What a queer, troublesome man you are! *h.-b.-y.-* It is dreadful now! It is wonderful now! *h.-b.-* (always intensified feeling, but varies greatly in meaning according to circumstances.) *h.-b.-hai* What a stupid, wonderful fellow I am! *h.-b.-hai-yāmū* I am a very splendid shot! How very accurate a shot I am!

*hai-m wāpan* see *h.-w.- h.-w.-aii* However was it, eh! However could it be I wonder! Well, it is strange!

*haimu-š* (*hai muš* It was said (that I); He, she says that I.) Mullet. *h.-š-yāka* s. A scene and game or character played or acted in the ceena drama. *h.-nata* i. To get, grow, become good in any way. To improve. To get good or well, morally or physically. To recover, to get fine as the weather.

*haimunur-kātaka* i. To grow better, to improve in any way. *h.-dātū* i. To get good or well, to recover one after another rapidly. *h.-gāmata* i. To get partly well, get half-well, to get better for a short time.

*h.-na* i. To walk, be walking, to go or come afoot, to tramp. To go, be going steadily and straight along as a canoe or any object on or in the water. To fly, be flying steadily without movement or with little movement of the wing. To be on the wind. To soar. *h.-ra*

i.e. *hai wöchia, sänara, sqačia, kōn-jin-ara, k.-w.-, k.-ičia.*

*h.-* To go or come, be going or coming on its course, to be moving as a train or as any other self-acting agent. To be in movement or going on its way. *h.-* v.pref., retains *h* only after *k, g, p, t; kō-lūput haita; kō-mani-aita.*

*hain töpan* Now for it! Now is the time! In real earnest. *h.-da* Is it I? Am I? Was it I? Just as, like me, just as (well as) I. *h.-göčix* Not like me, i.e. Not equally well as I, not so well as I.

*haist(kū)* s. Two games, half religious played by men only and before the women and children as spectators, both in connection with the series of semi-religious rites and drama of the ceena and murana.

*haiya-iga* (see *kūpičimata*) A character or play in the ceena drama.

*h.-* (see *ya* in Dict. and Gram.) *h.-kūčidē* I was going to coochi. *h.-p* (see Gram.) *h.-p hīmaiḡana-göräḡa* Ah! I wish I had such a chance!

*haiöf* s.a. Stone(s), stony.

*hiūal* s. A soft stone used for smoothing spears. Pomice stone, any pomice like stone.

*hakila* s.a. (*h.-nda* Like ice.) Ice, icy. *h.-nur-gāmata* To freeze over as a lake or river.

*hakū* (*hakun*; counterpart to *kūka* w.s.) Another, the other, also And. *h.-arin* Before time, under circumstances no longer existing (See *ā-* in Gram.) *h.-ūan, h.-wōn*

The other man, a different man. *h.-kīpa-töpan* Quite a different woman, altogether a different woman. *h.-hamasōnna* The other day, to day after to morrow (with a future verb). To day before yesterday (with a past verb). *h.-mqal-un* The other day, another day, according to tense of v. as above. *h.-m.-ḡalan* Some day a long time hence (with a future) or some day along time ago (with a past) or many days ago. *h.-mökus* s. Cousin, i.e. the son of an uncle or aunt younger than one's father or mother. *h.-m.-kīpan* Cousin (f.) ditto. *h.-lökāgun* The other night or another night according to tense of the verb. *h.-inan* (*h.-kisin* The other, another summer.) The last or next winter. *h.-nan* (fut. only) Another time, some other time further off, at some time more distant. *h.-n.-ḡalan* A long time to come at a much more distant time than. *h.-āta, h.-āt-q.-* Do. but past time only. *h.-pai* To the other or opposite side. To another or some other place. In another or in the contrary direction. To some other or the other person. For some other place or person. Of or for something else, or for a different person, cause, or reason. Over, across, on, or to the other side. The other or opposite way or side. Round, round to or on the other side. Of, or concerning something quite different. *h.-p.-p.-* For somebody else. *h.-p.-töpan* Only to some other person. Only of somebody else, only to some other place, etc. *h.-m.-ḡ.-čī-t.-hatainudē* Only (and on no other occasion) the other day did I

walk. *h.-tūkāčim* Last or to morrow night, the other night or another night, some other night. *h.-wōn* The other man. A different man. Another way, road, or track. *h.-w-ūpai* To some other track, etc. To the other or a different track, etc. *h.-ū.-, h.-ū-upai, h.-nū-u.-* To some other person. For some other man. *h.-w.-ḡ.-* (*h.-n.-ḡ.-* Other or different men.) Other roads, etc.

*hakun-a, h.-āki* The other one, another one. *h.-a t.-hauan* This is altogether a different one. *h.-* Too, also, the rest, beside, and, another, the other, different, not the same. *h.-dēw-ōn* Something else, somebody or someone else. Some thing or other. *h.-d.-ūpai* For some person or other, for some reason or object or other. *h.-dēi(n)* The other two persons or things, other two persons or objects. *h.-daian* pl. The rest, the other persons or things, the others, the remainder. *h.-h.-* And another, again another, the other also, and something else.

*hajökwüf* (i.e. *wḡmakōma, lö-la*) The fire-bird, a kind of grebe.

*hallön* A large spiral shellfish, much valued as food.

*halēif* s.a. The shin. Ridge, shinlike, i.e. ridgy.

*halaša-(na)* i. To be averse, to be against or unwilling, to dislike, loathe. *h.-kurū* Wayward, ready to dislike or loathe, fastidious, apt to be unwilling, disobliging. *h.-na* tr.i. To refuse an offer, to reject a gift, to resist any proposals, to be weary or tired of a person or thing. To refuse to ac-

cept or take a loan or offer any kind. *h.-nia* tr. To refuse, reject in any of above ways. To be resisting or refusing. *h.-mūtū* tr. To dislike, loathe, reject, refuse, or be weary of. *h.-mōni* tr. To continue to dislike, resist, etc. To be continually doing thus. *h.-a-gāma-ta* tr. To dislike or refuse for a time and then assent or cease to dislike.

*hala* see *la; h.-lāpūa* I also will lapoo. *h.-* (*hai, ūla*); *h.-kātakḡa* I will go, i.e. I will wait no longer, I think I had better go.

*h.-göpur<sup>2</sup>* s. Entrail fat.

*h.-yell-ḡa skaia* I will now go away and leave you, I had better go and leave you now. *h.-y.-a* I'm off, I'm (going) away.

*hal-i-čin, h.-ū-č.-* An ax.

*halöš-ia* i. To be trickling, leaking through as a trickling stream. To be flowing gently in i.e. draining in as water into a well or into a drain. To be draining as a piece of toasting blubber. To be wasting away as elderly persons are apt to. *h.-a* i. To waste away as above by parting with moisture, fat, or flesh and thus shrivel up as old persons, as past ripe fruits, as dry pumpkins, or a piece of drained land. To drain away as water off and through land. To drain dry as a well in draught. To leak or run out as gravy from meat, oil from fat when put on a fire, etc. To melt, dissolve, thaw and run away as sugar or salt in water, or snow in the sun. To shrivel up as tried out blubber, as a person, once plump, with age or sickness. *h.-un* The bristly hair

by which mussels are attached to rocks.

*halögata-(na)* i. To leap, spring, jump, hop along. *h.-n-gāmata* tr. To leap, spring, hop, or jump over. *h.-wāna* tr. To leap or spring over or past. *halōn-gaina* s.v. A kind of childish play or game. To play this game.

*halāš-ia* i. To be wounded, to be in great pain, to moan or be moaning with pain. *h.-ū* i. To moan or groan with pain, to be in agony or great pain, to suffer. To be in a suffering or wounded state, to cry out with pain. *h.-mōni*, *h.-mūtū* To cry or be moaning with pain, to be in any of above states.

*halāgūmaka* A spiral shellfish more oblate than *hallōn* and edible.

*hal-auun*, almost *h.-ōun*, by some *h.-auin* The smaller black and white shag.

*halūšata* i. To subside as inflammation. To drain away as water, etc. To dry up draining all away, to get all dissolved or melted, to shrivel up as anything once fresh and plump by drying up or parting with its oil.

*halla-iūn*, *h.-yun* The great king penguin.

*hallōči* The penis.

*hamas paiaka*, *hakīpaiāgūa*, *kā-gaka* Ah, wait a bit, shan't I have a fine tide and won't I gather shellfish!

*hamas-a* a.s. Dark, blind, half-dark, half-blind, blindfolded, night. *h.-unna* s. To morrow or to

morrow morning (with a fut.v.) The other morning or day, yesterday morning (with a past v.) *h.-u.-mqala* To morrow morning.

*hamöllan* s.a. An egg, a mass of embryo eggs in crabs, To be in this state.

*hamuš-ata* i. To get dark or blind, to get quite dark or blind. To blacken or cloud over as the sky with dense dark clouds. To be or get overspread with dark rain clouds. To be covered as the sun by a cloud. *h.-ur-kātaka* i. To grow darker or more blind.

*hamullan* a. Lazy, heavy, slow, indolent. Dull as a dim fire, burning dimly.

*hamumba* s. Eye pus, the matter which gathers in the eyes of children ill cared for.

*hammō-kur* A rod and short line used for fishing with from steep shores. *h.-k.-tūin usi kōnjūn* It, that is a country where you can fish from the shore with rod. *h.-gūtana* To fish with a rod and line from the shore.

*hanaš-a* i. To exclaim, cry or make any sudden call, or cry, articulate or otherwise whether moved to do so by pain, surprise, fear or joy. To cry out. *h.-ia* i. To be crying out as with pain. To do thus when lying down.

*hanak-hōl* s. The gray, green, bearded lichen which grows on trees and rocks. *hanastēla*.

*hanikstauwōla* s. Certain clumpy parasite plants of different kinds which grow on the beeches. The prominent slimy woodlike

growth out of which the plants grow. Certain little ball-like growths of diseased leaves which grow on beeches.

*hanis* s. The foliage of *h.-* A *h.-* leaf or leaves. The deciduous beech of Fireland.

*hanōšči* s. Warts, moles, or any similar things.

*hanna-iamolim* (used by the natives specifically of themselves) My countrymen, My country people. *h.-* Stuffed or puffed out, projecting as any lumpy object from another. Having a lump, being a lump, being bulky. *h.-(n)* s. The shore or the land as used by persons afloat. The hop or the immediate neighborhood of the fire. Position in this place. *h.-n* i.e. On the hob, i.e. Close to the fire, by the fire. My country (in opposition to *palalisin* w.s.) *h.-yeka* A little more away from the fire, i.e. not quite so far on the fire as one might bid a person to put a saucepan a little further on the hob that it might boil slowly. *h.-lūara* s. A shellfish like paash but more elongated and smaller. A game in which this word is intoned and regulates the rate of swaying the body. *h.-kīpa-iamalim* My country women (as above m.) *h.-n-kōna* i. To be in a lumpy mass in the sea as a dead seal. *h.-mōni* i. To have or be projecting as a lump, hump, or tuft of anything. To stand up or be in a lump as the hump on a camel's back. A mound of earth, a lump on a tree, or as a top piece or head on a rock. *h.-mūtū* i. Similar in meaning to *h.-mōni*, but indicates the object rather as

sitting than standing, i.e. broader on its base. *h.-mōgātū* i.pl. of the above two vv. referring to more object than three. *h.-na*; *komūdūa siūan h.-n-gaiata yōngrutun wāgun* Whatever is that object sticking out as a lump in the top of the tree? *h.-(i)ūūain* At the water's edge, the edge of the water, i.e. close in shore. *h.-ndaulum* From the shore, land, or coast seaward. *hannqala (hannakīpa* My countrywoman.) My countryman (as above). *han-enata* i. To get or grow large or prominent as any lump or projection.

*hannū-ka* Moon, month. *hakū hannū-kan* Last or next month according to tense of v. *h.-pai* adv. Shoreward, to(wards) the land, coast, shore. On, to(wards) the hop, i.e. off the fire, yet close to it. *hannūsi-(n)* My country, my land (used specifically). *h.-qala*, *h.-kīpaiamalim* i.e. *hann-q.*, *h.-a-k.* *hannūkaiāg-ū(n)* Moonlight, light as moonlight night. *h.-un* During the moonlight, whilst the moon was up, when the moon is up. *hannūka-dāra* When the moon is up, whilst the moon is up.

*hannuš* s. A spirit, ghost, spectre, properly a wild human being living alone in the woods, hating and shunning mankind, cunning, silent, and cruel. Supposed also to have more than human power and ever ready to seize a favorable advantage to kill anyone he could. a. Like a *h.-*, i.e. Mad, insane, deranged, wild, lunatic, idiotic. *h.-ūa*, *h.-kīpa* s. A man, woman like a *h.-*, i.e. insane, senseless. *h.-ana* i. To be or become

mad, insane, wild, or idiotic. *h.-an-gāmata* To go mad, idiotic occasionally or in small measure.

*hannuwa* s. My countryman (reproachfully for the most part). *h.-nadāgi sa* You are just like one of my countrymen.

*hapaša* tr. To curse, to express in anger a wish that a person may die or some evil may befall him. *h.-kurū* Fond, prone, given to cursing.

*hapat-a* (fr. *hapur<sup>z</sup>* w.s.); *h.-'akiya* A crab in the *hapur<sup>z</sup>* state. *hapatōš-kū* v.a. Nice, having a pleasant flavor, state, or savoury smell. Good to eat. *h.-kunata* i. To become or get nice or savory, to throw off a savory smell.

*hapōn-a* a. Dead, lying, sick, ill, sick unto death, in a dying state. i. To die, be dying, to be sick, ill, or in dying state. *h.-ia* i. To be dying or in a dying state, to be lying in this state. *hapōnā-dātū* i. To die quickly, rapidly, or easily. a. Killed easily, dying readily. s. Any spot or place when the body specially tender, where if knocked or wounded, one is instantly killed or mortally wounded. *h.-kurū* a. Prone to sickness, weak, often ill, ready or desirous to die. *h.-sina* a. Not readily dying, having strong, rallying powers, having strong life. Lingered long when mortally wounded or when daily expected to die.

*ha-pōnāmōni*; *haua mōkus ka-p.-dē* My younger brother almost died.

*hap-ōr<sup>z</sup>*, *h.-ata* s. A certain white, loose, eggy matter which se-

parates from crabs when cooked and sticks about on the shells and meat. a. In this state, having *h.-ō-*

*hapū-mōči* To be pressed or squatted down into as any soft vegetation into the earth by being trodden or overlaid.

*hapun-kōna* i. To be ill or dying, aboard or afloat. *h.-gāmata* v. To half die, to fall or be stunned, to fall or become senseless. To faint, to be in a trance, to get, be, or fall ill occasionally. i. To die instead of i.e. in the place of or as a substitute for. *hapun-dātū* i. To die here and there and everywhere, or in all places round about. To die rapidly off, one after another. To die off as a number of persons. *h.-ata* i. To droop, hang as leaves of plants in the hot sun. To droop or drop as a weary arm or leg, or the head of a sick and weary invalid. To get weary, tired, or crampy, as the arms when long held up. To give way thro weariness. To cease to be very angry, i.e. do moderate, cool, or calm down as passion or a gale of wind. *h.-deka* i. To drop, droop, and hang as leaves overpowered by the heat or as wheat borne down and laid by heavy rains or snow, as long grass after the winter snows. *h.-atīa* i. To be weak as a sick person. To be lying ill or weak. To be exhausted, in an exhausted state.

*hapur<sup>z</sup>* s. Fat, suet, hard fat (see *dauuša*). Marrow, specially the marrow of the large bones. Hard marrow. *haput-a* a. Having fat or marrow, fat, abounding

in fat. *h.-āki* The hapoor. With hapoor. *h.-ā-n* The fat one.

*hasagāna* tr. To ask, beg. *h.-kurū* Given to begging.

*hasauasa* The well-developed roe of fish. A fish having a fully developed roe. Far gone in pregnancy. *h.-kīpa* A pregnant woman.

*haskōl* s. The hand, the fist.

*hatōrix* s. The skin such as is not covered with hair and is thin as that of man; of fishes (not including the scales). The inner and thin bark of trees close to the wood.

*hif* s. Air in motion. A puff or current of air, a little breeze or catspaw. Air, wind, breeze. *h.-kaita* There's a breeze coming.

*hingun* (*wōlēdāga*) A sober, sensible and faithful wife or woman.

*hinnakan* s.a. The brink, edge, margin of the sea, pond, river. Position in or close to the water. Close to the water's edge.

*hip-ai* (obj. *h.-ikaia*, poss. *h.-ikin-a*, *h.-i.-ākin*.) We (du., often pl.) *h.-p.-s-tōpan* (not *h.-p.-t.*) Only we (two). We only, we by ourselves, of our own mind.

*hōša-ma* i. tr. To sniff, to draw in the air in order to smell, to scent, to smell. *h.-ta* tr. i. To sniff, to draw air up the nose in order to smell. To (meet the) scent. To get on the scent. To draw in a breath, either up the nose or mouth. To smell or sniff as one does scent or snuff.

*hōš-agōna*, *h.-āgunata* To be rotten, to rot, get rotten. *hōša-tama*

i. tr. To perceive by the scent, to smell, scent, sniff, to find out by the nose as a dog truffles. *h.-māki*, *h.-ma* s. A smell of anything either nice or otherwise.

*hōšō-ka* (*h.-kākin* A rotten one.) In a rotten state, rotten, soft with rot. A rotten one. *h.-x* a. Rotten, soft rot as in fungus, turnips and such like. *h.-šatama* i.s. A kind of game in which this word is intended. To play this game. *h.-uga* tr. To speak evil of yet not pointedly, but by hints of another person, he being present or absent.

*hōšuw-a* (*h.-ābix* A species of black grebe.) The entrails of whales.

*hōšum* s. Clouds of snow blown from the trees and bushes. Laden with snow. part. In either of the above states. Laden down or covered with abundant fruit. *h.-ōna*, *h.-unata* i. To be and get into the states under *h.-* w.s.

*hōššōn* s. That part of the back immediately above *uškūa*, the lower vertebrae.

*hōš-kōna* i.s. To blow as great whales do. The cloud of steam sent up by whales. *h.-tek-a* i. To pitch on as oil on anything it touches. To be or get begrimed with oil or dirt as the bodies and clothing of persons working amidst oil and dirt. To fall on either as dust or dripping water. To pitch, settle as dust. To drip (on), be dripping on. *h.-t.-wīa*, *h.-tux-mōni* i. To be on as settled dust or drops of anything. To pitch to be covered with. *h.-tōn* s. The calf of the leg. *h.-yella* better than *ō-* w.s.

*hökōša* i. To leak, drip, drop as water. To drip as water from the roof of a cave. *hōkuš-mōni* i. To drip, be dripping as water from the roof of a cave. *h-lūpai* i. To fall or drop off as a drop of ink from a new pen. *h-pūkū* i. To drip, drop, fall as dripping water or oil into the fire. *h-dātū* i. To leak, drip as a roof in many places or everywhere. *h-teka* tr.i. To drip, drop, fall upon or in as dripping in a pan, as water upon one's face. *h-wōnari* i. To drip, fall, drop as water into a pool or from trees overhanging.

*hōf* a. Industrious, able and willing to work. Diligent.

*hōx* s. An egg. *hauanči hāgun hauākin* This egg is mine. *hōxwā* s.a. Partly hatched, having blood in as an egg, this state.

*hōllō-x* The testicles. *h-xkaiūa-dātū* The kidneys or inner testicles. *h-š-kūt-a* s.v. (To trickle as) a small stream. *h-s-k-ia* i. (To trickle as) a (small) trickling stream. *h-n-gaina* s.i. A game in which this word is intoned. To play this game.

*hōlluš* s. The roe in or of fishes.

*hōmbat-ux* (of land, not of rock or water) Level, flat. A level surface. *h-āgun* The level extent of land, in or on the open land, flat.

*hōng-ōmbai* adv. On both sides, to both sides, on either hand, one to or with another. *h-asa* i. To sneeze.

*hōnian* (*h-dāra* During moonlight. Whilst the moon is up.) The moon.

*hōn-dōmula* s.a. Undulating, open, not ridgy or broken by peaks or crags. Rounded, flatish, not peaked or ridgy as the top of a hill. A hill or knoll of this nature.

*h-jōkōr* The vertebrae.

*hōpūwa* A hardworking man.

*hōra* s. The kernels of little pimples or pips which grow in the skin of the face. Hard kernels found in the blubber of certain whales and not eaten. *hōrāk-ū* v. To get or be lost as stray sheep or lost or borrowed goods. To wander, and be lost, i. To stray (away), to get away and so escape. *h-wīaina* i. To wander or be wandering about as straying little ones.

*hōwō-namōga* s. A certain skin which covers bones. Skiny fat as seen on an animal which was fat. Any internal skiny substances. *h-ra* s. The smaller icoosh which are placed in the ends of canoes.

*hāša-iāgū* s. Light as seen in the sky, as seen before the sun rises and after it has set. Twilight, daybreak. *h-una*, *h-unia* To be twilight or daybreak.

*hāša-i-lōpata* s. The inner skin of crab, between the skin and shell. The state of a crab before its shell is duly formed and hardened after casting its shell.

*h-* s. Voice, language, uttered words, speech. Breath(ing). Cry, utterance. *h-māša* s. Cloudy, lowering weather, overcast with rain clouds. *h-pōn-a* i. To pant, be panting, to be out of breath either from haste or sickness.

To gasp, to be gasping or struggling for breath. To be winded, be broken winded. *h-p-ia* i. To be winded, to lie or be lying in a gasping, panting state, to be (in a) panting (state). To be lying in a convalescent or comparatively comfortable state after great pain. *h-p-aina* To walk or be walking in a panting state. *h-pū-mūtū* i. To sit or be sitting, to be in a panting, gasping condition. *h-pun-kōna* i. To be aboard in a breathless, panting, gasping condition. *h-p-gāmata* i. To get out of breath a little, or once or twice. *h-pun-dātū* i. To get or be out of breath as a number of persons. *h-p-deka* i. To be lying in a comparatively easy and relieved state after great pain or sickness. *hāš-a-tas*, *h-galī-t-* Having sweet, i.e. in-offensive breath. A sweet voice either in singing or speaking, having a sweet voice. *h-g-t-ūa* A man having a sweet voice.

*hāšō-x* s. Gravel, shingle, any small loose stones or rubble, a shingle beach. *h-x-paiaka* s. The skate, a flat, angular, skate-like fish. *h-x-dātū* see *gaiamulapōna*. *h-ngū* s. A large kind of limpet with a hole at its apex. *h-n-tux*, *hāšōa-t-* The vertebrae. The back bone of birds. *h-t-* s. The vertebrae. The back of the bone spear, i.e. the side opposite the teeth. *h-pindāgū* a. Hale, healthy, vigorous, strong.

*hāšā-gūwa* s. The m. elephant seal. A caterpillar with white body.

*hāšū* a. Heavy, weighty, slow, sluggish, helpless, i.e. unable to

walk or move as a sick person. Weary, fatigued, dull. adv. With force, vehemently, rapid and extensive as vegetable growth in summer. With great power or much effort, prodigiously, hard as a man who works hard. i. To fall, as hail or snow but not as rain. *kūpōnak h-* A fall of snow. To breathe with force, to throw out a heavy breath, to sigh. *h-ara* s. A shoal or compact mass or hemmed in body of sprats out in the water. *h-āpisa* s. A whale with barnacles on it (spec.) *h-ā-iaka* s. A certain play in the ceena drama imitative of whales. *h-lūpai* To fall from weariness or pain. *h-kūci* i. To go or come aboard in a weary or helpless condition. *h-mōči* i. To go or come home very tired or in a weak or helpless state. *h-yella* i. To fall as snow once more or on one occasion or at that time. *hāšun-kōna* i. To get or be heavy, weak, or helpless, aboard a canoe or ship. *h-gāmata* i. To fall once or twice, or from time to time. To get somewhat tired.

*hāšun-ia* i. To be in a lame, tired, worn-out or sluggish condition. *h-aina* i. To be heavy or tired with walking. To walk slowly or with a heavy, weary step. *h-a* i. To get or be slow, to get or be tired, weary, weak, unable to move fast, to go slow. *h-ata* i. To get, become, grow weary, tired, slow, trady, lazy. *h-iaina* i. To be heavy on the wing as young birds just fledged. To move or fly about slowly, heavily. To limp along, to walk about in a lame way. *hāšunur-kātaka* i. To grow

slower, to get more and more weary or heavy. *h.-dātū* i. To get weary, slow, worn out, one after another. *h.-gāmata* i. To grow weary for a (short) time. To get to feel a little weary. *hāsun-deka* i. To get laid as heavy grasses after much rain or snow. To fall down, become prostrate as a leaning tree. To bend down to the ground. To sink down as snow or shaving or grass not closely packed. To settle or sink down as a haystack. To lay heavily down upon or in as a laden barge on the mud. To come with great weight upon.

*hākaia-na* tr. To wind as a close piece of hide or tape. *h.-wa* A species of univalve shellfish. *h.-wāna* Small shellfish, shells used for necklaces.

*hāka* s. A smooth surfaced, straight sided block stone. *h.-lai-āgū* s. A place or patch, white with stone on the land as in a mountain valley. *h.-sim* Eggs not yet effected by being sat on. s. A certain part in crabs at certain seasons like the yolk of eggs. The yolk of eggs. Eggs not yet mature as found in birds. *h.-sir<sup>2</sup>* s. The yellow legged and billed thrush.

*hākū-a* s. The spring canoe. The season October and November when these are made. *h.-ā-dāra* s. The season i.e. October of making the first spring canoes. *h.-ā-lu<sup>2</sup>* s. The red sea anemones. *h.-ā-rārum* The early season for making spring canoes, early in October.

*hāg-un* Eggs. In the egg. *h.-ūpai* For or at the eggs.

*hājak-a* s.a. Projections, limbs especially such as stick out abruptly as the limbs of the star and cuttle fish and the ends of broken branches in old trees. a. Rough, having limbs or projections as above. Blistling as the phalanx of a body of infantry resisting an onset with fixed bayonets. s.a. A bend in a tree. Bent at right angles or at any angle, as a tree trunk. *h.-amōni* (*hājakānia*) To be bent as a tree or as a man with a stoop. *h.-ōndeka* To be bent over and so touch and rest upon.

*hālak-a* (and *jōku<sup>2</sup>* take these meanings best sub *hājaka*) s.a. Having prongs or teeth, projections or arms as the many branched roots or branches of an old tree, as the limbs of a cuttle fish. Spiky, forked, jagged, serrated. Any such prongs, teeth, arms, etc. *h.-ānīa* i. To be lying having many prong-like projections. *h.-mōni* i. To stand or be or have as a tree with arm(s) sticking out.

*hāma* s. A fine large fish which feed on sprats and very apt to get stranded on the shores (spec.). *h.-ra* s. Large boulders and rocks on the shores. Shags of a certain kind.

*hāni* s. A, the N. wind. *h.-sēif* Such a sky as companies a N. wind. *h.-tānina yārum kūtia* s. The sky is now getting movement S.ward in order for a N. breeze. *h.-aka* s. A game or play enacted in the ceena drama accompanied with painting, singing, and acting in supposed imitation of the N. wind. *h.-maiawa* s. A cloudy, over-

cast sky, accompanying a N. wind. *hanisa-nīa* i.tr. To think, suppose, to be supposing, suspecting, thinking. *h.-n-gāmata* i.tr. To half suspect or think. To have some faint idea or opinion. *h.-n-dātū* tr. To suspect a number of persons, one after another. *h.-mūtū* tr. To suspect, think, have an idea or presentiment. *h.-tōlli* tr. To let one's suspicions fly about without reason from one to another. *h.-pqana* tr. To throw a stone not seeing whether there's an object to hit yet hoping to hit as a man might throw over a precipice, hoping to hit one of the birds underneath or again as a person might throw in the dark where he heard a noise.

*hānisa-(t)* v.pref. To do anything at hap-hazard hoping yet scarce expecting to accomplish the object aimed at. A few instances must suffice. *h.-wōnigū* tr. To hit with a stone though thrown at hap-hazard. To hit by accident. *h.-yāgaia* tr. To tell something as having happened which oneself only supposed likely to have happened. *hanisat-ūkū* tr. To oocoo spear or arrow as one might where one thought (say a fish) was or as one might in the darkness at something one could hear and not see. *h.-ūkaia* i. To go or come up on spie and find one's surmises correct. *h.-āgū* tr. To give anything thinking one is giving what may prove the right thing. *h.-ata* tr. To take a thing having certain thoughts or surmises about it. *hanisenata* tr. To single out a person on whom to fix suspicion. To guess, make a right guess, to

surmise. To single out something for suspicion which proves correct. To think, suspect.

*hānisā-mōni* tr. To suspect, think, etc. as above, regularly or always. *h.-na* tr.i. To think, surmise, have any kind of presentiment, suspect, to have an idea or opinion. To guess, feel half sure, to believe, suppose, expect.

*hāpa-iim* s. A pike-like fish, a sprat feeder and like an immense mackerel, both in appearance and flavor. *h.-tux* s.a. Any flat rocky surface, unbroken by points or chasms. Such rocks, level, smooth, having a clean face or surface as any large flat rock or set of rocks.

*hāpis* a. Healthy, brisk, vigorous. *hāpōsin-ata* i. To get well or fresh after sickness or weariness. *hāpōsinur<sup>2</sup>-kāta* i. To grow or get more and more healthy or active. *h.-čella* i. To get well once or for a short time and then fall ill again. *h.-gāmata* i. To get well, recover health or spirits but soon get ill again.

*hā-siūna* s. A large kind of s.-caught in kelp beds with hook and line. *hāsaga-niaina*, *h.-mūtū*, *hā-sagān-ia* compds. better than *ha-s.-a* w.s.

*hāta-(n)* adv. Near, nigh, in the neighborhood. *h.-a*. Loose as a stone in a wall, a blade in a knife, a rail of a fence, the parts of a scissor. Loose, rickety, not firmly fixed. *h.-mani-aina* To be ajar, loose, to move or sway about. To be swaying about as a door on its hinges. *h.-n-a-* To be loose or

ajar, not fast or closed as any hinged thing, a door for instance. *h.-n-hauan* In this neighborhood, near here, close to this place. *h.-na* To be loose, rickety, etc. *h.-nīa* To be readily moved as a hinged door, to be loose, rickety, etc. *h.-n-mōni* i. To be hinged as a door. *h.-s-m.-* i. To be under the water as any objects which have sunk to the bottom. *h.-s-gūleni-dātū* i. pl. To be sinking one after another as a number of canoes. *h.-s-g.-* i. To sink, be sinking and thus go down to the bottom. *h.-tata* To be very ready to take offence at anything said. *h.-t-haina* i. To drift about as a large dead whale. To be on the water yet only with the top of the back showing as a live whale. To be going very deep into the water with the rail almost down to the water's edge as a barge. *hātōsata* (fr. *hātāsū*); *kōmōnit h.-* It or he often or constantly sinks, i.e. are in the habit of sinking. *hātūr-kōna* i. To be in the water yet only a little above it as a sleeping whale or any kind of a craft in a deeply laden condition. *h.-mōni* i. To be in a great heap as a large lot of logs or coal. *h.-mōgātū* i. pl. To be on the bottom as huge rocks under the sea. *h.-teka* To hatatoo ashore.

*hātā-siū* i. To founder, to be under the water whether by diving or sinking. To sink, go down under water to the bottom as a stone. *h.-tū* i. To be in the water as the great body of a whale alive or dead.

*hātū-teka* tr. imp. (i.e. *hātātudē* (aka); no other person or tense).

*hātuš* s.a. Bone, bony, of bone. *h.-lōpāki* Only bone. *h.-sir<sup>2</sup>* Spears made of bone (general term).

*hauin-a* i. To raise the head above the water and look around as the hair seal does. *h.-kōna* i. (of the hair seal only) With its head above water looking round.

*hqa-nqa* (only aff.) Impatient disappointment, vexation, and sometimes joyous recollection with wonder. *h.-lamana* s. The pretty little sea-coast and rock-pigeon, white with legs. *h.-lōmōš-kōta* a.s. A senseless childish play in which this word was intoned. Nonsensical, restless, gaddy, giddy, as a bad girl unable to rest. *h.-n.-*, *hātōšk hqa-n.-* How I did laugh to be sure!

*haua* My. *h.-(n)* (This pronoun, strangely enough, is used universally for *h.-tūkun* by men and women and so means either My husband, or My wife.) *h.-ya h.-n* This is mine, I say, this is mine! *h.-* (like *kiči*, *kōnji*, *si* w.s.) largely used before adv. and prepp. of place and then signify position and direction with regard to the person spoken to (and *kiči*, *kōnji* Position or direction with regard to some place or person spoken of). *h.-čiella* s. This word has no very definite meaning. It was only used by wizards or the spirit, influence, or genius, or power within themselves by which they acted. Spirit, influence, genius, power, strength, character, vigor. *h.-č.-nda* With spirit, vigor, power, earnestness, immensely strong. *h.-killū* (see *k.-* and pronn. in Gram.) The *k.-* side of me, the one below me. *h.-k.-h.-n* Below

me here, i.e. nearby or close below me, i.e. a little lower than I. *h.-killund-ēin* du., *h.-k.-aian* pl. They the cilloo side of me. *h.-kill-ūpai* Direction below me, nearer the shore than I. To-(wards) the cilloo side of me. *h.-k.-undaulum* adv.p. From the cilloo side of me in either direction. *h.-kāgū* adv.p. Up there above me as on a hill side or up further W. from the shore. (Same changes like *h.-killū*: *h.-kāgū*, *h.-n*, *h.-kāgūpai*, *h.-k.-undaulum*, *-gundēin*, do. *daian*, etc.) *h.-kāpū* adv.p. On the *k.-* side of me, i.e. up higher in the valley than I, or up further in the creek, etc. *hauāgū* (*haua*, *kū*) Over there, across there, or there but on the *kū* side of. *h.-tāmātū* adv.p. Over there, across there or there but necessarily on the *kū-t.-* side of. *haua-mōči* adv.p. Over there, across there or there but on the *m.-* side of. *h.-mōni* adv.p. Do. *m.-* side of. *h.-mātū* adv.p. Do. *m.-* side of. *h.-n* (see *h.-*) This one, hither. *h.-ndēin* These du., *h.-ndaian* pl. *hauanči-ārīn* This belonging to a former or prior time, this of a prior lot or time, or under former circumstances. *h.-* This. *h.-ūan* This man. *h.-kipan* This woman. *h.-a* Here he or she is! Here it is! Here they are! Here it was! My wife's, My husband's. *h.-ākin* Do. Do. It is my wife's, My husband's. *h.-āčitāšin-čix*, *hauan* (Because) this is just like (my wife's).

*h.-ūpai* This way, i.e. here. In this way, to this place, hither. For this thing, for this person, to my wife or husband. *hauančiit-a*

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adv. Such a one as this, thus, like this, just like this, in this way. *h.-a-wāpan* Exactly like this, exactly in this way. *h.-ā-tōpan* Only such as this or these. *h.-anda sina* Was or is yours like this? or such as this? or done in this way? etc. *h.-iya* It is, I say, done in this way. It is I say just such as this. *h.-āki* (*h.-ā-pai* du., *h.-ā-ndaian* pl.) One such as this. *h.-ā-dāra* At such a time as this, under like circumstances as this. *h.-ā-pai* du., *h.-ā-ndaian* pl. (Two) such as this (or these). *h.-āpai-ndē auwai h.-ā-* Were they two like this? Yes, they were two like this. *hauan-činara* (*h.-jūičia*) Why, was it this? Why, is it here? Why, this is it!

*hauandaulum* adv.a. From here, from this place, hence, of or belonging to this place. *h.-āpi*, *h.-āpai*, *h.-ākipai* Two from here, two of these. *h.-a-ndaian*, *h.-āki-n.-* Those or certain from here. *h.-gala* Men of, from this place.

*hauiyama* s. A grebe, small, prevailing color black with golden front (spec.) *hau'isin* My country, my place. *h.-ūsiqala* My countrymen. *h.-ūsi-ndaulum-ūa* A man of, belonging to, from my country. *hauāki-n.-a-skaia hātāgudē* It was from my own that I gave you. *hauāki-n.-siūan*, du. *h.-pai*, pl. *h.-ndaian-s.-* This is mine, these are mine. *hauāg-unčia-skaia kūtamūta* He, she over there, W.ward is speaking to you. *h.-ū(pai)* better than *hauāgū* w.s.

*hauuš* s. (The common) kelp, a bed of kelp. *h.-apōmur<sup>2</sup>* s. A small reddish fish (spec.) *h.-ōf* s.



A *yelluš*, a soft, juicy and nice fungus (spec.) *h.-bix* s. A certain kind of sea-gull of a pale color.

*hauwō-čilix* a.s. Dwarfish, small. A dwarf. *hauwōla* s. The knee cap. The moon. *h.-kōkūtiaia* There is a new moon. The moon is in its first quarter. *h.-kīpa* The moon, specially the full moon. *h.-māgū(uška)* A hat, a broad brim hat (so named because of its resemblance to the round, full moon). A wreath of feathers.

*hauwōlā-mūka* s. The late autumn, early winter, referring to the snowy, overcast, dull weather then prevalent. Such weather.

*hauwōra* A small *aikuš* or *tstekila*.

*hauwur<sup>z</sup>* s. The broad-winged, black shag which is much given to roosting in trees. *h.-yāka* s. A certain play of the ceena drama in connection with *h.-*

*hū* What a lot! Well, well, what a flock! They are all gone as a flock or frightened birds.

*hūixiū* s. A play in connection with the ceena drama when this word is sung.

*hūša* s.i. Wind, a strong wind, a breeze. Windy, breezy. To blow, be a wind. *annū kuš yārum h.-* There is a wind blowing now. *h.-nīa* To be blowing a little, to be a wind. *kōwē h.-niqa* I will still blow. *h.-mōni*, *h.-nīa* i. To blow, be a wind or breeze. To keep on blowing.

*hūšōf* s. A supposed evil influence arising from unclean and unwashed persons after sexual uncleanness eating animals, as guan-

aco or otter caught by dogs which caused them (the dogs) to cease to be successful in further hunting. a. Stupid, unskilled, clumsy, lazy in the chase. s. A novice, greenhorn.

*hūšōn-ata* i. To spring up as a breeze, to blow (hard). *h.-ur<sup>z</sup>-gāmata (h.-u.-čella)* i. To blow for a little time, to blow again.

*hūšun* s. Celery. The seed stalks of plants used in making watertight the seams of canoes into which they are sewn as a pad.

*hūk-'haia-tāgū* Do give me. *h.-a*, *h.-'* before a vowel or an aspirate. Used in requests, expresses strong desire. At the same time it is optional with the person of whom the request is made to grant it or not. Only in impt. mood and in a very mild sense. (see Gram.) *h.-a-tathai (h.-ala-t.-* Do give me (some) too.) Do give me. *h.-'apa-t.-* Do bring me some up for me. Do take some up for me.

*hūfura* see better *hu-*

*hūlū* a.adv. Big, great, large, loud, strong, great as any noise. s.adv. A large quantity, a big piece, much, hard, i.e. with force. *h.-hūša (h.-hāša* A loud voice.) A strong wind. *hūlīa* It is too big, it is big! *h.-hauan* This is quite big enough! *hūlū-āki* (du. *h.-ā.-pai* pl. *h.-ā.-ndaian*) (A.) the big one(s).

*hūlun-ata* i. To grow or get big, to grow or get loud, much, great. *h.-ur<sup>z</sup>-kātaka* i. To grow bigger and bigger or stronger and louder, etc. *h.-u.-dātū* i. To get big, loud one after another in rapid

succession. *h.-u.-gāmata* i. To get big, loud, or great for a while.

*hūmūluš* s. A skin bag in which yecamooshes kept their odds and ends. *h.-tōpa* a. Empty, having nothing in as a bag or pocket.

*hūpa* see *ū-* s.a. Fat, in good condition (said only of mussels). *h.-rārum* A state of improving condition, used of mussels before they have obtained to prime condition.

*hūpō-x* s. Entrails, gut, intestines. *h.-nata* i. To get into the hoopa state.

*hūta* The neck, especially the front part of it. *h.-iāgū* Having a white neck. *hū'tuttuš* Having a small neck.

*hūtātauwa* Having a strong neck (of dying persons as still having strength and not likely therefore to die very soon).

*hūw-ii*, *h.-ū* a. Having abundant supplies, specially of blubber but also of food in general. Well supplied with food, rich, well provided with whale meat, affluent. *h.-a* s. The old grown m. of the *alūkuš* and *uščīa*. The m. otter.

*hūwun-āgū (hūwūmūt-ā.-)* To be and keep oneself well provided with food. *h.-ata* a.i. To be contented, satisfied, satiated as with food or a bargain. To be thus satisfied.

*hūw'isin* A land where food is very abundant.

*hušāri* a. Handsome, beautiful in personal appearance.

*huf* s. (*h.-hura* v. To not care for or like as fish a stale bait.)

A bait for fish. *h.-gulata* tr. To cut off for a bait as a piece from a fish or lump of meat.

*hulla* s. The name of a certain fabulous hair seal of great daring and cruelty which lived at *wē-akuf* in a certain cave still pointed out and was a source of great dread to all as he had killed many who had passed that way, but was eventually killed by a brave man called *ūmqāra*, who also killed the fabled stone man.

*hunnum* a. Lazy, idle, indolent.

*hungūta* S. T. (see *ufkārīteka*).

*hura* s.a. Streaks of gray as seen in coarse bone. Coarse, porous, streaky as bone.

*huruf* s. A name given to any small leaved, quick growing and enveloping annual plants as chickweed and scabbyhand, etc. a. Abounding with *h.-*

# j

*jalana* tr.s. To prepare birds by withdrawing the bones so that they may be conveniently kept and readily eaten. Birds or meat thus treated.

*jōkāluf* The afterbirth and navelcord.

*jōku-š* a. Jagged, rasplike, rough, having many and sharp projections as a glassed wall top. *j.-m* a.s. Loose hair or feathers sticking on things. Having or covered with loose hair or feathers. Rough, shaggy as shedding animals. Shedding as animals their coats. *j.-munata* i. To get into any



of the above. *j.-m* states. To shed or be shedding. *jōkw-ēif* (*j.-iux*) A snipe (var.) which makes much noise in the evenings. *jōfkanana*.

*jākawān-a* s. The bailing well, the clear space left in canoes for bailing. *j.-uš* s. The bulb-like enlargement of the windpipe. The windpipe.

*jākqa* s. The common snipe(s) in gen. *j.-lōma*, *j.-tūmalāgū* s. The wavy appearance of the air as seen in clear, fine weather over the land, or over any glowing heat of fire.

*jākau-iyā* s. (see *ū-j.-*) A baby boy, m. offspring. *j.-s* s. The singing and mode of rites peculiar to the murana drama.

*jākul* a. Barren, i.e. not producing offspring.

*jālapāna* i. To leak, be (in a) leaky (state) as a canoe.

*jālō-ška* s. a. Rain(y), wet, misty weather. *j.-f* a. In a leaky state, leaky, (specially of canoes). *jā-(lō)sna* I hope so! That would be a capital! Ah, that would be fine! Come, I say let us be off again!

*jātur*<sup>2</sup> s. The neck bones. The neck, back of the neck specially in reference to the spine. An exclamation of joy as when a tree falls by the ax, or a man before his opponent in wrestling.

*jāma* a.s. Serrated, lumpy, having lumps or projections as a badly planed board. Jagged, rough as the teeth of a saw, or the tail of a crocodile, or as the fish spear.

*jau-aška* s. a. Rain(y), mist rai-

ny weather. a. Rainy, wet. *j.-wō-nuš* Any dip, net, or basket used for dipping up small fry in the sea.

*jūičia* suff. to pron. *kōn-j.-*, *hauan-j.-*, *siūan-j.-* Counterpart of *wōčia* w.s., only in above combinations.

# l

*l* or *la* before a cons. v. pref. To do also, to do in return, to do as well as, i.e. to do too. *l* takes precedence in permissive and causative vv. beginning with *ū*; *lūala-pōna*, *l.-gōna*, etc. *lūi-aina* fr. *wī-a.-*, *l.-āgaia* fr. *wī-ā.-*

*l* v. pref. Therefore, accordingly, in consequence of, in answer to, back in reply. *la* (unlike the pref. *la*, *l*) always precedes the v. pref. indicative of direction. *hai hakun halē lainūa* I also will perhaps make a distribution. *h.-ainga* I will perhaps go a walk or go afoot. *kōlē aita kōnjīn* He is coming (afoot) I expect. *kōlē-maimūa* Perhaps he will distribute or I think he may distribute. *sa lēkātakqa* You may perhaps go away. *halē-kū-čiūa* Perhaps I will go or come (see *kūči*). *kōlē-kūpāmō-č.-* Perhaps he will come down into, i.e. enter (see *mōči*). *kōlē-kāghainga* Perhaps he will go up on foot as a man up a hill. *halē-mōtaiiūa kōnjima* It may be I will go and call him.

*lē*, *lēm* before a vowel v. Doubtful probability, perhaps. It is used as a v. pref. and immediately follows the pron. prefixes.

*laiakā-kīpa* A f. character and play enacted in the ceena drama.

*lil-ana* To eelana too. *l.-ina* To feel too. *laia-maka* To fight too. *l.-na* To be willing too. *laina* To walk too. *laki* To strike too or in revenge. *lata* To take too. *l.-ma* To call too. *lōla* To drink too. *lažkālī tāgū*, *l.-ūsiū*. *l.-aina*. *l.-aiyi*; *ha-l.-aiiūa skaia kōnjima kaia*.

*la* To do in reply, in retaliation, back again. (*ūla*); *ha-la-kātakqa* I think I had better go now.

*la*, *lē*; *kōnjīn la bāv muš lē čila*.

*liuš* s. (see *uškutā-l.-*, *mōgū-l.-*) The foliage of *jākū*. Foliage, leaves of trees and bushes.

*laiyi* tr. To call too, to summon in reply, to also invite or *iyi* in any of its senses.

*lak-ima* a. Gray as the hair of old persons. Light, pale yellow (used only of hair or wool).

*l.-āša* The purse. *l.-āsa* The nape of the neck.

*l.-ūči* i. To coochi also or too, do. in reply to, or in imitation of.

*lakūtā-na* tr. To reply, speak in reply, to answer (back in reply), to speak too. *l.-mōni*, *l.-mūtū* To cootamuni, to cootamootoo in reply to. *lagā-lana* To galana in reply or too.

*lalakina* s. a. Rotten, white, dry, rotten wood, rotten, decayed with the white and dry rot of wood only.

*lalāpū* To lapoo too, in reply too or in imitation of.

*lamēala*; *l.-iella kōnjīn* He is one who gave himself up, or exposed himself to suffer. *lamīā-*

*šana* To also defend oneself, to not suffer oneself to be injured but not retaliate.

*lamūka* s. Whale (spec.) The black fish. *l.-iaka* s. A kind of semi-religious play in imitation of or in connection with the *l.-*

*lapagōri-na* tr. To bundle up birds by the head in order to conveniently carry or hang them. To bundle together small bundles in order to conveniently carry them. *l.-* A bundle. *l.-u-gaia* tr. To (bundle together and) hang up a large bundle of birds or fishes.

*latēāša* s. The full grown, coarse furred m. fur seal. The skin of same. *l.-iāgū* The fur or hair of seal skins when of a clear white or grey.

*lateka(n)* s. The apex, top of a wigwam. The ceiling of a room.

*latōma* Smooth, rounded, not angular. *l.-auī* Boulder or smooth beach stones.

*la-tāgū* tr. To give too, to give in reply to, to give as well as, i.e. too or like. To atagoo as well as others, with others or too. *law-ōš-t.-* To work or do anything too or as well as others. *l.-unna* To woonna as well as others or in combination with others.

*lay-ūa* To ua or yooa too or with others. *l.-auasāna* To yowasana too.

*liāka* s. Large woods occupying deep, broad valleys between mountains. Any far-reaching valley among hills or mountains.

*lōšš-aiella* tr. pl. To cease begetting or producing offsprings. Offspring. *l.-a* tr. pl. To breed, pro-

duce young either many at birth or more than two at divers times. s. *l-a*, *l-ön* The nape of the neck or the poll.

*lōš-kauī* (*iļōpāluš*) A small reddish tinged fish (spec.) *l-teg-a* tr. To follow, go, or come after, to follow behind, to accompany. *l-t-haina* tr. To walk after, to go or come after, or follow afoot. *l-tūgata* tr. To find as an errant cow the herd. To follow, go, or come after and reach, catch, or overtake. To get up with. *lōstux-gāmata* tr. To lushtega in place of or in turn with someone else. With *mōni* pref. Do. sometimes. To be in the habit of doing so. *l-maniaina* tr. To walk about after another person, hither and thither. *l-mōni* tr. To be in the habit of following, to keep on following. *l-dātū* To run after as three or four men. *l-yella* (with *yeka* To lushtega a little longer.) Do. again. *l-wörägū* To follow ashore. *l-tāpōlisana* tr. Do. in singing, to sing after as after a leader.

*lōkai-a* Either end of canoes. *l-āpai* The pointed ends of canoes. *l-a-tōpa* (better *lōčai-a-t-*) Poor, having no things.

*lōka-čina* s. The young or kids of guanacos. *l-maka* s. The root of the neck, the part of the body between the shoulders. *lōkapis-ōx* Headache. *l-ā-gōna* To get or have headache. *lōkapō-na* To have a great, thick and spreading growth of foliage, dense foliage. Dark, overshadowed by dense foliage. *l-ri* A sheaf, a bundle of tied grass or other things, a small bundle of fish. *l-rina* To bundle

up grass, to tie up in sheaves, etc. *l-r-ta* tr. To tie up a bundle. *lōka-taiyāgū* Having a sparse foliage, not densely shaded. Pale, light-brown or silvery used of the bark of trees. *l-wa* A reddish, heavy winged and very noisy bird of the size of a fowl. *lōkō-škōta* The head, the skull. *l-x* s.a. Night, darkness, dark, not longer light. *l-xdāra* All night. Every night. All thro the night. *l-x-nata* i. To increase, to lengthen, get longer than the day as night in winter.

*lōkūg-ōna* i. To be dark, to be night or evening, to get dark. *l-u-n-* i. To get dark, become night.

*lōkka* s. The thigh. *lōk-hai-a* s. A season of great mortality and sickness, epidemics, diseases. *l-h-ana* i.pl. To fall sick and die as people do in times of general sickness. *l-h-āgū* Abounding in gray rocks, white rocks, i.e. land abounding in masses of gray rock and not extensively covered with forest or grass. *lōkhqa* s. A season of general sickness. A cloudy, rainy sky with stiff, N.erly winds. *l-n-ata*; *hipa ma-l-nur-mqala*. *lō-kūta* s.a. Large, well conditioned shag (spec). Wise, sagacious. *lōk-wiama* s. A kind of small hair seal.

*lōfkön-a* tr. To make a canoe so that it may be ready to be disposed of. *l-āki* A canoe newly made and ready for use or to be given. *lōfk-āna* tr. To get out of the way in order to avoid meeting or being with persons. To avoid, get, or clear out so as to get away from persons one dis-

likes. *lō(f)kwia* A variety of owl. *lōfdū-rana* tr.pl. To make many canoes. *l-tū* tr.pl. To make three or four canoes one after another. *lōf-gāmata* tr. To lapoo in place of someone else. To lapoo (one canoe) in place of another. *l-tek-a* tr. *l-t-wia* i.) To finish making a canoe. To have a canoe ready made, as one put by for use. *haua ānan kōči-l-t-w-takun palgaia skaia hatāgūa*. *l-mōni* tr. To keep on making canoe(s). To keep on clearing a track in the woods. *l-yāgū* tr. To make a canoe for a person. To clear a (the) track for another person. *l-tūna* (better *lōx-t-*) A kind of fish.

*lōhwar* s. A season of great sickness and general death. Diseases of a fatal and spreading nature.

*lōx* The rock cod, the black kind. *l-t-*, *lō(f)-t-* A kind of small fish.

*lōla* (*hājōkwūf*, *wāmakūna*) A kind of small grebe called the firebird.

*lōm* s. The sun. The light or the rays of the sun. *l-ē-anaka* a. Ugly, used only of persons. Ill looking, untidy, slovenly. *l-ai-a* s. Sickness. A season of prevailing sickness. *l-a-kōnjīn* He is ill or sick. *l-aiella* The rays of the sun as seen shining down between clouds. *lōma* s.a. Giddiness, giddy, dizzy, glassy, shiny. Causing dizziness. *l-sāmōr-a* adv. Incessantly, continually, always. *l-š-gačīn haiiūa* (*-hqaŋqa*) What a bother is this constant going about! *l-ki* s. Sickness when ge-

neral and fatal. Sunstroke or any evil influence of the sun.

*lōmina* Perhaps, possibly. I think it may be. It is possible. *lōmō-na* The head. *l-ran-a(ta)* i. To be raised as an arch or as an rainbow. To curl, twist as a piece of wood semicircularly. *l-ra* a.s. An arch, arched over, twisted, curved, bent, curled, crooked. *l-randeka* i. To bend over and to touch or rest upon, to be arched. An arch.

*lōmā-ki* The one with dizziness. One suffering in the head. Unsteady, restless (used of persons only). *l-maka*. *-kīpa* Grandnephew, grand niece.

*lōmušša* a. Substantial, thick, deep as the soil. Thick through, thick as cloth or fur.

*lōmbi-āki* The black one. *l-* a. Black, dark, any deep, dull color. *l-gala* Young hair seal pups. *lōmbīn-ata* To get black. *l-ur* s. *-kātaka* To grow blacker. *lōmbōg-ūta* a.v. To speak fluently, eloquent, fluent, having power to speak well.

*lōn-ki* s. The palm of the hand. The sole of the foot. Whale's tongue. *l-gana-na* v. To keep with, not leave as an angry person when wishing to quarrel. To keep with a person or to stay and not leave with any object in view. *l-g-mūtū* To sit with, in order to watch over, observe, guard, etc. To sit or stay with, not to leave as persons wishing to injure a person would with his victim. *l-gap-aiaka* A play in the ceena drama in which an old

man led the younger men in a kind of dance. *l-g-ū* s. Sun's rays or pathway as seen on the shining waters. *l-g-ū-apisyun sa wānqa* Go or pass where there is no sun path. *l-gunux* (see *š-*) (A) deaf and dumb person(s).

*lön* The tongue of man, beast, and bird. The firm exterior parts of limpets and paash, etc. The tip of the paddle or oar. Anything like a tongue. *l-a* With the tongue. *l-asin-kōna* i.; *kōmūdūa siū-an l-d-a-kārata* What is that shining in or on the water? *l-činix* s. The tips of canoes, the little rods in which the ends terminate.

*lōnd-a-siu-kōna* see *lōna-*

*lōnd-asīū* a. s. Glistening, bright, shiny, polished. A bright, burnished surface. *l-ōpi* a. Dumb, unable to speak, slow or stammering in speech.

*lōntauwa* a. Tongue tied, slow of speech. Full, in good condition, used of limpets only.

*lōpa* s. Barnacles of any kind. The shells of barnacles. Having *l-* *l-sāpa* Red barnacles. A very low tide when the red *l-* rocks appear. *l-ta* v. aff. To do more than two, several, a few (used with sg. vv.); *ikī-l-ta*, not *taiyix-l-ta* To put in a few. *l-ta* tr. pl. To get by killing, to rob, steal, take away by force or theft, to murder, kill (generally used with *wōla* pref.) To finish off, to quite finish a canoe. *l-ta zausteka* To keep watch or to guard against theft. *l-tāgū* To lupata for oneself.

*lōpi* i. (fr. *lōmpi*) To lie or sit down in the sun to enjoy its heat.

*lōpō-ča* s. a. Rough-coated, shaggy, having long hair. Long, shaggy hair or wool. *l-tōx* s. Wood, a piece of wood, a pole, log, trunk of a tree. (A) tree(s) with reference to their trunks. *lōpōma* Bubbles. *l-kōmōni* To rise as bubbles as where an oar dips deeply.

*lōpāluš* (*lōpa-sāpa*) A red incrustation going on sea rocks. Red with lupa. Red lupa covering rocks and shells out in the deeper water.

*lōpūšū* To rise up to the surface. To come up and float there as whales, etc.

*lōpuš-ši* Bright, sunny. Sun's beams. *l-ši-mqala* A bright warm day. *l-* s. The flukes of whales, porpoises, and such like creatures. *l-kōna* i. To float, to be on the surface as a fish or any creature usually underneath. *l-kōnaina* i. To float about, be floating about, to swim about on the surface.

*lōpūnana* i. s. To bubble, be a bubble, to be swelled out, to swell out. A bubble.

*lō(f)sar<sup>z</sup>* A kind of sprat eating fish, very choice eating and of good size.

*lōsi* s. A few, two or three. *l-kaus* Fewer, just a few. *haim l-* Very few, just two or three. *lōsē-i*, *l-ū* adv. There is no news, not bringing, hearing, or having news. Without seeing or hearing what one went to hear or see. Not implicated in any crime, fresh, unadulterated, innocent, not a party to any matter. *l-i kō-mōči* He or they came in from hunting, empty handed or without seeing

any animal. *l-indā* Have you no news? Have you, Has he, she heard or seen nothing, i. e. Have they no news?

*lōssa* s. i. An animal acting as sentry. To watch, be watching in this sense.

*lōwi* s. The gills of fishes. *l-mōra* a. Having pointed *l-* Tame, docile, not suspicious.

*lāci* s. Such rocks as are overgrown with lupa and are only uncovered at very low tides. A kind of seaweed growing on these rocks.

*lāsa* s. Loose rocks, large surfaced stones whether fixed or loose, shelving rocks with large spaces between them. *l-n(i)a* i. To answer, to speak in reply, to speak as well as others.

*lākōš* s. The shells of crabs and other shellfish. The shells of eggs. Empty shells. *l-bāka* Such shellfish which being somewhat stale have dried up somewhat. *l-dāra* s. The season of the year when empty shells are in the nests, answering to January. In an empty state. When empty (said of shells). All (kinds of) shells. *l-auiya* s. A dragon-fly (spec.) *l-tōpa* a. Thin, empty, having little or nothing in as crabs or wasted eggs or dried up nuts. Shell only. Empty shells. Shells. *l-pōn-ūwa*, *l-yimb-ū-* A stone gray sparrow which lives on hills.

*lākāšun* Shell time when the young birds are hatched i. e. January.

*lāg-a* s. a. Tongs. Tongs made of a split stick, kept open by a

piece of stick tied in the split. A nick in the edge of any tool. a. Nicked, having a nick. a. Having a smooth surface as large masses of rock on hill tops. *l-aui*. *l-uri* s. Large masses of bold rocks. Rocks. A steep face of rock.

*lāna* s. A red headed woodpecker. *l-(u)gūta* The snipe which makes when on the wing a very strong reverberating sound morning and evening.

*lān-un* On the tongue. *l-ōš* The roof of the mouth, the palate. *l-ōš-yāgū* Having a white *l-ōš*. The roof of the mouth especially the palate of whale's mouth. *l-uf*. *l-ūpun* The parts of the mouth under the tongue or chin.

*lāpa* s. The shell of *kōčauin*, mussel spec. *l-nun* s. adv. The roof of any cave or overhanging rock. (Far) in under such a place. *l-na* i. To sleep as fur seals do in the water. To be thus asleep (only of fur seals).

*lāpix* s. Sea mud. A muddy beach or shore, a muddy bottom. Muddy.

*lāpō-š* s. Shells of mussels and other shellfish generally but not of eggs. *l-šana* tr. (*kūtānana*) To paint the face as avengers of blood. *l-nnaka* Unable to make a canoe, never making a canoe. *l-n-hai ānan* I am a man who has never made a canoe.

*lāpāgū* tr. r. To lapoo in both its senses for oneself. *lāpū-kurū* Fond of making canoes. *l-kaia* Quick in making canoes. *l-* tr. To make a canoe, build a boat or ship. To clear a track in the

woods so as to bring fuel conveniently.

*lāsix* s. Swallows, swifts, martins.

*lari* s. The inside part of the thighs, the lap. i. To get dark as when it rains, to come on as rain. tr. To put fuel on a fire, to build up a fire. To throw or floor when wrestling. To bring, take, carry, etc. as the natives fungus or berries in their skins suitable, tied about them for this purpose. *l-āgū* To lari either fungus or fuel for oneself or for one's own use. *l-gaia* tr. To pass over in giving, not to give to one or more when giving to others. To miss or pass over either purposely or otherwise in giving or doing any favor to. *l-yāgū* To lari either a fire or anythings in one's mantle.

*laema* (this word and compds. show the French joint *ae*, commonly read *oi*) s. The state, spirit, or ways of an avenger. An avenger of blood. The style of painting or singing practised by avengers. An inward and very painful affection of the lungs having lancinating and very fixed pains. The spirit or spell which wizzards possessed to be upon them. *l-tōpi* v. To pay a visit of ceremony as yecamooches did when under the spell. *l-r<sup>2</sup>-kurū* a. Careful, gentle, orderly, tidily, neatly. *l-r<sup>2</sup>* a. adv. Carefully, well, nicely, properly, gently, softly, neatly. Tidy, neat, orderly. *laem-āmön* s. A tree fungus, large, white, light, and dry (spec. eaten occasionally). *l-uška* s. Flowers in general. The flowers of *kufyin* in particular.

*lqanik-āgū, l-ōgata* i. To join together in order to assist each other.

*lau-i* s. A big boulder rock, a rock, a block of rock, any prominent block or rock. *l-ōš* s. A shag with much white on its neck and chest (spec.) *l-wiluš* s. A kind of suna, small and very deep reddish yellow.

*lūa-ša* i. To ooasha with the rest, do. as well as the rest. *l-na* a.i. Crooked, curved, bent, warped. To warp, be warped, be crooked. *l-ra (lqara)* i. a. To be overturned, to roll as a vessel, crooked, canted. *l-sa* tr. To ooasa with or as well as others. Do. too.

*lūāpōsinata* r. To make oneself vigorous, to make a great effort as well as others.

*lūārarāk-ū; L-un haia* Let me also play top ball.

*lūūsiū* tr.; *l-auina kōñjima* Let him pluck also. *lūūwānūnata (la yāpa kōlenatāgū)* Happy, pleased as one who is not usually so.

*lūu-nata* (see *lū-n.*) i. To turn, warp as a canoe or board. To be awry or twisted or crooked. To twist, warp, cant, turn awry.

*lūūš-ata* i. To turn aside as an arrow in its flight. To turn over or aside as a clam shell when thrown. To keel over, capsize, to roll right over on its side, to upset. To turn or cant as a log on a pit of itself. *l-ōngata* To roll the side under water so that it dips up water. *l-gāmata* v. To turn over or aside and thus fail to strike the object aimed at. *l-gūleni* To roll the side deeply

under water and so sink. *l-teka* tr. To turn upon somebody else as avengers when they cannot get the person they want. *l-tōlli* i. To roll about, roll heavily, be rolling about as a ship in a gale.

*lūci* s. A valley, vale, dell, gully.

*lūka-ia* i. To go or come up too or as well as others or with others. a.s. (Very) steep, perpendicular, too steep. A precipice, a steep place. *l-* s. Those pieces of bark placed in canoes where the people sit to strengthen the canoe and guard it from injury as well as to give comfort to the occupants. *lūkō-a-gāmata* tr. To place looca instead of somebody else. To replace looca with other looca. *l-n-deka* tr. To place looca in canoe. To finish placing looca.

*lūkill-a* s. Strong S. or S.W. winds accompanied with rain and sleet prevalent at the break up of winter. tr. To let cilla too. *l-qa sa kōñjima* Let him go away too.

*lūkūna* tr. To looca i.e. to place looca in a canoe.

*lūluf* s. The large, dark, soft parts in the centre of paash and similar fish.

*lūmaū* s. Projections, lumps, risings as on the edge of a very badly planed board. A swell or roll on the sea. Undulation. a. Undulating, uneven. *lūnata (lu- ? lūu- ?)* a.i. Crooked, curved, bent, twisted, warped. i. To warp, twist, to be in any of these states.

*lūpēata* a.i. Crooked, awry, turned, twisted as a lopsided canoe. To be thus. *lūpaia* s. Under-

wood, bushes, brushwood, copse. Small young trees. A shrubbery. a. Having an abundant undergrowth. Abounding in bushes, dense, entangled. *l-iyaina* i. To walk in a very tottering manner as a little child. *l-tōpi* i. To fall down into a canoe or ship.

*lūpai-i* i. To fall, tumble down. To come down from a great height. To come from a long way W. To strike down as from the mountains to the valley or the shore. *l-deka* i. To fall down upon or in. *l-gāmata* To fall over anything. *l-mōči* To fall or tumble into as into a pit. *l-mōni* To nearly fall. *l-pūkū* To fall or tumble into the fire.

*lūpan-gana* tr.pl. (*čiluftūp-q-* sg.) To blow or puff things off or away either with the mouth or as the wind a lot of dry leaves. *lūpat-haina* i. To drift or be drifting about on the sea. To be adrift. *l-a* v. To get adrift as a canoe from off the beach or from its moorings.

*lūpi* tr. To let a person sit as well as or with others by a fire to warm himself. a. Crooked, awry, out of shape, lopsided, uneven, canted as an ill-shapen or distorted canoe. *l-gūleni* i. To tilt, keel, roll over as a vessel in a gale or when in a wind.

*lūpō-ča* a. Shaggy, hairy, rough coated. *l-ma* a. Shallow as a hole, half filled up, fat (of limpets only).

*lūpū* i.tr. To blow as with the breath. To blow as the wind or as a current of air. To blow a fire with the mouth. To swell as the

body after death. To blow into in order to inflate. To blow as a man a trumpet. To get blown or puffed out as the belly with gas, or the body with dropsy. *i.* To swell, increase in bulk as rice in water. *l.-kaia* tr. To blow up as children a bubble or feather in the air. *l.-kwina* tr. To blow out either with the mouth 'or as a current of air a light. *l.-šaiina(ta)* tr. To blow up a fire and so cause it to burn brightly. *l.-šgala* tr. To blow up into a flame. *l.-dala* tr. To blow along or down as one might a light ball. *l.-nana* *i.* To swell as rice in cooking or as the body with disease or gas. *a.* Puffy, filled out with gas, bloated, swelled out. *l.-tata* *i.* To be adrift, to drift, get adrift, be drifting away, drift away. *l.-tur<sup>2</sup>-dātū* *i.pl.* To drift away one after another.

*lūpur<sup>2</sup>-kōna* *i.* To be adrift, be drifting away as a canoe. *l.-k.-ina* *i.* To drift or be drifting about as a forsaken vessel or as a dead seal. *l.-kūtā-mātū* *i.* To drift or blow away S.ward, outward from the land. *l.-manā-tsikōri*, *l.-m.-gulū* *i.* To drift out as vessels out of a river or out of a bay. *l.-mōči* *i.* To drift, or be drifting into as a canoe into a bed of kelp. *l.-mō-lākū* *i.* To drift away out of sight and get lost. *l.-teka* *i.* To drift ashore, to be drifted ashore or on a shoal. *l.-mātū* *i.* To drift across or over or upon the N.ern shore. *l.-tūmina* *i.pl.* To drift or blow away, to get drifted or blown away. *l.-wōrāgū* *i.* To drift, be drifted or blown ashore as a canoe or log, etc. *l.-wāna* *i.* To drift past, to pass as a drifting canoe.

*l.-yāsina* *i.* To drift beyond reach or too far to recover, to drift far away, to drift away out of sight.

*lūput-ōrāpū* *i.* To drift up as a canoe to the head of a creek or up into any estuary. *l.-ālū* *i.pl.* To be adrift, be drifting away.

*lūsiū* tr. To pluck too, to pluck with or as well as others.

*lūtēamaka* *s.* A hollow, dell, gully, valley. *lūta* *a.* Crank as a narrow canoe, ill trimmed, lopsided, having a list. *l.-ta* *i.* To keel or turn over, to capsize as a canoe, to go over as a vessel on a wind. *lūt-ā-kurū*, *l.-ū-k.* Crank, apt to capsize, turn over as a narrow canoe.

*lūtur<sup>2</sup>-kōna* *i.* To be keeled over or on the beam ends, to be over on the side. *l.-gāmata* with *mōni* pref. To turn over on the side occasionally. *l.-m.* To be much over on the side as a vessel with much sail on a wind.

*luš* Red(dish), scarlet, crimson. *l.-wa* *s.* The floor of a wigwam. The site of a wigwam or house. The ground on which a house is built.

*luf-dātū* tr. To blow away one after another. *l.-gāmata* tr. To blow instead of another person. To blow away one thing in mistake for another. *l.-pūkū* tr. To blow into the fire. *l.-teka* tr. To blow ashore, to blow across or over, to blow so that the thing blown alights upon something. *l.-wōnari* tr. To blow into the water or the sea so that the thing blown falls into the water.

*lux* *s.* The edible roots of ow-wunim and similar plants.

*lun* *a.* Limp, soft, weak, not stiff. A thick slap of blubber is stiff but a thin slice is limp, *i.e.* *l.-l-(a)* *s.* The wasted and dirty edges of buried blubber which are cut off and thrown away.

*lup-i* *s.* The stump of a tree. *l.-un* *a.* Thick set, stout, short and stout, stumpy, burly. Bushy, thick with much wool or clothes.

*lur<sup>2</sup>-tōlli* *i.* To wobble, roll as a crank canoe from side to side.

*lurux* *s.* Brent geese.

## m

*m* see *ma*, *mani* pref. to vv.: pass. and *r.*; to subst.: recipr. One with another, to one other (sg. du. pl.) *ha-maiamin-dē* I am sent, I am engaged, *i.e.* bidden to do or go. *ha-m.-qanalē* I expect I shall be employed, *i.e.* put to work. *haua mōkus kō-m.-udē h.-nči mgalun* My brother is employed *i.e.* has work to do to-day. *kō-mōšāgudē yōš* He or she cut his finger. *ha-m.* I cut myself. *manūnāki hauan* This is valued. *mālum-pai kaita* They who are walking are to each other brothers-in-law. *m.-kōndaian* They (pl.) are brothers-in-law to each other.

*mēōidāgan-a* *r.* *ha-m.-udē kaii-ūala* My child has got strong.

*mēiū-a*; *ha-m.-dē kāmāin* I bit my arm. *ha-m.-dē kaiiūala* My child has been bitten. To bite oneself, to be bitten. *m.-ōngusiū tōrri* To smart with cold, to be very cold. To be nipped with cold.

*mēa(ta)* (see *miteka*, *migāmata*) tr. To cut thro at a joint. To break off a piece of a cooked fish, to give half a fish to a person by breaking it in halves.

*mēaš-a* *r.* To cover over one's face with one's hand. To shut off from one's sight. *m.-ata* To shade one's eyes, to cover over one's face with one's hands. *m.-ōlāpai* Two fellow or companion dogs. Two persons, boys who are orphans. *m.-i* *r.*; *ha-m.-idē šaia* My shia is broken. *ōnda sa m.-i.- š.* Was your spear broken?

*mēak-a* A guanaco skin. *m.-āna* tr. To express pleasure or indifference at the sufferings or troubles of a person, to make light of another's trouble. To mock, laugh, jest at. *m.-ānaii*; *aiakaia m.-ā.-kōnji ānan ēkōnāgiū* I wish I had such a canoe as that to go about in.

*mēakōnat-a* *i.tr.* To be afraid of or frightened of. To be timid, fearful, to shrink from fear. *v.* pref. Induced by fear (as follows). *m.-atata* To seize, take, fetch, bring, moved by fear. *mēakōnat-ākūči* To embark moved by fear. *m.-kurū* Timid, fearful, frightened, easily frightened. *m.-dātū* *i.* To run (away) moved by fear. *m.-tāgū* To give moved by fear to do so.

*mēakunur<sup>2</sup>-čella-yeka* To be afraid for a (short) time longer. *m.-čāgū* tr. To fear for *i.e.* on behalf of a person. *m.-dātū* *i.pl.* To become frightened one after another. *m.-gāmata* To be afraid for a (short) time.

*mēa-la; m.-m m.-la* To bring trouble upon oneself. To expose oneself to danger. To put oneself into one's enemies' power. *m.-l-haina* r. To be left by others going away and leaving one behind.

*mēam* Self (never used save with a r.v., see Gram.) Myself, thyself, etc., du., pl. (according to the person of the v. It has no inflections, used either immediately before or after the v. A few samples must suffice).

*m.- mēella* To run the gauntlet. *mēam matūkū* Wife's sister's husband. Husband's sister's husband. *mēam-asa, m.-* r. To tie oneself, to bind oneself, to tie on or round oneself. *m.-a-* Pregnant. *m.-asāna* To be or become pregnant, to conceive. *m.- hamōkōsidē* I chopped myself. *m.- kōmūkusidē kōnjin* He, she washed himself, herself. *kōmūdūpai sa mōn-undē mēam* Why were you angry with yourself? *m.- a.* Strange, foreign, not belonging to one. *m.-ūa* A strange man. *m.-a* Somebody else's. *s.* A spotted, gray shushchi summer fungus (var.) *m.-āki* It is somebody else's. *m.-asa* To tie on oneself. *m.-asūpōna* To kill oneself by tying. *m.-a-teka* To tie on or around oneself. *m.-akāpi* To fight one another, to be fighting. Two persons fighting together. *m.-alana m.-* To make, do, or intend anything for one's own self.

*m.-ikū* r.pl. To emulate, jostle, or strive one with another for preeminence to do or get something all want to do or get. tr. To place together the edges of one's

mantle and so make convenient pockets for carrying fungus, etc. in them. *m.-isin* adv. Somewhere else, astray, out of the right way. The wrong place, away, in some other place. *a.* Wrong, not correct, aside or away from, not in the right place. *m.-i-ata* i. To get strange in appearance, to get different from, from any cause. *m.-isipai* adv. To some other or to a different place. Somewhere else, astray, away. *m.-u-nata* i. To wear out, get old, worn out, ugly, deformed, emaciated. To get out of order, get deranged, to go or get wrong, to become strange, to age, to change or become different from oneself in a bad sense.

*m.-ōri* a.adv. Huge, immense (ly), enormously.

*m.-ūa* A stranger, foreigner. *m.-ūwa* Groundsel. *m.-tōpan mala-g-* To keep all chance of success to oneself, not to let others have a chance.

*m.-unur-kātaka* To grow more and more in any of above ways.

*m.-mala-gōna* Self confident, self sufficient, confident in one's powers. Having confidence in oneself or in one's powers from former experience of them. r. To keep in one's own hands or charge, not giving others a chance. To think one can do better than others.

*mēamana* r.; *ha-m.-nudē šugani-kīpa* My daughter is getting better.

*mēamūkōnat-a* r. *ha-m.-udē yō-šōla* My dog went a long way off.

*mēapatūgata* r. To be approached, to be drawn nigh to as the object approached by the approacher.

*mēatan-a* r. To tie or lace together one's mantle thus making a number of convenient pockets for carrying home fungus, etc. *ha-m.-udē tauwōla wōlitasa* I have had a nice basket made me.

*mēek-āpai* Two which are alike small. *m.-ia* Such as is eaten as the skeleton of a fish or a fish partly eaten by gulls. *mēell-a* To be left as anything which is not valued, to be forsaken, to be left behind. *m.-āki* One that is left or that has been left.

*mēifyāg-ū* r.; *sa m.-udē kōtuš wurū* You have had brought you a lot of twigs.

*mēiang-ena* To be feared, worthy or fit to be feared, fearful, dreadful, awful. r. *ha-m.-anudē šugani-kīpa* My daughter was frightened.

*mēip-ōna; kō-m.-ōnudē bix* His bird was caught. Someone hit his bird. *m.-unata* To have a pain in one's stomach, especially griping pains.

*mēōngus-iū, m.-ata* tr. To give a piece or part, to part off, divide or break in order to give.

*mēāg-aia* To confess of oneself whether good or bad. To tell of oneself. *m.-imūtū* To tell or be telling each other concerning oneself.

*mēāpimat-a* To converse, talk, chat, gossip. *m.-āpai* To talk to one another. *mēārum-a* Alike new or fresh. *m.-ū-ā-* Two young men together. *mēāt-ušū* r. To be talked

of or about, especially in a bad sense. *m.-ū* r. To have things given to one.

*mēqatū (maiganunnaka) hai m.-* I shall not or do not find it difficult or impossible.

*mēgat-a hi-pai* We are friends, mates, chums. *m.-ā-p-* They are friends to each other. *mēgunata* tr. To part, cut at a joint, to cut off a piece, specially at a joint.

*mēla* a. Naked, nude, undressed, bare, unclothed. *m.-ta* tr. To fight, attack, seize hold of by the hair or the head in fighting. r. To undress oneself, to take off one's clothes, make oneself naked. *mēl-ūwōxteka* tr. To attack a prostrate person and keep him down. *m.-uštūgata* tr. To attack, seize, lay hold of a person by his hair and thus fight.

*mēmanaiaina* To go, walk about in a state of nudity.

*mēn-ara* Such as is gnawed or cleared of flesh as a carcass by beasts. *m.-ā-gulū* tr. To spring or pounce upon as a lion upon his prey. To assail, make a rush at in order to injure.

*mēnd-eka* r. To pull off one's clothes, to undress oneself and put down one's clothes. tr. To make a rush upon as a person upon a nest to secure the bird as well as the eggs. To attack a person and put him down as one man another in fighting. *m.-ātū* tr. To make a rush at as when about to fight a person. *m.-ux-gā-mata* To fail catching a person at whom one rushed and thus fall headlong.

*mēsü* r. To clean oneself as cats and birds do with their mouths.

N.B. All vv. beginning with *yē yī ya yī yō yā yq yau* and *iū* i.e. *yū* take either *mē* or *mai*.

*mēsata* i.r. To change, shed one's coat as animals do.

*mēsella-(teka)* tr.r. To take off one's clothes and put them down. *m.-ta* i. To shed or finish shedding as trees their leaves. *mēs-mütü* r. To sit or be cleaning oneself as birds and cats do their coats.

*mēteka* s.i. Calm weather, a calm, to be or fall calm.

*mēyam-ū-kōnata* To get far away N.ward. *m.-asetā* To go or come ashore or N.ward and tie. *m.-atakun* Position N. of any person or thing, thus situated as regards some other place, person, or thing. The one or that on the N. side of, that to the N. *mēye-ki* To go or come ashore or N.ward and yeci. *m.-lla* To go or come to any place N. and leave as a father his son at a school. *m.-patūgata* To get to the middle when going N.ward. *m.-tana* To go or come ashore or N. and yetana. *meyin-gena* To be frightened on landing or on going anywhere N.ward. *mēyā-činata* To be open to as a land to the S. gale.

*mīai-d-asana* To act as tho one did not like a thing or as though one had a delicate appetite. *m.-t-a-* r. To show, express contempt by the mouth, to sneer or jeer at, to turn the nose up at. *mīak-ōn-ata* r.i. To appear small, though

large, to be as though small or little in quantity when not so. To appear small though large as a distant or partly hidden object. *m.-āna* a.s. A small bit, part, or lot, a small fellow, a little one, (too) small. Small in size or quantity. *m.-ā-kaus* Few, smaller, less. *mīadāran-a* tr. To say of another person that he has much or many, or that he is very strong or generous in order to raise expectations or divert attentions from oneself. To praise, ascribe, accuse, to state that one is very or has much. *m.-a-kulela; haia kō-m.-udē ku-* He said I was very angry. *m.-a-sīr<sup>2</sup> wurū; h.- kō-m.-udē s.- w-* He said I had a great quantity of things. To extol, exaggerate, to dwell on the greatness of another.

*mīagaiatasana* To act as though one taught well, to make believe one teaches well.

*mīam-ina* i. To blow or be blowing hard as a gale of wind. To strike as a blast of wind. *m.-anana* To spare, not hurt, or severely injure or kill a person when one might. *m.-alan-gaiana* i. To take precautions to injure one's safety, to be watchful. *m.-aškuna* One who in pretense would make others think he is generous when he is really mean. *m.-anāsinana* To flatter or think oneself will live or live long when the case is otherwise. *m.-ōran-a* tr. To make or pain or wound. (much used as v.pref.) Do. *m.-ō-wōštāgū* To do anything or work in spite of great difficulties. *m.-ō-aina* v. To go or walk in spite of great pain, sickness, weariness, or other obstacles. *m.-*

*ūkāna* To make oneself tall, to stretch out one's neck or head.

*mīatata* i. To open, separate as the edges of an unripped seam.

*mīe-kamušana* To make believe one is a yecamoosh, to act as though a ditto. *m.-lla* tr.r. To spit out of one's mouth spittle, blood, or anything else. *m.-patū-gata* To be near.

*mīing-enasinana* To make believe one is fearless when otherwise. *m.-ūtāt-ia* r. To close one's legs together when lying, to lie, or be lying thus. *m.-ū-a* r. To close one's legs or thighs together i.e. to bring them close together. *m.-ūtūr<sup>2</sup>-mūtū, mī.-ū-mōni, mī.-ūtāt-haina* r. To sit or be sitting with one's legs close together. To stand or be standing ditto. To walk or be walking ditto. *m.-ana* To act as though frightened when not so. *m.-anā-dātū* To run away as though frightened. *mīyāgū* (*mīel-la* see *mī-* and following words) To guard, take care of on another's behalf.

*mīōškōpala lāpū* tr. To lapoo dexterously. *m.-wiapi* tr. To make or put up a fence dexterously. *m.-wōštāgū* tr. To do or make anything or work dexterously. *m.-na* tr. To do anything quickly, dexterously and well. *mīōš-mānuna* r. To act or speak as though one was expert with one's hands. To make believe one is clever with one's hands in any way.

*mīā-šana* To use one's hands in self defense. To defend oneself. *m.-kasa* i. To cough, to expectorate. *m.-guna* To make believe one restless, troublesome.

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is fair, to esteem or look upon oneself as fair when not so. *mīā-mūk-ana* To reach out as high or far as one can. To reach out or up one's hand or arm, to extend the arm. *m.-atāgū* tr. To reach out or up or down one's hand and thus give. *mīāmūkōn-ata* To reach the hand out or up and touch, get, or reach. To get out of a person's way in order to avoid him. *m.-kwišōmbōgūta* tr. To reach out or up the hand and break off as one might a usuf. *m.-yīpū* tr. To reach out or up the hand and break off as one might twigs from trees.

*mīā-rūgū* i. To be full of water as an inlet, lake, river, or pool. *m.-sināta* To be very high as a vast pile of things well piled up. *m.-tū* i. To open one's mouth, to open as the mouth, to open wide. yawn, gape. To open, burst as the leaf and flower buds. To split open as a crack in a board.

*mīārūmunata* r.i. To look fresh and nice, to look well as though new. To be thus.

*mīuša, m.-gaia* (*mīgamux-g-*) tr. To hit but not fairly so that the arrow or spear glides off (or aside).

*mīk-ingalana* (see *ma-*) r. To act as though pleased, to make believe one is happy and glad. *m.-ōnga* Implacable, fierce, savage, cruel, malicious. *m.-ū* tr.i. To play (with), to sport, to flap as birds with their wings. To fly (away, off). i.r. To be restless, to throw one's limbs about, to romp, play about. *m.-ū(kurū)* a. Given to play, sportive, playful, active,



*mīgat-a* i. To make a great noise, commotion, or violent effort as a whale when lanced or a seal when shot. To come to a halt for a night, to rest a night at any place, to encamp. To make a great splash as a large fish when surprised or wounded. *m-atū-m.-a* s. The time or place for encamping for the night. *m-un* In(to) the encampment whether many or few. *m-ia* i. To sleep or lie as persons camping out, to camp or be camping out. *mīgur<sup>2</sup>-mōni*, *mī-mūtū* To spend several nights running in a place. *mī-tek-a* i. To encamp, to settle down anywhere for a night or longer time. *m.-t.-wia* i. To lie or be lying down out anywhere away from home.

*mīna* v.pref. To go or come down to anything. Down. To do the action stated by the v. either when going down as one goes down or before one leaves to go or come down. i. To go or come down, to descend, to go down hill. a. Declivitous, steep, abrupt in descent. *m.-ta* (see *kūpā-m.-*) a. Steep, declivitous, perpendicular. i. To bend downward or be bent downward as a long rod. *haim m.-ta sūan* That place is very steep, or altogether too steep. *mīnūr<sup>2</sup>-teka* i.r. To bend down oneself to or upon the ground. *mīn-ia*, *m.-mōni* i. To continue to or continually go or come down, to go or come down, be going or coming down often. *mīn-us* s. The skins of shags or penguins. Bags for spear cases made of such skins. *m.-deba* v. To bend or be bent down as a bough with fruit so as to touch the ground. *m.-dātū*

i. To go or come down together in a troop or as a troop. *m.-aina* To walk down, to go or come down by walking.

*mīu-gāmata* i. To go or come down by turn, to meena instead of someone else. To go or come down after another. To meena for a part of the way.

*mīshikintasana* r. To make oneself acceptable and pleasant by hartiness in doing one's duty.

*mīyama* tr.r. To keep, value, be unwilling to part with, to refuse to part with. To be determined to keep, to be unwilling that a person should keep anything he has borrowed or stolen and so claim it or wish or ask to get it back. To appropriate, to not let take or borrow, to not let use, to not let get lost, to not let get killed or injured in any way. To guard, protect, keep from injury. *mīyamāgū* tr.r. To keep for oneself, to keep what is one's own for oneself. *m.-(kurū)* Particular, desirous, to keep or take care of. *mīyima-ta*, *m.-tāgū* To keep (back), keep in one's possession, not give away.

*mīyella* i. (with *yeka* To go down a little further.) To go or come down once more.

*maiaia maiidē hana tūkun* She (my wife) is gone or is out fishing. *maiūa(ta)* To go or come ashore or N.ward and ua. *maia* v. To go fishing, to go or come by canoe for any purpose. *m.-kurū* Fond of fishing. *m.-aian* To go or come by canoe for fuel. *m.-apōmur<sup>2</sup>* To go or be out fishing. *m.-wāgūna* (w.-m.-) To go by ca-

noe in order to avenge. *m.-tū-m.-* In order to fish. The (suitable) time for fishing. Suitable weather for fishing.

*maia-iella* To go fishing again or once more. *m.-kōna* To be aboard fishing or for any other purpose. *m.-dātū* To go fishing as three or four canoes together in a fleet. *m.-gāmata* To go fishing in place of another person. To follow in fishing as the second or third wife might immediately upon the return of the first or in turn with her. *m.-masa* Pregnant, disordered, having pain in the stomach. *maia-masāna* To be as the foregoing. *maiamak-a* r. *m.-āpai* To fight together, to be fighting together with one another.

*maiam-ōni* i. To fish continually or regularly, to keep on fishing. *m.-ōk-a* r. *ha-m.-ōkudē* ēis I was fought with or someone has fought with me. *m.-ōkāpai* r.du. To fight with one another, to fight together. *m.-ūwān-a* i. To escape, get away from and get lost as a wounded animal from the hunters. *m.-ū.-āgū* i. To escape, to get away and be lost as an escaped madman.

*maia-ta* i. To go out fishing in order to ascertain or simply to fish (v. of three or more canoes). *m.-wa*; *hāni m.-wa* A passing squall scud and wind from the N.

*maiū-mōci* i. To rush in as a person into a thicket to capture a bird on its nest, or as a person into a house to quarrel when very angry.

*maiō-nnaka* Never going to fish, unable to go fishing.

*maiā-kū* tr. To observe, watch with a view to find out anything, to test. *m.-gū* r. To mia for oneself, to go fishing for oneself.

*maiāg-aia* To go or come ashore or N.ward and yagia. *m.-ū* To go mīing for another person i.e. on his behalf.

*maiga-iū* Practicable, possible, not to find a thing beyond one's power. *m.-na* i.tr. To be unable to do a thing, to find anything very difficult to do, to try or be trying to do, to suffer oneself to be kept from doing anything by obstacles. *m.-nia* tr.i. To find or be finding much difficulty in doing, to be trying to do. *m.-nāgū* tr.r. To find anything one is doing for oneself difficult to do. *m.-(n)mōni* tr.i. To try or be trying frequently to do and find it more than one can do. To try or be trying to do anything a long time or always. *m.-mūtū* tr.i. To find difficult, to be ineffectually trying to do anything. *m.-nāmōni*: *haia m.-n.-dē* I almost found it more than I could do. *m.-(n)* v. pref. To find anything difficult or impossible to do. *m.-lāpū* tr. To have great difficulty in making a canoe. *m.-wōstāgū* tr. To work or do anything with great difficulty. *m.-yāgaia* tr. To be unable to teach properly, to fail in teaching, to find anything very difficult to tell.

*maiū* s. A generic term for geese specially the *lurux* and *kīmūa*.

*maingitū* a.adv. Greasy, rich, gross, (too) oily, (too) fat.

*maiū-ikū*, *m.-i-nara*, *m.-ipata*. *m.-in-kōna* i. To be going or com-



ing from the S. to any place N. *m.-i* p.r. To be called. To call each other. *ha-m.-igaiata* Someone is calling me. *m.-ina* i. To go or come or cross over an extent of water N.ward. *m.-inūkū* tr.pl. Two or three persons uniting in killing any large animal in one canoe: To spear together as two or more persons uniting in killing a seal. To help one another in spearing or shooting with arrows any animal. *m.-inux-kōna* To be aboard a canoe as two or three men helping each other to capture by spearing any seal or a whale.

*mōaragāgū* To have for one's own or special friend. To form friendship with a person.

*mōarāg-ū* (almost *mau-*) s. A friend i.e. a relative either near or distant. tr. To be a friend to, to befriend, be kind to, to make friendship with. *m.-wīa* (*mōarax-mōni*, *mō.-mūtū*) To form a lasting friendship with a person, to continually be friendly to and have or treat as one's friend. *m.-ūūa* A m. relative, connection, friend. *m.-ūkīpa* A f. ditto.

*mōulāt-a*, *ha-m.-udē šūkāmi* Some one unloosened and took away my rope.

*mōunna* (better than *mōna*) To be quarrelled with, to be found fault with, to be reproved, rebuked, to be spoken angrily to, to be barked at as by a dog. r. To repent, be sorry, vexed, angry with oneself, to reprove or rebuke oneself. (In above sense with or without *mēam*). *mōunnā-pai* r.du. To accuse each other, to rebuke

or be angry and reprove each other. *m.-dātū* To *m.-* together as a lot of persons might do. *m.-mōni* r.pass. To often quarrel with, to quarrel with each other or oneself often. *mōunnā-gāmata* To quarrel, reprove, upbraid oneself or each other occasionally. *m.-mūtū*, *mō.-ia* r.pass. To repent or be reproving oneself or one another.

*maaeikīpāpai*, *maaeipai* Two women, elder sisters of a family together, two elder brothers together. To go or come ashore to do anything. From the fire, by the fire, or on the hob. To go or come from the fire to either side of the wigwam indicated by the term *inga*. N.B. As *ma* is thus used before certain vv. beginning with consonants, so *mat* takes its place with similar meanings before vv. beginning with vowels. *ma* is also used before vv. as an affix beginning with consonants as *m* is before those beginning with vowels with similar meanings, i.e. it gives them a pass. meaning, a r. meaning and it includes the pronoun. *ma* as v. pref. To go or come N.ward to do anything.

*mačelāku-rū*; *ha-m.-rudē šuganikīpa* My daughter is hated. *m.-rūpai* v.du.s. To hate each other. Enemies to each other. *m.-šdātū* r.pl. To hate and be enemies to one another.

*mačikam-a* To cut oneself. *ha-m.-udē yōš* I cut my finger. *y.-kō-m.-u.- šuganikīpa* His daughter's finger is cut. *m.-angan-āpai* r.du. To wound each other with knives in many places as two men

fighting. *m.-a.-a* r. To wound oneself with cuts as mourners for the dead.

*mačini-a*, *mēam* To chinia oneself. *ma.-ā-* To do. each other.

*mačisi-nenata*; *akiya wāša m.-n.-* Crabs are more satisfying as food. *m.-na-nāki* One worthy of confidence. Strong, reliable, capable of supporting, etc. *m.-gaiōn-n.-* One who goes so fast or in such dangerous places that he cannot be followed.

*mašaiū-a*; *ha-m.-dē ha-ličīn* I was envied the ax, I did not get the ax through the envy of someone. *m.-ā-* To envy one another, to be jealous one of another. *mašaiūn-a*; *ha-m.-udē ha-l.-* Somebody has stolen my ax, My ax is stolen, An ax has been stolen from me. *m.-a* Likely, easily, readily stolen. *m.-at-ā.- hōngōmbai* r. To steal one from another. *m.-at-ā.-* Two persons who steal together.

*mašabagū-ta*, *mēam* To be happy or be pleased with oneself. *m.-d-ā-* r.du. To be happy or pleased with each other. *m.-ta*; *ha-m.-tudē* Some one, he, she is pleased with me. *m.-tūāki* One who is worthy of being pleased with. One accepted with pleasure.

*maša-lūpīna* (*mū-*) To put on one's hand a piece of hide or skin to keep it from getting chafed. *m.-tambqanat-ā-* To be displeased or dissatisfied with each other. Two persons who are thus. *m.-t.-a*; *haim m.-t.-a sa* You are one who has given much dissatisfaction. *m.-nušata ōka kōndaian*,

*konjūičix* They do not long indulge themselves in sleep.

*mašō-gata* r. To cut off as a man would his finger when almost severed by accident. *m.-lāpū mēam* To loathe oneself. *ma.-l.-* (Fit) to be loathed, to loathe oneself. *m.-ligu-natāpai* r.du. To look to one another to do what each is averse to do, to feel uncomfortable towards each other. *m.-nabī-n.-* To forget, not think of one another. *m.-nata* i. To turn to the N. as the winds.

*mašagū* To cut oneself. *mašāla-pān-a*; *ha-m.-udē* He was angry with me. *m.-āki* One with whom someone or some persons are angry. *m.-āpai* Two persons who are angry with each other. To be angry with one another. *m.-a mēam* To be angry with oneself. *mašānar-a* tr. To hoard, keep, get, gather, collect, not refuse or cast away, but value and there keep and husband. (The members of a) family. *m.-āgū* To manashara for oneself. *mašānušyagū* Do. for other persons.

*mašām-aran-āpai* To be weary of each other. *m.-igū-ā-* Two persons who are in a hurry alike. *mašāp-in-ā-* To sling stones at each other. *m.-in-wōnigūa hauan* This was or has been hit with a sling stone. *m.-āšū(pai)* One fit to play with. To play with one another. *m.-purū* To be mutually suspicious and afraid of one another.

*mašqanigū* pl., *m.-pai* du. To bump or be bumping up one against another.

*mašū-šā-nāpai* tr. r. du. To refuse to give to each other or to lend. *m.-pu-n.-* Two persons together who are alike unmarried. *m.-wōnat-a, mēam* To be boastful, proud, or vain of oneself. *ma-āpai* Two together who are alike proud. To be proud or very pleased with one another.

*mab-ōmā-n-ā-* To speak to one another in an angry manner. *mabā-kāš-ā-* Two persons or things together alike wrinkly. *m.-pōna; hīla čila tāgawōx hī-m.-p.-wōxna sīr* I will not give away more things lest I should have none left.

*makīnan-a; mēam ha-ma-udē* I kept myself from getting or keeping angry. *makīna-pai* r. du. To quarrel with one another, to be rebuking or angrily advising each other. *m.-nāki* One who has been disciplined, trained, taught, advised. *makīnix* s. Usuf in its earlier growth, young usuf.

*makīn-ix* s. The young and immature, round, yellow winter fungus, young usuf. *m.-ana* To be taught, to be under discipline. *m.-a.-kīpa* A girl under discipline, one taught.

*makīp-i* tr. r. To go or come ashore to gather shellfish. To get anything as dust into the eye which hurts it. *m.-āpai, m.-a* (Two) females (together), Two women together. *m.-ai-amalim* pl. Women together with no men among them. Females. *m.-ālum-pai siūan* Those or they are two or to each other sisters-in-law. *m.-qatur-ū-pai hauan* Do. nieces. *m.-q.-y-a-* pl. Those who are to one another

nieces and aunts. *m.-ā-ōlan kūtu-šaita paiakan* Those who are to each other brothers and sisters-in-law or sisters-in-law only are walking together on the shore. *m.-ā-, kīpai-a-* A number of females who are to each other sisters-in-law.

(*ma*)-*makīt-ama* To comb one's own hair. *m.-ōlōša* An entangled mass of trees which have fallen down together.

*makaiiūal-āpai, m.-ai-a-* Two children together. A lot of children together. *makaini-x sauiyanux* A porpoise of the larger sort (spec.). *m.-x bix* Penguin (var.) *m.-x* A term used as indicative of anything very singular and pertaining to the English. Sick, ill. S. erly weather whether fine or otherwise. S. wind. *m.-kāno* To be or get sick, ill.

(*mēam*) *maki* To knock, strike oneself. *m.-pai* To hit one another. *m.-gāmata* To hit oneself lightly or by accident as a man his finger when driving a nail. *m.-laša* i. tr. To complain, grumble, to find fault with a person for not giving or lending or doing as much as one wanted. *m.-ngalanā-pai* Two persons who are well pleased and friendly together. *makili-p.- hauan* This is a pair of boots, these boots are fellow boots. *m.-na; ha-m.-nudē kili* Some one has taken away on their feet my cili. *kwi hī-m.-nga kili wōlēwa k.-* Wherever shall I get boots for my son?

*makō-ši* r. To cut or chop oneself with an ax.

*m.-gata* tr. i. To keep by not using all up. To reach a place coming from the S. v. To overtake, catch up to, to reach any person or place N. of one. To husband, make go far, or last long, to begin to use with care, to use sparingly. tr. To reach, arrive, catch, get as far as, come to, get from the S. as a drifting canoe to the N. shore. *m.-g.-ma* To eat or use food sparingly, to eat a little of so as to make go far. tr. To husband or use sparingly any kind of food. *m.-gatāpai* To come together, two persons or things which have met together. *m.-gōla* tr. To husband or use sparingly any kind of drink. *m.-lānapai* To culana one another. *m.-na* i. To go or come N. ward anywhere and there stop as a woman in a canoe. To go or come N. ward or to the N. side or end or close to shore, specially the N. side and cuna. *m.-sēata* tr. To bring things ashore in a bag as a person does a number of small things. *m.-si* tr. To go or come ashore or anywhere N. ward and there cusi. *m.-sia tōpan hauan* There are none here but such as are stuffed.

*makā-kina-ina* To lead one another by the arm or arm in arm, and thus help along. *m.-k.-tāpai* Two persons leading each other arm in arm, to thus lead one another. *m.-k.-ta* tr. To go or come ashore in order to cacinata fish as when a woman has forgotten her bundle of fish.

*m.-gū* tr. i. To husband, economize, use with care. To arrive from the S. To gather fungus,

berries, or paash for one's own use, To come to, reach, arrive, at any place from the S., to get as far as, reach from the S. r. To husband, eke out, use sparingly.

*makāt-a; ha-m.-a-yāmalim* There are some canoes coming here. *m.-aka; ha-m.-a-kudē wōlēwa* My son has gone away. *m.-ugatāpai* Two persons in the same state of emaciation.

*makaiiua* Fellow feel.

*makūči* i. To go or come N. ward and get into a canoe. To go N. ward by canoe. *m.-kōnāpai* Two persons going together by canoe or ship. *m.-i. ha-m.-dē kaiiūala* My child has gone, I have a child who is gone. *m.-pai* Two persons going together in a canoe, two fellow passengers. *m.-kāgū* To come to a place by canoe or ship from the S. *makū-ta* To be right through. *annū m.-ta yārum* It (a nail) is right through now, It has come thro now. *m.-tān-amēam* r. To speak to oneself. *m.-t.-āpai* r. To speak to one another. *m.-mata* i. To go or come from the S. N. ward and there pass out of sight as a ship round a point or below the horizon, or as the sun behind a cloud. To set or go down in the N. as the moon when new or when near her first quarter.

*m.-lū* tr. To forgive, make peace with, to be reconciled, to cease to bear enmity. *m.-lūpai* r. du. To forgive one another, to be friendly with one another. (*mē-am*) *m.-pōna* To kill oneself with violence or a blow, to be killed. One killed. *m.-pāšū* To pat one-

self or any part of oneself. *m.-pū* To be very cold and as it were broken in one's limb by it, as when very numb. *m.-ta* i. To come through or penetrate as water through clothes in a long continued rain, or as heat right through a joint of meat. To go through as a nail through a paling into a rail. *m.-tek-an* (On) the N. shore or coast. A place lying N. of another, in, at such a place. *m.-t.-iūša* The N. shore or coast. *m.-t.-un. m.-wōsella* r.pl. To undress and lay one's clothes down.

*maku-šat-a* r. To go or come to the N. anywhere and then take by towing. To go or come N.ward and thence tow as a raft of timber or stray canoe. *m.-š-š.-a* tr. To go or come ashore and bring a bundle of fish. *ha-m.-š-š.-udē siūna* Somebody has taken my bundle of s. *m.-šša* tr. To go or come ashore and string fish together on the shore. *m.-š(tux)teka* tr. To paddle or tow ashore as a raft or other object. *m.-la* r. To shed or be shedding or moulting. To undress, take off one's clothes. s. A shedding bird. *m.-lalanūpai* Two persons angry with each other. To be angry with each other. *m.-lata* r. To take off as a hat from one's head, a glove off one's hand, etc. To undress oneself. To take off from oneself any wrappings of bandages. To take off as a ring from one's finger, a boot from one's foot. *m.-ndeka* To take off in above senses anything from oneself and put it down. *m.-rū* Fit to be loved, to be loved, loved. *m.-rūpai* To love one another. *m.-rūaki* One

loved. *m.-rū, mēam* To love oneself. *makur-š-wāna* To go or come through as a long nail through to the other side.

*makwissidāt-ū; ha-m.-udē iūara tūkācim* I had very sharp pains in my stomach last night.

*magai-a* tr. To shove, push, pole, propel a canoe or boat by pulling it along with pole or paddle. *m.-a, mēam* r. To persevere in doing anything when much inclined to leave off i.e. to restrain oneself, resist one's inclinations. *ma-a* with *amašāgū; ha-m.-de a.- m.-a-gulū* r.tr. To pick out as with a toothpick anything from one's teeth. *m.-ama* Fit to be dug. Such as has been dug, dug land. (*mēam*) *m.-a.-r.* To prick one's nose internally so as to make it run blood. *m.-a-mūtū* To sit with the head resting on the hand. To shove along a boat so as to make it go to any spot. *magai-a-ta* tr. To shift a canoe out or to start by shoving it off with oar, to shove or push off in this way. To lean one's head upon one's hand. *m.-tek-a, m.-t.-wīa* To lie or be lying with one's head upon one's arm or hand. *m.-t.-a (ma-gaiqarāgū)* tr. To push or shove ashore a canoe or boat etc. by pushing against the bottom. *m.-tul-ū* tr. To shove or push off a boat when aground as with boat hook or oar. *m.-t.-ata* tr. To shift or start any boat or raft by shoving it with oar, etc. *magaiir-š-kōna, m.-mōni* To keep a canoe, boat, or raft steady by pushing with oar against the bottom. *magai-ambq-a kīpa-iamalim* Sisters. *m.-*

*-i.-* Brothers to one another. *magaišūpunanāk-i* A man or woman whose partner has been shot with an arrow or killed with a spear. *m.-īpa* A woman whose husband has been murdered. *magaiq-ūta-t-āpai, m.-ur-š-kōn-ā.-, m.-ū.-lū* Two or more canoes close together. *m.-u.-tek-a, m.-u.-t.-wīa* To lie close together. *m.-u.-t.-wī-ā.- m.-u.-mūt-ūpai* Two persons sitting close together. To sit close to one another. *magaimik-ū.-* To urge one another on. *magaisina-n-kōna* To help one another in canoe or ship. *m.-na* To go or come ashore or over N.ward anywhere and help. *m.-nūkū* To help one another as two persons in a canoe, to spear a seal or porpoise. *m.-n-āpai* Two persons helping each other. To help one another. *m.-teg-ā.-* Two persons helping each other in paddling in a canoe. *ma-gaiwōgata (g.-)* To bring, take, fetch a large log as a number of men. *ma-gaiwāgū* r.pl. (*g.-*) To help one another carry as men a large log. *magaiyōšpi* tr. To go or come N.ward or ashore and hastily make a shelter of boughs or stakes.

*magār-inūkū* r. To help others in spearing a seal or whale. *m.-ina; m.-inūwāgū* To help one another or others carrying a large log. *m.-unata* tr.r. To help with others in bringing any heavy log.

*magāt-a* Near to each other by ties of blood, mutually connected by blood, relatives. *m.-āpai* Two persons thus connected by blood. *m.-ū* pl.i. To have a pain in one's stomach. To be together, to sit

together as a group of persons, to be (left).

*maggatū* i. To put the head in under the wing as birds do when composed for sleep.

(*mēam*) *malag-ōna* To look at oneself, to examine any part of oneself. *m.-ō.-, mēam* To know oneself able to do anything, to have or show confidence in oneself. *m.-unatāpai* Two persons looking to one another and ill pleased with each other, expecting one another to do something they are both unwilling to do. *malōgata* tr. To die, expire, disappear, to cease to move or beat as the heart, to stop, cease. *malōšt-ega* To be followed, to follow, go after, to follow after each other. *m.-ūgata* To have someone follow one, to join company with others, to accompany go with. *m.-ū.-* tr. (*mō-*) To climb or clamber up as on a tree or over a wall.

*malākū* tr.i. To get lost or wrecked, to lose or get lost, to die, expire, pass away, disappear.

*ma(m)* v.pref. (Upon or to) oneself, mutually, to each other, fit to be i.e. suitable for. (They convey a pass. sense to either v. or part.)

*mamēlatāpai* du.r. To lay hold of one another in personal conflict. Two persons thus engaged.

*mamakūl-ūpai* du. (*m.-isina, m.-ū* pl.) To be or get reconciled, to forgive one another. *mama-kulat-a* To get or be friends, to forgive one another. *m.-āpai* Two persons reconciled to each other.

*mamīa* r. (*m.-mūtū, mamīya*) To scratch oneself or any part of oneself to allay itching. *yauusa kōtūla m.-kōtqas* How very given to lying is my father! *ma-miengāki* One who is deceived or taken in by fraud. *ma-miūngen-a* To be frightened. *m.-āki* One who is easily frightened. *mamiāgunan-a* r.a. To persecute one another, to be ready to injure each other, to be mutually hating, fit to be hated. *m.-āpai* Two persons who are alike objects of hate or persecution. *ma-miāka; m.-tōpan sa tūkātakqā* Only such as are cut down take away. *mamiāmananāki* One saved whose life was in danger or forfeited, one who is healed or made alive or restored to fresh life. *mamīnan* and verb. *mamīna* see *mōtāmīna* The N.ern slope of a mountain or hill.

*mama-ma* Come let me carry you! (A fond word used by parents to the little ones).

*m.-na* r. To be hated, evilly treated, to be attacked with persistency as though a special object of hatred.

*mamōci* To come or go N.ward and there come or go into as into a hut, a wood, etc.

*mamōšk-ūla* r. To mention one's own good deeds. To mention what is pleasant of oneself, to praise oneself. *m.-ulāgū, mēam* To think lightly of oneself. To have confidence in one's powers or skill or riches. *ma-ulax-mōni-pai* Two persons who have great confidence in each other. *mamōk-anan-a* To be companions in any

kind of trouble, to be similarly afflicted, etc. *m.-āpai* Two persons who are companions in any similar trouble, pain, or other ill. *mamōkus; annū m.-kōndaian* Those who are to each other brothers (and sisters), they are brothers to each other. *m.-kīp-a* Three or more who are to each other brothers and sisters or fellow sisters or first cousins. *m.-k.-ā-pai* Those who are to each other fellow sisters or sister and brother. *m.-p-* Two who are brothers to each other. *m.-y-amalim* (Fellow) brothers. *m.-k.-ai-am-* Three or more who are to each other fellow sisters or sisters and brothers. *mamōlatega-nāpai* Two who are companions in doing any work, to help one another in any work. *m.-ukō-n-* Two companions in work aboard or afloat. To thus work together. *mamōni* To blow from the S. to the N. as the S. wind. To blow S. (said of the wind). *ilalum kaiya m.-dē hūša* There was a little time ago a S. wind.

(*mēam*) *mamičikū* To cause to stick as one might one's head between rails. *mamisett-a* Worthy of respect, proper to be respected or left undisturbed, to be thus left. *m.-āki* One that is to be left undisturbed or treated with great respect. *m.-āpai* To respect or treat each other with respect, two who do not trouble each other.

*mamāšū* i. To make meaningless sounds as a lively, prattling child. To prattle. To talk about anything, to consult together or talk over any matters. tr. To speak of, about, to acquaint o-

thers with what one sees or hears. *mamākip-a, m.-āpai* Mother and daughter or father and daughter. *m.-ai-amalim* A mother and her daughters or a father and his daughters. *mamāg-ū(pai)* Father and son, Mother and son. Those who are thus related. *m.-wī-a-* A father and his sons, A mother and her sons.

*mamqaiia* v. To go or come to any place N. and put up a lot of dwellings as a great number.

*mēam mamūa-māšōgata* (*mē.-mamūa-māš.-*) To cause oneself to go hungry. *mamūa* Fellow men, alike men. (*mamūāpai* Two men together. Fellow men.) *m.-šōligun-at-āpai, bāvčila* Do not any longer forbear to fight and hurt each other. *m.-s.-ā-* r.du. To fight and quarrel together as the natives do with the hands thrust out into each other's faces. *m.-šōfkān-ā-* To massacre one another or *m.-š.-ā-*.

*mamū-galana, mēam* To take care of or guard oneself or save one's life or limbs when exposed to great danger. *ma-ungūtāki* One who is treated with special regard. *m.-ilōpēata* r.i. To be in doubt which to help or side with, because both parties have a claim upon one alike.

*m.-čilisinata* To be disliked or shunned as the idle by the busy. (*mēam*) *m.-šwōlāmaia* To cut or gash oneself. *m.-šatapu-natāpai* Two who are facing and opposite to each other. *mamuš-ikōnna, hila* (fr. *m.-ū*) I do not want you, I will not suffer you to ask me to give you. I will not be asked to

give. Don't ask me to give. *m.-kai-e-n.-, hōngōmbai* To call upon or urge each other to make greater haste. *m.-kūčia, haḡārata* I am one on board who is permitted or asked to take passage. *m.-kuš-ata; hai wē m.-k.-a- wōštāgū* I am still desirous to continue to work. *hai wē m.-k.-ur<sup>2</sup> ōfunnūpai* I am still desirous of following the hunting in the woods. *m.-ggata-tāpai* Two who are separate one from another going in different directions. *m.-flārinatella* To open one's eyelids with one's hands. (*mēam*) *m.-ški* To forbid or not suffer oneself to follow one's own desires. *m.-fkaiata* To cease to be angry, to restrain one's emotions of anger, haste, desire, or aught else. *m.-mūatathaina* To walk away from one another, to part company by going divers ways. *m.-mōni; dārara sapai laemari* *ma-mōn-aiyinū* Why do you not suffer each other to live happily? *mamūmōci; apa hūai m.-* Will you let me come in? *mamū-lōfki; hika m.-l.-wa* A man who is very diligent in work connected with the sea as a good spearman. *m.-seāpunat-āpai* To cease from any cause to show that love, kindness, or respect, and partiality for each other as kinsmen ever should towards each other. *m.-s.-a* r. To be married as two persons nearly connected, as second cousins. *m.-siū* To pluck out hair or feathers from oneself. *m.-sata* To pull out a feather or a hair from oneself. *m.-si kōndaian* They are of the same country. *m.-si-kiapaia-malim* Fellow country women. *m.-sigala* Fellow countrymen, of the same country. *mamūt-ekūpai*

r. To give or put down things to one another as peace offerings. *m.-ū* To go or come ashore and sit down there. To go or come N.ward and sit there. To go or come from the door or upper end of the wigwam to either side and sit down. *m.-ōgakulata* r. To please and gratify oneself by keeping what one should share exclusively for one's own enjoyment.

*mamūwākōngusiū* To be squeezed tightly as in a hug and so hurt or injured, to be injured by a hug.

*mamu-šat-a* To be hearkened to, to be worthy of being listened to, trusted and obeyed, worthy of confidence. *m.-āki* One worthy to be believed.

*mamur-gāmat-a; ōšām hipa m.-apikin-qa* Let us change seats with each other. *ha-m.-udē sir<sup>3</sup>* My things have been taken in mistake. Someone has taken my vessel or tool or thing in mistake for his own. To change seats with one another.

*man(a)* v. pref. To go or come out to do anything as from a house or out of a wood. *manaiūina kōnjima* Go out and call him. *manataumūtun haia* Come out and sit with me! To come or go to any place when not far, especially when S.ward or W.ward. This pref. has a very local use and one must live among the people to know its proper uses; it has an idea of going round or over or across as to the next place and is especially used with *āpata* (see *man-ā.-*). To come out from behind as the sun behind a

cloud. To come or go out from among as one man from a crowd. This pref. conveys an idea of fullness and thoroughness. To go or come W.ward when the place is close by; *manā-mōči* w.s. See *mana-č-kāgū*, *m.-ka*; *man* pref. Round, reaching round, encircling, extending round to. For further particulars see to its use in the following list.

*manā* To go or come out and lie down. *m.-mīkū* To supplant, to act in such a manner as to try to supplant another. *manī-kāna* To leak out as water from a tub.

*manai-amōtakun* Position out, beyond, further S.ward than some spbt, person, or object indicated. *m.-asina* i. To get far away out of sight or reach. *m.-iūata* To get or be chock ablock. To be crowded so as to leave no room for more, to be quite full. To reach quite to leaving no space between, to be closely fitted, to adjoin, to get out as far as. *m.-ikū* i. tr. To spear or practice spearing from two opposite points so as to pass each other's spears. *m.-amasakaia* tr. To go or come out and tie as a horse to a stake or anything on something else. *m.-āsinata* i. To get far away out of sight. To get or be very steep, smooth, and slippery. *m.-amāgū* i. To bleed, to flow out as water through a hole, to leak, run out and away.

*manač-kātaka (mulenata)* To take offense, become offended, no longer to brook evil, but take offense. To be in trouble about, to be anxious about, be offended

and troubled about. *m.-kāgū* i. To arrive, go or come to or reach any place from any place bearing the direction from the place arrived at denoted by the words *haia-kāpū*, *s-k.-*, and *uššū*. *m.-iya-mūkāna* tr. To escape, get clear away from, to get far away and beyond reach. *m.-ka* tr. To go or come out from towards the head of a bay to any place without and there make canoe(s). *m.-kāli* v. pref. To go or come out or from among or from behind and tell, bid to do anything.

*manašānenata* To be very or quite flat and level as a large expanse of land, etc.

*mana-bōmai-yamasa* i. To arrange any plans or plots for doing anything. To plan, deliberate, to make arrangements beforehand so as to avoid confusion, especially having reference to fights and plots of vengeance. *m.-kōle-nata (ūarēata)* To environ, surround, and thus capture, overpower, or attack from all sides.

*manaki-n.-* To catch, assail, to overtake, catch up to. *m.-wāna* To overtake and pass. *manak-āgū* i. To arrive at any place outside of any deep bay from its head. To reach unto or as far as, to be long enough, to be as long as, to reach to touch. To go or come to, arrive at any place W.ward from any place not far E. *m.-ōnī-n.-* i. To get far away out of reach, to get away from, distant from, etc.

*manag-ēata* Stuffed full, very full, filled right up or out so as to leave no further space. Filled full as an inlet at springtides with

water, or as a stuffed box when it will receive no more. Filled, full, well filling as a wellconditioned mussel does its halfshell when cooked. To environ, surround, to drive, up together as a dog scattered sheep. *m.-aia* Big with young, far gone in pregnancy. To go or come out and hang up as clothes on a fence or line. *m.-ata* (better than *manōg-ata*), *m.-ur<sup>2</sup>-čella*, *m.-alamana* Fully grown, plump, well filled or matured. *m.-āmata* Huge, immense, (very) big, large, monstrous. *m.-auugata* i.a. (To be) fussy, to be in great haste and all alive with movement, to be very restless and giddy and so cause worry to others. Full of movement, especially such as is quick, nervous, excited. To be thus. *m.-ātūwīmōra-nata* To be stuck out in ridges and points as a bay well stuffed with sticks which very unevenly distend it causing projections. *m.-aitūgata* To be thoroughly lighted up as a room with a bright light so that no corner or part is dark; thoroughly light. A bright and distended light. *m.-ur<sup>2</sup>-gāmata* To be very earnest in trying to supplant or get rid of a rival, jealous. *m.-aia* To be big with pregnancy, to be swelled out big. *m.-ātūtauwō-n.-* i. (see *manū-*) a. Tightly stuffed and thus stretched, to be very pressed out with fullness.

*manačišōnata* i. To go or come out and return again either into a house or up a creek or bay. *manačiyell-a* tr. To go or come out or down to the outer parts anywhere from the upper parts

of a bay or estuary and bring things in canoe for any person there and then return whence one came. *m.-aiella* To *m.-a* and immediately depart to the higher parts of the bay whence one came. *m.-ā-gāmata* To *m.-a* on one's way from *uśša* elsewhere. *manač-čūanina* i. To be in over-abundance as sprats and other ocean fish when abounding everywhere.

*manad-ōr-wāna* tr. To run past or through, to run or rush right through. *m.-āgagēata* To be well astir with excitement of any kind as anger, expectation, or fear. To be all engaged in a turmoil of fighting, to be all astir with rapid movements.

*manala-gōna* To go or come out and look, to go or come over and across and look. *m.-wiain am-aiim, kīsē* Do you too go and gather us some berries or fungus (used by relatives-in-law to each other).

*manama-tōllēata* tr. To overtake in a long chase, to reach, catch. *m.-mixlōpēatāpai* Two persons alike clever and expert in the use of the spear or any power. *man-amōša-m.-a.-tāki* One who is utterly disliked and abused and spoken ill of by everybody. *manam-āmur-kamātōnnakāki* An immense tree. *m.-gataluna* To come out to grow in the first stage as tree funguses.

*manapīnašana* To flow out in a jet or with force as blood from a wound or water from a vessel hole.

*manapatag-ōna* i. To spread as broad as the leaves of growing

plants do the soil. *m.-unata* To spread abroad and cover in above and other senses, to get flattened out wide. *manapasalagunata* To be very tightly stretched as the skin over the seal when stooping. *manapōš-ana* Fully ripe (said of owachik), to be or get fully ripe (see *pōša*). *m.-kulata, m.-kūlū* To escape, get away, to burst and so scatter as an overpressed sack of nuts. *m.-k-alenata* i. (see *manū*.) Wide open or apart, to be wide open or gaping, spread widely, spread out. *manap-gawāna* To throw through as one might a stone through a hole. *m.-ūt-a.-* i. a. Very smooth, smooth all over, to be thus, even, flat, free from irregularities. To be plump and well filled out as a tightly filled bladder. *m.-anu-šunata* Very flat, very thin, spread out and level, to be in any of these states.

*manasingat(i)a* To spirt or flow out with a jet.

*manat-aiyigū* To go or come out and *t.-a.-*, to go or come down from the head of a bay and fill. *m.-ellā-š.-* Very flat and extended as a very large dish. To be thus. *m.-a* s., *m.-ūmīna* pl. tr. To go or come out (from a house or bay) and take, fetch, or bring (in the hands more things than two). *m.-a* To take back what one has given either as a gift, loan, or purchase. *m.-ūkātaka* To go or come out and take things away, especially by carrying them. *m.-āgū* To take back one's own. tr. To go or come out and give in both senses of manner. To go or come out or take for oneself anything. To give back i. e. return a

thing borrowed or purchased or given (*tū-š.-*). *m.-ōkīm-ū, m.-ō.-ata* To come out into full leaf, to be in full foliage. *m.-auwōna* To be very tight(ly stuffed). *m.-ūpidāra-nata, m.-wiāiū* tr. To go or come out or W. ward over an isthmus and feed. *m.-ūtūkullatek-a; m.-ū.-haia hakūpai* Come let me change seats with you. *m.-sikōri* i. To come or go out as from a house, wood, hole, hollow, or from behind any object.

*maniaina* To walk about hither and thither, to be thus walking about. *m.-* v. aff. retains in composition its proper meaning. *kūtā-m.- m.-* To go or walk about speaking. *kōdōr-mania-ita* He, she is going about running. *m.-p-ēata* To enclose with a fence round, unto, or quite round. To fence round and thus enclose. *m.-piūana* To fence quite round, so that the ends meet. *manilōp-i-nata* Very able, very industrious, alike expert ready, active. To be thus. *m.-ē.-* v. a. Alike willing and eager for a fight, alike earnestly engaged in a fight, etc.

*manō-šōšōnata* To be in great abundance and variety as stranded fish at certain seasons. *m.-ščipunata (manūg-ē.-)* Having a flat, even, and smooth surface as a glass, slate, marble table, etc. *m.-gata* tr. To borrow a thing and take or fetch it and hence *managur-čella*.

*manāg-ulū* i. To escape, fly out or away as a bird from its nest when disturbed. To abscond, fly, escape as a wife from her husband by stealth. To fly out with

a jerk. *m.-ulata* i. To come or slip or fly out as a spear from what it struck or a nail what it held. *m.-ūwāna* To fly (right) through as a lion through a hoop, or a bird through a passage or room. *manā-mōči* i. To go or come out and then enter a house. To go over W. ward and enter. *manā-mō-ni* i. To blow as a breeze down and out of a bay or inlet. To go or come out and stand without near the door. *manā-mūtū* i. To go or come out and sit down or wait near the door. *manā-mūtata* tr. To steady and put a boat or canoe on an even bearing in the water by sitting properly in it.

*manā-miellā-mōni* To flow right through from end to end as water through a channel or cutting. *manāna* r. To be lent to, to have a thing lent one; fit to be lent, to be lent by someone.

*manqalag-aiata* i. a. Quite full to over-flowing, brimful, To be or get thus. *m.-aitūgata* i. Thoroughly light as the night when clear with a full moon. To be thus. To be as above around a bright flaming torch. To be quite and thoroughly lighted. *m.-ātūtauwōn-ata* a. i. Stuffed very full so as to be thoroughly filled. To be thus. *m.-āmata* tr. pl. To all get or have, to all be possessed of as a number having skins.

*manqalap-ūta-lenata* a. i. Thoroughly smooth, even, or polished. To be thus. *m.-ata-gunata* a. i. Thoroughly flat and spread abroad. To be thus. *m.-asala-g.-* a. i. Thoroughly stretched and tight. To be thus as the skin of

the rump when stooping. *manqal-ataka-l.* i. To be with one's legs well straddled as a man who cannot walk otherwise. *manqalū-ū-tulata* tr. i. To make all short, to be very short and drawn together. *ōša kō-m.-tultur* See how very spread abroad or stuffed out he is! *m.-t.* i. To be very short and thick as thick and broad as tall or long. *m.-ū-gēata* tr. Thoroughly smooth as the face of a beautiful table. To thus smoothen. *m.-g.-a.* i. Thoroughly smooth and even, having no irregularities. To be thus. *m.-pūta-lenata* tr. To thoroughly smoothen, polish, or a make of one level surface. *m.-pasalagunata* tr. To tighten completely as a bag by stuffing it very tight. *manqal-ū-gatū-tauwōnata* tr. of *m.-a-g.-t.* *m.-ū-t.* tr. of *m.-a-t.*

*manqan-a* tr. i. To exceed in any way as in value, strength, skill, success, size, importance, etc. a. More, the greater part or lot, exceeding in any way as above. i. To go or come through as an arrow through a hole in a target. adv. In a greater degree, with more force, (much) more. tr. To go or come out and wind round or up as a line on a stick. *m.-īgata* i. To reach, arrive, come, or go to, from the head of a bay any place outside. *m.-āpai* Rivals, two equal to each other, but far superior in any way to others. *m.-āgū* r. To have greater power or be superior in any way to others and keep so or be so selfishly.

*manqa-sella* tr. pl. To go or come out and put things down with the hand. *m.-la* tr. To go or come

out and unwind or undo (see *wō-la*). *m.-wāna* To burrow or dig through into as rabbits into an old burrow or other hole. *m.-lū* tr. To go or come out and eat any things with shells on as eggs, crabs, etc.

*manqu-llata* tr. To go or come out and unfasten and so sit free or undo. *m.-nna* tr. To go or come out and bark. To go or come out and find fault with or reprove a person.

*manū-iaian-enata* a. i. (*w.-i.-a* The sky) To be all shining and glossy as a seal just come ashore. *m.-ana* To let go past, let pass through, to let extend or reach past or beyond. *m.-āšōšōnatāgū* To get, have, keep as a man a number of pets or great variety of creatures. *m.-ilōpīnata* r. To work well and keep on at it diligently. To thus exert oneself. *m.-unqana* To walk or go or come or pass through on foot. *m.-kū* To go or come out and throw the spear. *m.-kūtata* tr. To go or come out and milk a very little drop as from a cow nearly dry. *m.-kur-ēata* i. To shift one's fishing place as a woman not finding success in one part would go somewhere else. *m.-g.-ē.* a. i. (*m.-mg.-ē.* tr.) Thoroughly or perfectly smooth and even. To be thus. *m.-gaiašōgata* i. r. To stare with the eyes wide open and showing the whites fully. *m.-misalagōna* tr. To take out or to go out carrying a child in the arms and thus look at any object. *m.-pōskā-lenata* tr. To spread wide open any narrow thing as a canoe in order to make it more roomy. *m.-pūta-l.* tr.

To make perfectly smooth and even leaving no creases or risings. *m.-pasalagunata* tr. To make thoroughly tight as the skin over a drum. *m.-singat-a* (*mana-s.-a, ū-s.-i*) a. i. *m.-siū* tr. To go or come out and pluck as a man feathers. *m.-tauwōnata* tr. (of *mana-t.*) *m.-tek-a* (s. of *manqa-sella*) tr. To go or come out and put down (see *ū-t.-a*).

*m.-mūtū* (*m.-ia*) tr. To go or come out and put down out of the hands.

*manuš-ēata* To go out and drive or turn. To surround and thus environ any number of persons or animals. *m.-kuna* i. To rise up out of as smoke from a chimney or vapor from the earth. *m.-tuš-ana* i. To go or come over an isthmus W. ward i. e. to the W. ern coast. *manū-kwāna* To spear through, to shoot an arrow through. *m.-fkilina* To be thoroughly soft, even, and plump as a ripe fruit or a baby's plump limbs. *manund-āran-ata* i. To be full open, to be wide open and round as the eyes of a young child, or as a circular sore. *m.-ōna* To go or come out as outside one's house and watch there. *m.-ā-ur-kātaka* i. To spread and increase as any circular marks, sores, or eyes.

*manhūluna* To grow big or conspicuous. *m.-ta* To grow quite big and attain its full size and maturity.

*man-gāmata, man-g.* To lend by mistake, to lend in place of, to lend the wrong one.

Bridges: Dictionary

*mapūtōšēata* i. To be almost cut off or separated in two, to be very small between larger parts.

*masēa-mutawāna, masana-mu., sēa-m.* r. To tie a sling around one's brow, the prescribed mood of keeping it. *masēa-pōn-āpai* Two persons within the limits which forbid marriage who marry, to be thus married. To marry together as cousins to each other. Two persons thus connected. *m.-p.-tūkū* To intermarry, to marry or be married to another when near of kin. *masēi* a. Not pleased with each other and not recognizing relationship in each other by showing kindness or in abstaining from improper liberties or marriage. *m.-wāpan kōndēi* They are very closely related to each other as cousins.

*masifgaia, m.-ta, m.-tāpai* To meet one another, to intercept, come together. *masif; ingū m.* The N. ern point or end of an island or land. *masilenata* i. To be (made) too small as a spear shaft no longer stout enough. *masipun, i.-m.* On or off the N. ern point or end of any land.

(*mēam*) *masākula* To wipe oneself, to wipe any part of oneself. (*mēam*) *m.-ta* To wipe off from oneself as one might any dirt. *masanaga* v. with *waia; w.-m.* To make all ready, to make all due preparations before hand. *masan-ax-wōštāgū* To do preparatory work so as not to be after bothered. *masa-lāgū* r. To throw one's legs over others or across any objects near as a sleeping person does. *m.-mōni* To stand with



one of one's legs lifted out from the body. *ma-mō-pai* r.d. To hold up both one's legs as a person lying on his back or as a person would straighten out his legs from under whom was drawn what he stood on. *ma-nīa* r. To lie with one's legs stretched out or across others. *m-ndek-a* r. To lie down with one's legs stretched out, to stretch out one's legs when lying down. *m-n-wia* r. To be lying with one's leg(s) stretched out or apart, to straighten oneself when lying down. To be thus lying stretched straight.

*masākip-a* Mother-in-law. *ma-mas-āpai* Two who are to each other mother, son, or daughter-in-law. *masāgū* Father-in-law. *ma-mas-pai* Two who are to each other father, son, daughter-in-law. *masā-mūtū* To sit with one of one's legs lifted out from the body.

*masausteka* Dangerous, causing danger or producing fear of danger as an adz in the hands of the novice.

*mas-enata* (*mūistauwōl-e-*) To draw in or up one's leg close to one's body.

*masi* (better *mōsi* w.s.) *m-na* (better *mō-*) To put a mantle round or on one and secure it by a string around the neck. *m-nan-a* v. To make things for oneself but without skill, to manage to make what one wants in spite of difficulties or want of skill. *m-n-āgū* To make or do anything as above, for oneself especially. *m-nāgū* r. To masina what is one's own. (*mēam*) *m-ku* To conceal

any matter about oneself, to hide, by not telling what one has done. *m-gata* r. To keep any matter secret about oneself by not letting others know of it.

(*mēam*) *mataia-šata* To cover over oneself or one's face. *m-mā-gūwa* A man against whom persons have a grudge and purpose to fight with and punish because he did not take up his and their murdered friend's cause as he ought.

*matačikū, mēam; m-kūla ma-udē* He thinks we can all do it because he can do it. *mē- ma-ū* To think others can do a thing because oneself can.

*matasākul-a; kwi hī-m-ūa* (With) what shall I use to wipe myself with? *matasakula(ta)* To asacoola(ta) oneself at any time.

(*mēam*) *mateki* To consider or think or look upon oneself. *mēam kō-ma-dē abeila* He thought himself strong. i. To be seen. *ha-m-dē* I was seen, Someone saw me. *m-āgū* To be served out, to get the worst of it as in a tussle, to meet with great difficulties and hardships. *matetat-a* Saleable, fit for sale. *m-ōnnaka* Such as cannot or is not to be sold. *m-āki* Anything sold.

*matičikūna* To cut oneself with, at, etc.

*matōlli-mēakōnāki* One who is much subject to illness or pain and thus rendered helpless or marred. *m-ūāšapōn-a; ha-m-ū-undē* I was chased till I was quite out of breath. *matōšōxt-āgū haia ušta* Cut off your hair and give

it to me. *m-aiyigū; hauanči bā-āgun sa tō m-a-asi u-*; *matōs-ā-* To cut off one's hair, beard, etc. with any specified tool, place, time, or cause. *matōg-akūlū* To forgive each other, (be) reconciled to one (each) another, mutually friendly or at peace. *m-a-pai* Two persons who are friends to each other. *m-ā-* i. To go or come N.ward and there live as one's place of residence. *matōxgāmat-āpai* r.du. To make mutually an exchange with each other. *m-a* (A) thing(s) given in exchange, to be given thus in exchange. *matōmušat-ā-* v.du. Halves, to divide between each other any lot of things, two portions thus separated.

*m(āt)atābi-kōna* tr.pl. To go ashore with things, to take, bring, fetch things ashore. *m-teka* tr.pl. To bring things N.ward by canoe or ship and land them.

*matāgōš-i, m-ēata, mōtagōši-tū-pqana, ma-tāgū; ha-m-i-tāgudē ai-an. m-i-tāgun haia yōš* Cut off your finger and give it to me! *matāg-ū* tr. To go or come N.ward and there give. a.i. Fit to be given, to be thus; given. i. To be given, to have something given to one. Somebody give. *m-ūpūyel-lāki* One left unkilld, one who is speared when others are killed. *m-upōna* To macoopuna at any time with anything at or in any place, etc. *matāpindāgūwa* A man whose life is sought by an enemy. *matātullata mēam, m- ma- r.* To press oneself with one's hand as a person his stomach when full of pain. *matātulmūt-ū; wēna kō-*

*m-a kōnjin* He is pressing his hand against his stomach.

*matauu-gū* tr. To go or come N.ward and be with as a companion. To come ashore and be with. *m-ghain-a* To walk or be walking together as companions (pl.) To go or come N.ward and walk with as a companion. To have a companion in a walk. *m-g-āpai* Two who are walking together. To be walking together, to walk with one another as companions. Companions in walking. *m-mūtū* i. To have a companion when sitting. To go or come N.ward or ashore and sit with as a companion or friend. *matauuwōst-āgū* To work with one another as companions. To have a companion in work. *m-ā-pai* To help one another in doing anything. Two who do thus. *m-ūppanāmōni; ha-m-ū-dē* The wind nearly blew me away. *matāuwōxwōsella* To sit close to one another. To crowd together to keep each other warm.

*matū-ikōnata* To make oneself wet. *m-aiamunat-āpai* To change places or work one with another. *m-ašōxwāna* tr. To saw through and cut what may be underneath that which is sawn. s. The place so cut, to be so sawn, to be sawn right through. (*mēam*) *matūat-ama* To feed oneself as the elephant does with his trunk. *m-ūa-nata mēam* To put anything into one's own mouth as a man with his hand, as a squirrel with his paw. *matū-ičikōš-āpai, m-i-a* To rub against or on each other as contiguous boughs in a gale of wind. (*mēam*) *matūā-šū* To paint or smear one's face with eemi and



oil. *m.-n.-ā.* To cross one's arms (see *kū-m.-ā.*). To make a mutual transfer of things. *matūūtuswör-āgū* To land or put livestock or persons ashore, especially on the N. shore.

*matūčigaigūtāt-ā.* Two persons sitting close to each other. *matūk-ateg-ā.* Two persons who go away with each other by canoe, i.e. the man who takes and the woman whom he takes as his wife. *m.-ūčisōnata* To return N. ward from the S. as a man in a vessel. *matūgaiata* i. To touch or reach the bottom so as to go no further as a boat on a shoal. *matūgaig-ur<sup>2</sup>tek-a* To bump up against one another, to be close together and touching as a number of persons crowded together. *m.-u.-wī-āpai* r. du. s. To lie close to one another. Two persons thus lying or sleeping together. *m.-ur<sup>2</sup>-mūtūpai* To sit close to one another so as to prop up each other. *matūg-aitauwōmūtū* To go or come N. ward, ashore, to either side of the wigwam and there sit close up against so as to support a person who is very ill and need support. *m.-ūtatauīn-āpai* *hōngōm-bai*, *komūdūa sapā matalagōnude* Hug each other well, why do you hesitate?

*matūkū* i. tr. s. d. To go or come N. ward and marry or get married, (to be) married, husband and wife. *m.-selūpōna* To drench or pour water over oneself as when drinking very hurriedly. *m.-pai* To marry one another, to be married to one another. A married pair, husband and wife, the man and his wife. *matūkwīamalim* A man

and his wives, two men and their wives together.

*matuxk-ātak-ā.*, *m.-ūčipai* s. du. r. see tr. *tuxkātaka* and *kūči*.

*matūmōunn-ā.*, *m.-isin* du. pl. (no sg.)

*matūmāg-ōnnak-ūwa* A man who has had no children, a childless man. *hī-m.-ūa* Unfit or unable to sit comfortable. The place where or the time when I was born. *m.-ū* To have a child, to beget a child (of fathers only). To be born at a certain place or time. *haua m.-ū mqala* My birthday. *sisgaia ha-m.-udē* I was born at Sisaia. *m.-ūpai* To have two children. (*matūlōša* To have more than two children. To beget) *ha-m.-ūpikindē kaiūala ūmōlatagan-ā.* I have begotten twin children, I have two children who are twins.

*matū-mušgāmat-āpai*, *m.-tūgul-la-tek-auīn-ā.* To change seats with one another as a man might bid his wives in a canoe. *m.-mōči* r. i. To have anything put on one's head by another. To go into any place N. ward at a certain time. *matūmūtū*, *kōnjūičix* *m.-m.* Fit to sit on as a chair or place. *m.-mōnnaka* Unfit to sit on or in. *matūnan-a* r. To be kind to, to be friendly to or fond of another, to be mutually attached. *m.-ā.* Two persons who are very fond of one another and live in peace together.

*matūwō-štāgū* To be used as a tool, to use things as tools. Things used. To be in the habit of using any tool. *m.-š.-sir<sup>2</sup>* Tools. *m.-ōrri* (*matūwarēōnnaka*) (Un)fordable.

*matūw-ulat-a*, *m.-u.-ōnnaka* Capable of being undone, easily undone. Impossible, ditto. *m.-āl-ō.* Unfit to aloo. *m.-ōnāmūgata* To use for bandaging. A bandage.

*matunan-ūniāgūa* A woman or a wife who is much favored beyond others by her husband.

(*mēam*) *matu-iū* (*matwū*) To rub oil on or over oneself. To anoint oneself.

*matwī-aii* tr. To be fed, one who is fed. To go or come ashore or N. ward, or from either end of the wigwam to the other side and there feed. *m.-iūur<sup>2</sup>tek-āpai* du. i. To be put close together so as to join as two pieces of board. Two pieces thus put together. (*mēam*) *m.-qaštegata* To be in great doubt as to know what to do. *m.-ū* see *matuiū*.

*mawō-štāgū*, *m.-katana* *m.-gata*, *m.-(l)la*, *m.-lqa-š.*

*m.-l* pref. Thoroughly, perfectly, very, in a great degree. *m.-qana* a. i. Thoroughly smooth, having no depression anywhere. To be thus. *m.-ūgaiata* a. i. Thoroughly smooth and even, to be perfectly or very smooth and even.

*mawōnīgat-a* To come or go up to, across, or over to the N. shore from the S. *m.-un* The N. coast or shore or side of any bay, harbor, etc.

*mawōrri* To wade through or across from the S. N. ward. *m.-tek-a* To go or come across to the N. shore by wading, to wade through thus. *mawōrr-ēata* To overtake when wading going N. ward. To go

or come N. ward and reach or catch by wading after. To get across to the N. shore, i.e. to reach it by wading. *m.-iūāna* To overtake and pass when wading going N. ward. To go thus and pass. *mawōsella* tr. pl. To take things (say cooked fish) from off the fire and put them down by the fire.

*mawāna* i. To go or come N. ward past any place. To get or be cooked through, well cooked. To go or come right through or down through into as heat through a loaf or down into the soil.

*mawō-na*, *m.-n(ig)ata* *m.-niigū*, *m.-nari*, *m.-ra*, *m.-tātū*, *m.-teka*, *mawā-gōpai*, *m.-lū*, *m.-nara*.

*mawu-lata*, *m.-nna*.

*miella* tr. To spit or throw out of one's mouth. To put down from off the shoulder as a load of firewood and leave it as a man does at his door. *m.-ngana* To spoo (out) of one's mouth. To open one's mouth and let fall to the earth what is in it as spittle, blood, or water. *m.-ta* To fall away as sloping land, to slope, not to be flat or level. To slant, slope away downward.

*miči(n)* see *mūči(n)* i. *mičinata* see *tū-m.*

*mičīgat-ia* r. To lie with one's legs close together, to be thus lying or sleeping. *m.-a* tr. r. To put anything under one's chin or between one's legs and thus hold it. r. To draw the legs close to each other. *miči-gur<sup>2</sup>m-ōni* To stand with one's legs, etc. *m.-g.-ūtū* To sit with one's legs closely drawn

together. *m.-na* To walk or go along.

*miki-lina* (*mō-*) The (a) hair seal.

*migāmata* To break a fish to give in return for what one used belonging to another.

*mixm-ōni* To stand playing, to be playing. *m.-ūtū* To sit and play, to sit playing. *m.-amaina* To go about playing as children do.

*miĵōkōšana* To be sticking out as nails driven through a piece of board.

*miki-ngalana* To restrain anger, to act though angry as if pleased.

*mila-wōrāgū* To go ashore wearing milana. *m.-mōci* To go or come in as into a house wearing milana. *mila-na* s. A wreath made of the wings of birds. To wear or make such a wreath. *m.-ri* tr. To fail to hit, to miss either with spear, arrow, stone, or dart. To forget, pass over, to overlook, fail to give.

*milli* To leave, to put down thing(s) and forget to take them. *m.-aina* To forget to take one's things habitually. *milluſ* (*möllōſ*) The under part of the wings or limbs of birds and beasts.

*mimili* s. The two long, flat, flabby pieces in the body full of very dark blood.

*min* imp., strongly affirm., emph. *m.-dē(aka)* past forms. *ū-kqali m.-* There is but one, I see but one. *wōšana m.-dē* It was a mouse, for I saw it. *m.-aka* (*m.-dē-a.-*); *kīpa m.-a.-* It was a woman I saw.

*minna-na* tr. To go about in a canoe or afloat seeking for persons or things missing. *m.-ka* Angry, fierce, passionate, cruel, vindictive, spiteful. *m.-gōnata* To become fierce, cruel, spiteful, etc. *m.-n-kōna* To be occupied or out in canoe seeking for anything. *m.-naina*, *m.-ntēnaka* To go about in search of. *m.-nteki* tr. To find or espy when seeking in the canoe or boat.

*misā-pana* i. To grow sparingly as fruit in poor seasons. *m.-gana* r. To be or get hurt in the legs as when passing through a wood projecting pieces wound the legs. *m.-gūlōpata* To get wounded or hurt in many places in above manner as by points or jagged ends.

*misnūna* To dissent, to not agree to any proposal, to be averse to or unwilling that persons should do something they propose doing.

*miss-a* To trim by chopping, to chop with ax or chisel, to chop down any piece of wood into shape. *m.-eta* To trim off, to chop off any roughness or projections. *m.-ia* To be trimming, to be at work occupied or engaged chopping down any thing(s) into shape. *m.-āmisiū* To trim or chop several into shape as stakes, etc.

*mistē-enata* r. To draw up as a snail into its shell when touched, or as a slug its horns when touched. To shrink through fear, to shrug one's shoulders moved by dread. To draw the leg(s) as a bird does its leg under its feathers to warm it. *m.-amōni* To

stand on one leg with the other drawn up close to the body.

*miteka* (fr. *mēa*) To cut or break off a portion of a fish for a person and put it down for him to take when he comes in. *mitux-yāgū* To miteca for or on behalf of another person. *mitstasa-a* To value lightly, to feign to despise through pride what one values. To act in a proud manner, to affect the airs of one who wants not what is offered. To care little for as one does when one has much of what is good, for what is inferior. To despise, not value, not accept with heartiness, to think anything not good enough and so despise it. *m.-ē kōnjin aimu sir* Why, see how he gives away things of value as though he valued them not!

*mōcē-ya* To be in the habit of wearing a cap or anything round or on the head. To always thus wear. To be in the habit of constantly going in, to be going in frequently. *m.-yaina* To go about into one house after another as idle persons do who have nothing better to do. *m.-ata* To take away as one does a hat or cap by putting it on one's head. To take and wear a cap. *mōcēir-gāmata* To put anything on one's head something in place of something else. *m.-palana* To come in or home from the woods one after another or in succession.

*mōcēmkaia* To go or come up wearing anything round or on the head.

*mōci-pēanaka* Unfit to ceepi

with or in. *m.-kimōnnaka* Unfit to lay down as bedding.

*mōciūōr-āgū* To go or come ashore with a wreath, band, or cap round or on one's head. *m.-ri* To wade or be wading wearing anything round or on the head. *mōci-ūāna* To go or come past wearing anything round or on the head.

*mōci* v. aff. To do the action stated by the v. as one is coming home or entering one's house (see *yātuſ-m.-*, *wunnā-m.-*). i. To come or go in as into a house, room, cave, wood, valley, etc. To come home, go home. To come or go into a house as one man traveling does into any place on his way. r. To put or wear anything round or on one's head as a wreath, band, or cap, etc. To penetrate, enter, go in. To come home with; *ha-m.-dē aian* I came home with fuel.

*mōci-aina* To go or walk wearing on one's head any kind of headdress. *m.-āgū* To put on or wear anything of one's head. To bring home for oneself.

*mōciči-kim-ū*, *m.-k.-ōnnaka* (Un)fit to spread over as thorn bushes over a floor. *m.-yella* To go or come away and leave for any reason at any time.

*mōciſ-aiinōnnaka* Not suited to take fire as wet fuel. Not able to burn up as bad fuel, or fuel not well laid. *m.-ōnata* (see *mōtāciſ-ō.-*) To return S. ward from the N. To go or come N. and then return S.

*mōciġāmata* To go or come in on one's way elsewhere. To put

on one's head something by mistake. *m.-tekös* imp. To keep on going in one after another in constant or rapid succession. *möcigā-mur<sup>2</sup>-čella yeka* To go or come in on one's way elsewhere for a little time. *m.-möni* To keep on going in in succession. To keep on changing whatever one wears on one's head, to wear one thing and then another and another. *möcim-öci* To go into any place wearing anything round or on one's head. *m.-ütü* To sit down or be sitting having anything on one's head. *m.-öni*; *hai-ya-m.-ö.-dē* I had a great mind to enter, to put on my head.

*möciyell-a* tr. To go or come N.ward from the S. and bring things and then return. *m.-aiāša* The island furthest N. of a chain, the last or first of a lot of islands N.ward. *m.-gara* Furthest N., the last N.ward. *m.-q.-iaška* The last or furthest Island N.ward. *möciy-aminēna* Having power to make white, drying white as lime wash. *m.-āguna* part. Cleansing, having power to make white or clean as soap.

*möcisiſgaiata* To overtake from the N. after having left to go there. *möc-iſimāgū* (better *mat-i.-*) Friend, connected by kindred, yet distantly. *m.-i.-* To have or bear and show towards others the conduct of a friend.

*mö-čkālī* (see *mana-č.-* and Gram.); *ha-mö-č.- tūgūa kōnjima kičimöči kaia sir<sup>2</sup>.*

*möčkil-ina*, *m.-in.-önnaka* (Un)-fit as boots or shoes, unfit to wear. *m.-la* i. To return S.ward

from the N. by canoe or boat. *m.-la*, *m.-l.-ö.-* (Un)fit to cilla in or on as a canoe or any day or time.

*möčkātaka* To go or come to a place N.ward to live there. To emigrate N.ward.

*möčg-ālan-a* (*mēam*) To blame or reprove or find fault with oneself. *m.-gara* (*mēam*) To burn or scorch oneself. *m.-ā.-āpai* Do. with one another.

*möš-āgāna* s. The loins. The large leaves of a plant with white flowers. The piece of skin used by women for decency. The piece which covers to crab's body underneath of a triangular form. *m.-ūkū* i. To drip as gravy from roasting meat, to leak run as water down shoots. *m.-gaiāšēatāpai* v. du. To divide in halves, to divide as two persons between themselves. *m.-un(dē)* from *muš* w. s. in Grammar.

*möšš-a* tr. To gather, collect supplies either of food or goods. To store up. To gather, pick, collect large quantities as stores for present and future use. *m.-aiāgū* To mushsha for oneself. To do one's own supplies. *m.-āgū* Do. for or on behalf of another person.

*möškul-a* tr. To praise, to speak highly of, to think highly of, to have confidence in, to extol, laud, commend, have comfort or satisfaction in a person. To speak of the power, goodness, influence, wisdom, etc. of another. *m.-axmō-ni* tr. To look to, to trust to, depend upon either for support or protection as a child to his parent, soldiers in a proved

general, to have confidence in. *m.-a.-*, *m.-axmūtū*, *m.-āgwia* tr. To have confidence and comfort in the good will, power, influence, wisdom, etc. of another. To trust in or to. *m.-āgū* To speak of the power, etc. of one's own relatives to help one or to take one's part. *m.-aga-kūlelana* tr. To be ready to take offense, trusting for help to one's friends.

*möšku-mūtū*, *möškukūtā-mū-* To speak of the power to help one (of absent friends). *mö-na* To praise, extol, commend, to speak highly of another. *möškū-mōni* To look to, trust to or in for help or succor, to boast of one's friends.

*möslōx* see *mölōx* A fork where a tree, branch, or bough branches off.

*mōka* i. pl. To go, come, or flock to as a number of people to the place where a whale or other food in great plenty is to be had or as vultures do to carcasses. tr. To store, gather in large quantities, to gather or collect a supply of any food. To harvest. *m.-kōlina* tr. To feel or show anxiety about or for as a mother for an absent child. *m.-nana* To be in like circumstances of trial or pain or difficulty of any kind. To come into or under or to be subject to similar ill as others endure. *m.-bākū* The state of traveling or going about in a canoe of a man and his one only wife, and no other woman to help. *m.-b.-ānan* A canoe in which a man and his wife alone manage.

*mökilina* The hair seal (generic term).

*mökōr<sup>2</sup>* Mutually connected as relatives; du. *m.-pai*, pl. *m.-yana-lim*.

*mökus* Younger brother. Cousin by an uncle younger than one's father or mother. *haua m.-in* My brother. *h.-m.-p.-* My two brothers. *h.-m.-y.-* My younger brothers. *m.-kīpa*, *m.-wini* Younger sister. *h.-m.-k.-*, *h.- m.-w.-* My younger sister.

*mök-wia*, *möxm-ōni*, *m.-ütü* tr. To be gathering, picking, collecting as a man a supply of berries.

*mögat-a* tr. To put on one's neck, to take, bring, fetch by wearing or putting on one's neck. To wear thus. *m.-ōx* s. A young shushchi tree, such as has thin smooth bark. Sticks or bark of such trees. *mögāana* To howl, bellow, roar, as animals do when vexed or angry. *mögū* s. The embolothrium. *m.-luš* The red of the *m.-* flowers i.e. a bright scarlet. *m.-pū* The albatros.

*mö(x)lōšša* To wear or put round one's neck, many necklaces or ornaments. *möx-gāmata* tr. To put on one's neck anything in mistake or in the place of something else. To bear, produce by birth any unnatural offspring.

*möxm-ōni*, *m.-ütü* To have or wear on or round one's neck. To put on one's neck.

*möxyell-a* To die and leave a child an orphan (used only of mothers). *m.-āki* A child whose mother has died and left it, a motherless child.

*mōla* s. Such owachik as has fallen to the earth and there dried and blackened. The tip of the nose. v.pref. Over, astride (up and) over on. *m.-kamōna* To toss one's legs about over persons or places or things near one. *mōla-kūč-i* tr. To climb, to clamber, get up on, across or over. *m.-iūāna* To clamber, climb over, across. *m.-imūtū* To clamber up and sit astride on. *malagōša-na* To be standing up apart from one another. To be sticking up as points. *m.-ukōna* To be standing up in the water or sea as the points of submerged flag staffs. *m.-nālū* To be standing up in or on the water as the masts of a fleet. *mōlagōšunat-a* To draw near together as pointed or standing up objects to one another, forming a depression between them. *kō-m.-āpikindē mamōkus* The two brothers went together.

*mōlam-i* Forgetful, foolish, silly, insane, stupid, numb, insensible; dead to pain. *m.-īnat-a* To forget, to get insensible to pain or other sensations. *m.-ī.ākūrū* Apt to forget, forgetful.

*mōlana* To sweep down as hawks or eagles upon their prey. *mōlap-a* s. Teal ducks. *m.-ū* a. Able to climb, clever in climbing.

*mōlas-ē(n)* Away, alone by itself, a sequestered lonely place. *m.-ēipai* To a place apart where one or others have not been before. *m.-ūiči* Awkward in climbing trees, unable to climb trees well.

*mōlatega* v.pref. much used To help, work, or do with. *m.-lāpū*

(*čaisina-l.-*) To help as a mate in making a canoe. *m.-na* tr. To help, assist, aid in any work.

*mōl-enata*, *m.-ana* To get or be in the state of mula (see *m.-a*).

*mōlōx* The place where a fork is in a tree, branch, or bough. A fork, an angle.

*mōlōxwōrāgū* To get ashore from a wrecked vessel. To be wrecked or cast away as persons wrecked. *mōllōx-mīna* To climb or clamber down a steep place or bank.

*mōllōš* s. The inward parts of the shoulders of animals and wings of birds where the hair or feathers is of a paler, weaker, softer kind than in the exposed parts. Those parts of a skin under the thighs and shoulders where it is thin and whitish and sparsely covered with hair. *m.-yāgū* Having whitish *m.-* The under parts of animals where the hair is whitish and thin as under the hips and shoulders. *m.-ša* r. pl.tr. To put things on or round one's neck.

*mōllāgū* To climb, clamber up a steep bank or precipice. To throw one's legs as over or across a log in clambering over it.

*mōll-ū* Blunt as the edge of a tool, as a sling which does not cast a stone far. *m.-u-nata* To get or grow blunt. *m.-u-nur-kātaka* To get blunter.

*mōmm-a* i. To tear, rend, break as worn out garments do. a. Torn, rent, broken as a garment, ragged. A crack in the skin, a tear

in the flesh, a rent. i.pl. To take the wing as a flock of birds when approached. *m.-alōpata* To rend or be rent in many places, ragged, torn in pieces, rent. *m.-ākūrū* Rotten, ready to tear, easily torn or rent as a garment.

*mōna-ina* pl.tr. (*ūmūkanaina* sg.) To carry or to be carrying over the shoulder a bundle or lot as of spears or pieces of fuel. *m.-* tr. To carry on the shoulder a lot of things as a load, especially as a lot of pieces of bark or wood for fuel. To carry a bundle as a bundle of spear shafts, etc. on the shoulder. To bring, fetch, carry pieces of fuel (many in a boat) or other things on the shoulder. *m.-pi* pl.tr. To carry, bring, take things aboard by carrying them on the shoulder. *m.-pikōna* To be aboard as things which have been put there to be landed. *m.-ri* tr. To soak, put into water to soak, to bury in mud or under water in mud. *m.-ta* i. (*m.-kagū*) To reach round, to extend round, to extend unto, long enough to reach round. *m.-ta* tr. To get, reach, obtain, catch, find, come unto as hunters when they secure their animals which got away. i. To be still existing, to be (left), not used up, not gone, or lost. *kōwē m.-ta* He is still waiting, i.e. standing or he is still living. There is still some left. *m.-ta* To have either in mind or possession. *hawē m.-ta* I still know or remember. *kō-m.-takun* That which is left. He, she which is left, is living, waiting. *kō-m.-t.-dēi* The two who are left etc. *kō-m.-t.-daian* pl.

*mōni* i. To be, especially used of persons or things which stand. To be alive, to wait, be waiting, to stop, stand (still), halt, stay, tarry, abide or live in a place. To be or continue, to be for some while, to exist, be living, to blow, be (said of a breeze). *m.-*, *m.-t* before a vowel, v.pref. To do regularly, as a habit, constantly, frequently. *ha-m.-kātaka* I will always or regularly go. *kō-m.-t hai-ta kōnjin* He constantly goes about. *m.-* v.aff. Always, constantly, regularly, generally. Nearly, almost to have a great mind to, be on the point of doing anything. To be in the habit of doing anything. *m.-ella* i. To wait, stay, stand, stop once more; with *yeka* To wait, stay a little time. *m.-gāmat-a* To stand, stop, wait, stay by turn, from time to time. To rest now and again as when at work. To stand, stay, be in the place of another person. *m.-m.-g.-a*; *hawē m.-m.-g.-qa* I will, I may rest from time to time. *m.-s.* A cancer(ous sore). *m.-mōna*; *ha-mōni m.-ūa* I will rest from time to time. *m.-pi* i. To warm oneself by a fire often. To stand by or before a fire to warm oneself. *m.-māgū* To be pitied or felt for as one who is unjustly treated by those who take his part. One who is thus felt for. *mōnāgū* To muna for oneself, or things which are one's own.

*mōnur-wāna* To put the arms right round and so take hold of. *mōnči* s. Soft, gristly parts found in the joints. A local form for *mōči*, especially in its sense of putting on the head (see *m.-*).

*mōnda* a.tr. Fit, worthy to be gathered, to be thus fit. *ha-m.-udē āruf* Somebody has gathered the mussels which I had intended to gather. Somebody has gathered my mussels.

*mōng-a; kaiiuala annū ha-m.-udē dāpōš* My son is impatient to get the breast.

*mōpi* Reeds, of reed, reedy. *m.-iūara* The swallow-like hawk. The small, black and very smart sparrow-hawk. a. Adulterous, restless, incessantly moving about, giddy in this sense.

*mōra* s.a. The point as of a needle, awl, etc. Pointed, sharp as an awl or needle. Peaked, jagged. A spear, cone. tr.i. To hear, listen, attend, harken.

*mōrakāg-ū* tr. To mimic, imitate, mock, ape, take pattern by. *m.-ūtas* Clever in mimicking. *m.-ū-kurū* Given to ditto. *m.-wia*, *mōrakōxm-ōni*, *m.-ūtū* To be given to ditto. To mimic. *mōra-kōg-ikamana* To write copying, to copy in writing, drawing, painting. *m.-ātūia* To mimic the manner in which a person lies down. *m.-āmūtū* To mimic or copy the manner or another person's sitting. *m.-āmōni* To mimic the manner in which a person stood or stands. *m.-ātōra* To mimic the weeping or cry of a person. *mō-zakō-kūtāna* To mimic or imitate in speaking. *m.-mūtū*, *mō-mōni* To copy a person, i.e. to follow his example. *mōr.-wōštāgū* To copy or mimic the style or working of another person.

*mōram-ōni* i.a. To stand, be up in a point, to end in a point.

Pointed. *m.-ūtū* To be standing out in a point, to be pointed. *m.-ōri* (*mēam-ō.*, *mauagāmata*) Huge, very large, very big. *m.-pūšū* i. To come to the surface as a spear shaft attached to a seal when it rises. *m.-ōgātū* i.pl. To be pointed, peaked as a group of peaked rocks.

*mōran-ia* i. To be pointed, to be lying as any pointed thing on the ground. *m.-a* s. A wigwam of bent sticks and twigs interlaced. tr. To build such a wigwam, or bower. *mōrana-ina* To go about sticking up or having any point sticking upward. *m.-ta* i. To be or get pointed, peaked, sharp, tapering, to stick upward in a point. *m.-kāna* To hear amiss, to hear in mistake, to misunderstand. *mōran-deka* To build a murana on any site or in any place. *m.-issa* i. To hear fruit, berries, fungus scantily. *m.-ur<sup>2</sup>kātaka* To grow more and more peaked or tapering. *m.-āgū* To build a murana for oneself.

*mōrau-gūleni* i. To go down with the point up as an animal with a spear in it taking the spear with it, the point of which sticks up before it is taken down. *m.-kōna* To be sticking up in or on the water as the mast of a sunken or floating vessel. To be pointing upwards as a sharp rock at sea or any object on the water.

*mōrarāgū* A mast, dead tree standing in a wood without bark and branches.

*mōrōnnaka* Not having heard, unheard, inaudible.

*mōrōral-ana* To refrain from getting angry, from yielding to anger. To be meek, patient, to act with patience under provocation. *m.-ānūwa* A man who restrains his temper, a meek man.

*mōsi*, *m.-na*, *m.-nāgū* better than *masi* etc. w.s. *m.-kū* see *ma-*, *mōsigata* see *ma-*.

*mōsamūt-ū* To be singing, humming. *m.-eka* During the time of singing.

*mōsan-āgū* To lend. *m.-āgāgū* To borrow. *m.-a* To lend, to hum, drawl, sing (monotonously).

*mōsapūkū* i.r. To reach, stretch out one's feet into the fire as a sleeping person might.

*mōt* before a vowel, *m.-a*, *m.-ā*, *m.-ai* before vv. in consonants. v.pref. To go, come when the direction is E.ward and the distance not great. Do. into a house to do anything but only when near it and then from any direction, but if further off, then only when the direction is E. To get to do or know or see anything thoroughly so as to know all about it. To be thoroughly accustomed to anything (in this sense the v. always ends in *ata*). *m.-*, *m.-a*, *m.-ā*, *m.-ai*, *m.-g* Further (in the fourth place) To go or come from near the door of a wigwam towards the fireplace to do anything there. *mōtaiam-aka* To go or come (the first two senses of *mōt*) and fight. *m.-āgū* To come in as water into a room under the door or through the window or through any hole. To flow in as water into a vessel through a leak. To leak into or down into

or through into a house or room as water through a hole. *m.-ōtak-un* That which is on the E. or lower side or end. Position in, beyond, out, farther, behind some other place, spot, thing, or person indicated. That furthest E. The last E.ward, the first E.ward. He, she who is furthest E. Any object, place, person, or thing thus relatively situated. *m.-ō.-undaulum* From the E. end or lot or heap. *m.-ō.-aiāška* The island next E.ward, the E.ern island.

*mōtiā-ka* Do. and *wiāka*. *m.-Do.* and *wiā*. *m.-kō-nata* To make quite small as a man by chopping or trimming a shaft so that it becomes too tender or as a man things to be removed by taking them almost all away.

*mōtiella* see *mōtūšpōnata*.

*mōti-kī* To go E.ward or on the E. side from the W. and eeci.

See further *m.-* after *mōtai*.

*mōtūl-ana* To go or come from the W. E.ward anywhere and there build a house. *m.-ūata* To complete or fully finish building a house or wall or other work.

*mōtiyigata* To go or come from the W. E.ward or into the house and thence fetch things which are in other things and fill them. *ai*, *sepis haia m.-* I say, go into the house and bring me the diddy berries which are in (the basket).

*mōtaiū-a* To go or come in the first, second, and fourth senses (of *mōt*) and there bite or catch. *m.-ata* To go or come from the W. E.ward and there catch as a

dog what he pursues. *m.-šan* The shore or coast E.ward of a place.

*mōtaia-či-nata* To get or be thoroughly exposed to the W. wind. *m.-ši* To cease to blow from the W. E.ward and become quite calm. *m.-šmanu-n.-* To get by habit or use quite expert in the use or mode of doing anything. *m.-ki* To go or come in the do. senses (of *mōt*) and eat fish. *m.-kō-n.-* To get very little, to diminish to quite a small quantity. *m.-kōpata* To thoroughly thaw as snow during a N. gale. *m.-gaia* To go or come in do. (of *mōt*) and tell or teach. *m.-gigāmata* To go or come in do. and *ya-g.- m.-gu-n.-* To get thoroughly or perfectly white.

*mōtaiam-igata* To go or come in do. and *yam-i.-* things. *m.-āci-n.-* To get quite big enough as for instance boots which were at first too small but with use get large enough. *m.-ane-n.- (wōlaiam-a-n.-)* To get or by thoroughly recovered. *m.-asa* To go or come in do. (of *mōt*) and tie. *m.-ine-n.-* To get or grow thoroughly white. *m.-ūkō-n.-* To get very far off or down, to be or get quite beyond reach.

*mōtaia-netōpu-n.-* To reach the middle between two places going E.ward. *m.-nu-n.- i.* To thoroughly get scorched, dried up, or withered. *m.-pateka* To draw near from the W. to any spot E.ward. *m.-pīmata* To go or come in the do. (of *mōt*) and *yā-p.-*

*m.-si-n.-* To get deep down as a pit.

*m.-tana* tr. To go or come in

either of the do. (of *mōt*) and *ye-t.-*

*mōtaie-laiagu-n.-* To get quite or perfectly calm and fine as the weather. *m.-rri* To make a movement on the water as a ball flying E. and touching the water as it flies.

*mōtai(i)na* To cross a piece of water in canoe or boat from W. to E.

*mōtaii-kū* To go or come in the do. (of *mōt*) and *yikū. m.-gata* To be perfectly or thoroughly softened and limpidified as a skin by scraping. *m.-gōrāgū* To go or come into a house and have feed of shellfish. *m.-nara* tr. To go or come in the do. (of *mōt*) and *yī-n.- m.-pata* tr. To go or come in the do. (of *mōt*) and *yī-p.- m.-pōna* tr. Do. and *yī-p.- m.-ugena* To go or come near to and get frightened as a child might on seeing a corpse where he did not expect to see it. *m.-i.-sine-nata* To cease from habit to be at all afraid. *m.-smūtū* tr. To go or come (as above) and *yī-s.-*

*mōtaiā-rumu-n.-* To get or be in a thoroughly neat or renewed state. *m.-tušū* To go or come in do. (of *mōt*) and *yā-t.- m.-tū* Do. and *yātū. m.-tur-ēata* To slope very much inward as a hole dug slantingly.

*mōtaiqle-nata* To get to thoroughly know, to learn or know perfectly.

*mōtai-auasāna* Do. (of *mōt*) and *y-a.-*

*mōtaiy-i* Do. (of *mōt*) and call. *m.-ē.-* Do. and bring by calling as

a messenger the person he is sent to bring.

*mōta* r. To be taken, to have taken, somebody take. *ha-mōtudē haličin* My ax has been taken. *kō-mōtqa* Someone will take.

*mōta-čelakušata* To thoroughly hate. *m.-ki* To go or come in the do. (of *mōt*) and *aki. mōtačiyell-a* To go or come from the W. E.ward and bring things, say mussels, for someone there. *m.-un* That farther E., the E.ern one, the one farthest E. *m.-aiella* To *m.-a* and forthwith return W.ward. *m.-aiaska* The E.ernmost island. The island to the E.ward.

*mutačišun-ata* To return W.ward after going to some place lying E. *m.-určella* To *m.-a-* forthwith not staying any time at the place touched at. *mōtači-iūa* To go or come as above and *čiiūa* w.s. *m.-yekō-nata* i. To go or come do. (of *mōta*) and get very angry. *m.-yina* To go or come across or over water from the W. from a certain place or at a certain time. *hi-m.-y.-šin* The time when I crossed over (E.ward). *m.-šaiina* To go or come at any specified time or from any specified place and steal, the direction being as expressed in the do. (of *mōta*). *m.-šifgaiata* To meet, come across a person when proceeding E.ward at any specified time or place. *m.-šatōra-n.-* To be very long absent or delayed beyond the time expected. *mōtač-(i)ka* To go or come in do. (of *mōta*) and *čka* w.s. *m.-ilisi-n.-* To get thoroughly listless or careless about anything.

*mōt-ačkāli* see *man-a.-* and Grammar.

*mōtačkātak-a* i. To go or come E.ward to live as an immigrant. *m.-un; m.-un čitōpan sa kātakudē* You went long after the time you ought to have gone.

*mōtašag-ana* To pass through a channel from the W. *m.-ū* To go or come as above and cut as hair or grass. *mōtašogata* To go or come do. (of *mōt*) and cut off (and bring). i. To cease as the wind and become quite calm.

N.B. After the above manner the words beginning with *mōtač* might be continued for many pages as almost all vv. and aa. beginning with the letters *š č k l s* and *y* all take this v.pref. where you will use them after the manner of the instances given below.

*mōtab-aile-nata* To get perfectly strong as after an illness. *m.-iapisi-n.-* To be or get thoroughly frightened as a man when frightened by being at the very edge of an abyss. *m.-ākū* tr. To take or make use of what is not one's own but yet is proper to take or use as for instance a husband his wife's fish, or a brother if hungry fish belonging to a brother or sister during their absence though when he saw them he would tell them what he had done. *m.-āpu-n.-* To get very low or small in quantity as a great supply by being used up.

*mōtak-ītama* To go or come in do. (of *mōt*) and comb as the hair of a person. *m.-aiyin* During the absence of, without the knowledge of, not being privy to, be

fore one's time. *haua m.-a.-, kō-kučidē* He went whilst I was away or before my time. *h.- m.-a.-* My ancestors, predecessors. During the time of my ancestors. *m.-āki-n.-; siūnāki wē m.-ā-nat haia* Go bring me from the wigwam the bundle of fish. *m.-i* To go or come in do. (of *mōt*) and *aci. m.-ōlata* To sleep very soundly, to fall into a deep sleep, to be very sound asleep. *m.-ālū* To come or go home and lie down to sleep or sleep, do. (of *mōt*). *m.-āgū* To arrive, reach, get, or come to any spot or place from the W. *m.-kō-nata* tr. To force, compel, urge with, force to do anything. *mōtakūš-ata* To be very fond of, to have a great liking or relish for. *m.-un-a.-* To get or become completely dark.

*mōtadur-wāna* To run past going E.ward, to run through or across.

*mōtag-ē-a.- i.* To be sheltered from the wind from the W. To be quiet as under shelter from a W. wind. To go or come E.ward by pulling to any object or place there. *mōtaga-kamāt-āgū* To grow up expert and successful in the use of the spear. *m.-nam-ā.-* To get, have success or be successful in the use of the spear. *m.-mōni* To continue to gather supplies of food with the spear, to keep on ditto. *m.-y-ā.-* To get supplies of fish or seal meat with the spear for another person. *mōtagān-a* tr. pl. To get, spear, and thus get supplies of fish (also applied to catching seals). *m.-ā.-* To *m.-a* for oneself or one's own supplies.

*mōtalag-ūmōči* To get to like as a man others as friends. To become attached to. To come or go home from the W. and see anything on one's way. *m.-ūmina* To see on one's return home as one descends any hill (see *kāgalagōnū-kaia*). *m.-u-nata* To examine thoroughly; to look well at so as to learn all about. *m.-ōna* tr. To go or come in do. (of *mōt*) and look at, see, examine.

*mōtala-pōna i.* To become quite calm. To fall as the wind and quite cease. *mōtalasēnat-a* To get or become quite secure and free from apprehension as a person does who was the subject of vengeance when the matter for strife has faded from men's minds as after the lapse of years. *m.-un* During a (the) time when one ceases to be farther afraid of enemies. *m.-unči ušpan čitōpan* Only after the time when all is quiet and there is no further matter for quarrel.

*mōtam-ēata* To be thoroughly sick and vomit and then afterwards to quite cease to vomit. *m.-asōgata* To be or get very hungry, to be famishing. *m.-alagunatāpai* To look at each other persistently and critically. Two persons who do so. *m.-ōtstauwōla-tāki* A person who is treated with much contempt by others.

*mōtan* Three, a few. *m.-ū-nata* To grow or become few. *m.-nu-n.- a.i.* Very valuable and precious, to be or become thus.

*mōtapāšu-n.-* To get quite expert in doing anything as one does with much practice.

*mōtarā-ki* To go or come do. (of *mōt*) and *u-rāki. m.-pū* To go or come E.ward into any estuary or creek.

*mōtas-eta* To go or come for water in do. (of *mōt*). *m.-igata* To keep (perfectly) secret (for a long time). *m.-isata i.* To go or come. To blow down over or across from the W. as a strong W. gale does in places well sheltered so that they appear to be nearly as open as other parts.

*mōtat-ēagata i.* To hang or dangle as something which has slipped but being tied is brought up before it reaches the bottom. *m.-a* To go or come do. (of *mōt*) and bring, take, fetch, etc. *m.-ekēata* To thoroughly or perfectly see, to see all so as to know well about them. *m.-ega* To go or come by canoe from the W. E.ward. To pull E.ward. *m.-ōpi* To take thing(s) as a spear, a box, an ax aboard going E.ward to put it aboard. To send or bring a thing by canoe to any place E.ward. *m.-āgū* To go or come in do. (of *mōta*) and give. *mōtatū-mata* To go or come as above and eat a little as when there is but little left. *mō.-mōči* To get to like (said of any article of food one did not like). *mōt.-wōstāgū* To go or come as above and employ or give work to a person to do. *m.-gata v.* To go or come E.ward and thence bring back a canoe which has drifted there.

*mōtaw(on)a* for *w- w.s.*

*mōtaw-ōgata* tr. To take a person under one's care. To be kind and merciful to a person. *m.-ōsiū*

Bridges: Dictionary

Unmerciful, unkind, unpitiful, cruel, severe, implacable. *m.-ōsina; sa haia mōni m.-ō.-* You are always or often unmerciful to me. *m.-ōxiū* Unkind, mean, without pity or kindness, unmerciful. *m.-āgū* To love, feel or act kindly to, to do good to, to pity, show pity or mercy. *m.-ā.- kagičigata* To not know and be troubled as to know what one shall give as a present to an expecting friend.

*mōtega(n)mōni* To keep on getting with the spear supplies of fish and seals.

*mōtiči-s-enata* To get thoroughly hardened and toughened. *m.-gata* To jam as a barrel in the doorway when being taken in.

*mōtikīm-ū* To go or come from the W. and put in as anything into a vessel. *m.-ata* Do. in a great body for purposes of vengeance in order to enclose the persons whose lives are sought.

*mōtillēata v.* To go home and there take a bath in the sea, specially to remove a pain or ache.

*mōtis-tauwōl-āgu-nata* To get very expert and successful. *m.-t.-e.-* To be gathered round together in numbers as a fleet of canoes round a whale. *m.-wāl-e.-* To get thoroughly red with fire as fuel half consumed in a hot fire. *m.-imāgū (mōč-)* To spare, favor, to befriend, encourage, to patronize, to help. *m.-pēata i.* To go or come back or round from the W. E.ward.

*mōtōnga* tr. To go or come do. (of *mōt*) and dip up as cream off a pan.



*mötājalūpunata* To get very leaky as a canoe in its old days when worn out.

*mötāla-iyi* To go or come do. (of *möt*) and summon with or as well as others. *m.-kūči*; *ha-m.-k.-ūa haī hakun* I also will go home and get into the canoe as well as the rest. *m.-tāgū*; *ha-m.-t.-a kōndaiananima* I will also go (E.ward) and give them some.

This form of vv. might be prolonged so as to fill up the residue of this work; the above three instances must suffice.

*mötō-la* To go or come do. (of *möt*) and drink.

*mötōš-ēata* To go or come do. (of *möt*) and drive. *m.-imōni* To go or come and stand or be in the way the direction being E.

*mötālōšt-ega* To go or come from the W. and follow going E. *m.-ūgata* To overtake when following from the W.ward. *mötālōmbi-nata* To get very dirty as when a person washes not day after day.

*mötō-mbalina* tr. To go or come as above and take up things in the hand as nuts.

*mötōn-da* tr. To go or come E.ward from the W. and gather mussels. *m.-nagō-nata* To get very awkward and clumsy in doing what one could once do well.

*mötō-ra* To go or come do. (of *möt*) and cry i.e. weep.

*mötō-steka* To ground as a boat does with the ebb of the tide.

*mötā-ulata* To go or come in and unbind or untie anything and

take it away. *m.-unna* Do. and woonna. *m.-(w)urunata*.

*mötāčisinenat-a*; *ha-m.-udē āruf* I went home or in and had a good feed of mussels.

*mötāši-nata* To get or be very or perfectly soft or rotten or well soaked.

*mötāšaiina* To go or come from the W. and steal. *m.-ta* To get thoroughly warm after being very cold. To become quite satisfied with food.

*mötāš-abagūtata* To get or be thoroughly happy or pleased after dissatisfaction. *m.-alatasi-nata* To get or be(come) perfectly or quite straight. *m.-ālapāna* To go or come do. (of *mōta*) and be angry and quarrel with. To go or come home or to one's house and be angry there with anyone.

*mötāšō-llāpū* To dislike, loathe very much, to come and go and dislike. *m.-n.-* To go and return from the E. or any point E.ward. *m.-nabi-nata* To get or be(come) very forgetful. To become perfectly inaudible or indistinguishable. *m.-nnūmata* (?) To be or get very silent as a person who had been very given to talk.

*mötāšām-ikū* To go or come, be going or coming in haste to one's house or home or to any place W. *m.-igata* To go or be going home with haste to get, fetch, take anything. *m.-ōra-nata* To get or be in a state of great impatience or discomfort.

*mötāšāp-ina* To go or come in do. (of *mōta*) and sling stones. *m.-āšū* tr.i. To go or come home

and play as a father with his children. *m.-ušata* i. To get or be in a state of great fear and dread.

*mötāš-ātāsi-n.-* To get or be in state of thorough peace and reconciliation or of comfort.

*m.-qanigū* To shoulder or bump up against another when going into any place. *m.-ūle-n.-* i. To rally after or during sickness as some do when all expect them to die. *m.-ūlōpūtata* To get, be(come) thoroughly exposed, uncovered, naked, i.e. stripped of its natural or wonted covering as for instance a tract of land freed of wood.

*m.-ūpata* Hated, persecuted, ill-treated, thoroughly despised. To treat with contempt and cruelty. To oppress, illtreat, maltreat. *m.-ūpū* Dead from any violence, killed outright.

*m.-ūwō-nata* To go or come home as a man from the woods after doing anything there and acting in a proud, vain, disdainful, contemptuous manner.

*mötāb-alamu-n.-*, *m.-ālanu-n.-* To get or be thoroughly worn out or rotten.

*mötākī-pi* tr. To go or come or be going or coming E.ward and there gather fish on the beach. *m.-si-n.-* i. To get well on in the summer, to get far advanced or thoroughly summer. *m.-ye-n.-* i. To be or get in a state of over narrowness or overcrowded, to be too confined altogether for any purpose.

*mötākaie-n.-* i. To get quick or

make good progress as one who has by practice acquired skill.

*mötākil-ina* To go or come home or in the do. (of *mōta*) and put shoes or boots on one's feet. *m.-i.-ta* To go or come home and there take boots or shoes and wear them. *m.-la* To go or come home and then or in order to embark and leave a place as when going to live in some other place.

*mötākingale-n.-* To get perfectly happy or content after a state of anger and disappointment.

*mötākōš-či-n.-* To get or be thoroughly bedarkened as with blots or other dark blotches. *m.-šaku-ta* To go or come in do. (of *möt*) and *kōš-š.-* *m.-šina* tr. To come or go home and there work at the rim of a canoe as when finishing it off. *m.-pigu-n.-* To get into a perfect state of stupidity and folly. To be(come) thoroughly unreasonable or excitable or frenzied.

*mötākō-gata* To come or get to, to reach as persons moving E.ward do to any party, spot, or place on their way. *m.-gō-n.-* tr. To reach after with a stick and thus get in the do. (of *mōta*). *m.-le-n.-* tr. To go or come E.ward anywhere and thence drive W.ward or elsewhere. *m.-llu-n.-* i. To grow slow, get lazy over any work which one used to do quickly. *m.-nina* i. To get far away in any direction E.ward. *m.-n.-ta* i. To get far down, or in, so as not to be able to reach it from the top. *m.-na* i. To go or come E.ward anywhere and there stop or wait as a woman in a canoe.



*m.-nōštāsi-nata* i. To become thoroughly conspicuous. To be very clear. *m.-sēata* tr. To go or come in as into a room and thence *kō-s.-* or to do the same going in the directions explained in *do.* (of *mōt*). *m.-si* tr. To go or come in any of the *do.* (of *mōt*) and *kōsi* w.s. *m.-ssa* tr. To take or bring water into a room or house.

*mōtākā-gū* i. To reach, arrive, come to any place going E.ward. *m.-taka* tr. To go or come home and thence go again forthwith to do something else. *m.-tūgata* i. To get quiet and no longer retain vehemence of character.

*mōtākusi-nata* To get or be very quiet. To get peaceful as after a disturbance.

*mōtāk-i-n.-* To get or become through lapse of time unmindful of what was and has been a source of joy, fear, or sorrow. *m.-inaka* To get, bring, etc. from the W. any gift or to come and do any service to a father-in-law for his daughter. *m.-ū* To go or come into one's house and there rake out any mussels from the fire.

*mōtākū-či* To go or come home and then and there embark. To go E.ward and thence embark. *m.-kū* To go or come from the W.ward and track by the scent or tracks. *m.-tana* To go or come home and there speak or say. To go or come E.ward and there speak.

*mōtāku-šōfčūiči-n.-* To cease to be able to swim well as a good swimmer when he gets old or stiff. *m.-špēata* To go or come in and raise up and support by a

prop any part of a wigwam that had fallen in. To go or come E.ward anywhere and there *ku-š.- m.-šata* tr. To go or come to any place or spot E.ward and thence *ku-š.- m.-š-š.-* Do. into one's wigwam and *ku-š-š.-* a bundle of fish. *m.-š.-* (better than *mōta-*) To grow or become very fond of, to like very much. *m.-štōpō-n.-* To get very empty what was very full as a bag of corn when in use, or as a large pear eaten hollow by wasps. *m.-lale-n.-* To go into one's house and there get or be made angry. *m.-llusi-n.-* To get or be in a thoroughly dull listless state. *m.-nu-n.-* To get or be in a thoroughly soft, oily state as butter in hot weather.

*mōtākwis-a* To come or go into one's house and there be very tired. *m.-sa* To come or go E.ward anywhere as in one's house and there pull. *m.-sata* To come or go E.ward or home and *kuis-s.-* w.s.

*mōtād-ōgura-n.-* To become very indifferent to what one formerly highly valued. *m.-ōmule-n.-* To become or get quite blunt or rounded as a point. *m.-ōpa* To go or come in the *do.* (of *mōt*) or at home and there put on or wear on the back as a cloak.

*mōtādā-gūtasana* To go or come E.ward or home or into any place and there cleanse, brush, sweep. *m.-rana* To go or come anywhere E.ward and there set fire to any spot or material in order to make a signal smoke. *m.-tū* To go or run round to the E. (side) and there or thence run.

*mōtādūp-ata* To go or come in the above senses and take thence by wearing as a coat, shirt, shawl, etc. *m.-u-nata* To grow or get quite weak as strong persons do with age or sickness.

*mōtāgai-a (mōtačgaia)* To go or come round to the E. side and there *gaia* w.s. *m.-ama* To go or come E.ward or home and there *gaiama.* *m.-sinana* To go or come in the *do.* (of *mōt*) and assist to do anything. *m.-takō-n.-* To get thoroughly hard and stiff as a hide in the sun.

*mōt-āgamōra* To go or come in any of the *do.* (of *mōt*) and *ā.-*

*mōtāgō-la* To go or come as above and wake up a person by shaking him. *m.-na* Do. and dig up roots as with a stick. *m.-maka* To go or come in the *do.* (of *mōt*) or home and there plait. *m.-malisa* To go or come home or in or E.ward anywhere and there be anxious to see some absent person. *m.-manū-n.-* i. To get low down or nearly empty as a cart when being unladen. *m.-ra* tr. To go or come home or in the *do.* (of *mōta*) and there *gura.* To come or go in above senses and *agōra* w.s.

*mōtāgā-lana* i. To go or come home or in the *do.* (of *mōt*) and there *gā-l.- m.-ligū* tr. To go or come home or in either of the *do.* (of *mōt*) and there *gā-l.- m.-mū* tr. To go or come in any of above senses and gamoo. *m.-mata* tr. To go or come home or E.ward anywhere and thence take, fetch, bring in any of the senses of *gā-m.- m.-run ūkū* To go

or come E.ward and there help in spearing any seal or such like. *m.-ta-nata* To get near the bottom as when anything is lowered down into a place. *m.-tūkōši* To go or come from the W. to any place E. or home and there deliver.

*mōtā-gauara* tr. To go or come home or in the house or to any place E. and there *g.-*

*mōtāgū-lū* To go or come in as into a house or to a place E. and there *gūlū* w.s. *m.-mara* To go or come as above and *gūmara* w.s. *m.-mušata* To go or come as above and take, fetch, bring, etc. in the sense of *gū-m.- mō.-ta* To come through and reach as the rain does when it saturates what covers the person. *m.-tata* To go or come E.ward anywhere and there repair small breaks in canoes by sewing them up. To go or come as above and *āgū-t.-*

*m.-mōči* i. To fall or drop down into as the legs or body of a person thro a space in the top of a wigwam, or as anything thrown in thro the chimney or spaces at the apex.

*mōtāgu-šata* To go or come in above senses and thence cut off a strip of hide or bark. To go or come as above and *āgu-š.-* w.s. *m.-šunata* To go or come E.ward or into a house or one's home and thence *gu-š.-*

*m.-lata* To go or come as above and *gu-l.- m.-lū* i. To cease, fall, light, or calm (only of S.W. winds; *kūtāgūlū* of N. winds). To fly in, to go or come or fall down into as into a house or the

hold of a ship. *m.-llateka* s., *m.-llqasella* pl.tr. To go or come as above and weight down.

*mötāgumma* To go or come home or into a house or E.ward anywhere or further in towards the fireplace in a wigwam and eat mussels.

*möt-āgu-nata* tr. To go or come in the do. (of *möt*) and *ā.-n.-*

*möt-āguri* tr. To go or come in above senses and *ā.-* To do do. and *guri* either reeds, anchor a canoe or tow.

*mötā-lū* pl. To go or come from the W. to any place E. in canoes and there stay. *m.-lukagu-n.-* To be quite dark, to get very dark as towards midnight. *m.-jōkušu-n.-* i. To get very full of pricks as when taking things off something which sticking all out with projections, proves to be so on being uncovered. *m.-jālūpu-n.-* i. To get very leaky as a canoe with use.

*mötälöm-ō-n.-* i. To get roughened thoroughly as the surface of a smooth sea after a calm, with a W. breeze. To get or have a headache with great giddiness. *m.-ušu-n.-* i. To get, be very thick through.

*mötälö-pata* tr. To go or come in any of the do. (of *möt*) and *lö-p.- m.-si-n.-* To get low or very few as what was once numerous by use or abstraction.

*mötälā-kōšu-n.-* i. To waste thoroughly away so as to be shells only as a heap of mussels drying in the sun. *m.-pigu-n.-* i. To be mud as when making a hole the

mud is reached someway under. *m.-pū* To go or come in the do. (of *möt*) and *lāpū* w.s. *m.-ri* tr. To go or come home or in a wigwam and make up a fire.

*mötälöpat-a; hīmōčimōs ha-m.-ga* When I get home I will finish the canoe.

*mötälūp-aii* i. To fall down forward or flat as when running. To come W.ward as canoe(s) when going to some place across a channel lying E. *m.-ū* tr. To go or come in either of the senses (of *möt*) and *loopoo*.

*mötālušu-n.-* To get very red, to be very much reddened as the eyes with weeping.

*mötāmēa* To go or come in the do. (of *möt*) and *mēa* a fish. *mō.-ta* To go or come in the do. (of *möt*) and *mēata*. *m.-kāna* To go or come as above and *mēa-k.- mō.-kō-n.-* To be in a state of great dread as a man who is in fear of avengers. *m.-mu-n.-* i. To get ugly and disfigured as persons once beautiful, with age, sickness, or accident. To wear out, to lose its former beauty as things marred with much use. *mō.-masateka* r. To go home or in the house or E.ward and tie anything on or round oneself. *mō.-tū; ha-m.-tudē sīr<sup>z</sup>* When I came home I had things given to me.

*mötāmē-lata* tr. To go or come in either of the do. (of *möt*) and *mē-l.- mō -sata* i. To get or be in a far advanced state of shedding as birds.

*mötāmī-atata* i. To open very wide as any rent, tear. To have

a great gash wide open. *m.-ella* r. To go or come home and be sick there, or throw up out of the mouth. *m.-kū* i. To go or come in either of the do. (of *möt*) and *meecoo*. *m.-gata* To go or come from the W. to any place E. and there encamp or spend a night. *m.-na* To go or come down on the E. slope of a mountain or hill. *m.-nan* The E.ern slope of a mountain, hill, or other eminence. *m.-yama* To go or come home or in as in one's house or E.ward anywhere and show a desire or purpose to keep and not part with something. To express regret at losing something or laying claim to something.

*mötāmai-a* i. To go or come E.ward along a coast searching for shellfish as one goes. *m.-ākū* To go or come in the do. (of *mōta*) and *mai-ā.-*

*mötāmō-unna* To go or come in the above senses or home into one's house and be angry with oneself or be reproved by someone.

*mötāma-šūpatāki* One who is very generally (and much) despised by everybody. *m.-kušatāpai* Two persons who are greatly attached to one another. *m.-gātū* To go or come to any place E.ward and there sit down together. *m.-lākū* To be or get lost, cast ashore, or wrecked on driving or drifting away to the E. *m.-tūg-ū; ha-m.-t.-udē sīr<sup>z</sup>* When I went into the house I had some tool given me. *m.-te-nata* To get or be thoroughly tight on and no lon-

ger capable of being stript off as bark in winter.

*mötāmi-ella* To go or come home or to any place E.ward and there throw up anything out of the mouth. *m.-kōna* v. To go or come, be going or coming fishing, skirting the shore going E. in search of food in canoe. *m.-na* tr. To go or come in any of the do. (of *mōta*) and beckon. *m.-kū* To go or be going E.ward and get stranded as a whale or porpoise. To get stranded ashore as a whale on the E.ern side or end of any bay or cove. *m.-siū* tr.pl. To go or come in or home or to any place E.ward and take or pick up several. *m.-xmūt-ū; wē m.-x.-auin'ōkān* To go into the house and sit down and play. *m.-lli* tr. To go or come anywhere E.ward or at home and there leave forgetfully anything. *m.-ssa* tr. To go or come home or to any spot E.ward and near and missa. *m.-tstāsana* tr. To go or come in(to) one's house and there show a dislike for anything.

*mötāmō-čēata* tr. To go or come home or into a house near by or E.ward and ditto. *m.-či* i. tr. To go or come in any of above ways and go or come in, or wear or put on one's head. *m.-šša* To go or come in any of above senses and ditto. *m.-ka* To *la* To go or come in any of above senses and *mō-š.- m.-ka* To go or come as above and muca. *m.-gata* To go or come as above and ditto. *m.-le-nata* To get far advanced in the decayed and blackened state as owachik in February. *m.-lamī-n.-* To thoroughly forget what one once knew. *m.-*

*-lasē-n.* To separate entirely from others and live a very solitary life. *m.-llu-n.* To get very dull and blunt as the edge of a much used tool. *m.-na* To go or get any load as of fuel from any place E. To go or come to one's house or to any place E. ward and near and muna. *m.-napi* To go or come in any of above senses and *mō-n.* w.s. *mōt.-nata* To go or come as above and *mō-n.* in any of its senses. *m.-ni* To go or come in or home or near one's house or any place near and E. ward and stand, etc. i. To blow or be as a wind from the W. To blow over or across. *m.-ra* To go or come in any of above senses and listen or hear. *m.-ra-n.* To get very pointed, to taper very much to a point. To be very high and pointed. *m.-rakāgū* To go or come as above and *mō-r.* w.s. *mōt.-rana* Do. and *mō-r.* w.s. *mōt.-sikū*; *ha-m.-s-a* I will go (in or home) and deny for myself i.e. say I know nothing about it. *m.-sinana* tr. To go or come in or home or to any spot E. ward yet near and ditto. *m.-sāna* To go in any of the senses (of *mōt*) and ditto. *m.-ta*; *ha-m.-tudē haličin* Someone went into my house or E. ward anywhere and took my ax. *m.-tabākū* To go or come as above *mō-t.* w.s. *mōt.-tagāna* To go or come as above and *mō-t.*

*mōtāmā-kainigu-n.* To get, grow, or be very ill. *m.-gū* To go or come as above and magoo in all its senses w.s. *m.-li-nata* To get covered or full of mali (roots, or fibres). *m.-maia* v.pl. To come home and sink off into a very

sound sleep as hunters. *m.-na* To go or come as above and lend. *m.-nākū* To go or come as above and ditto. *m.-pāna* To go or come as above and ditto. *m.-siū* To go or come in any of its senses as above and amasoo. *m.-tu-nata* To get or be perfectly sharp.

*mōtāmqa-šči-n.* To get or be thoroughly burnt as bread forgotten in the oven. *m.-šaia-n.* To get or be numerous, to become a great host. *m.-gata* i. To go or come E. ward anywhere and meet together as a company of people. *m.-lata* To be day and well advanced, to be thoroughly light. *m.-maka* To go or come, be going or coming (in above senses) and *mqa-m.* *mōtāmqa-mkō-g.* To go or come as above and *mqa-n.* *mō-nig-ū*; *ha-m.-n-udē kaiiūala* My child as he was going (E. ward) was hit with a stone.

*mōt-āmauina* To do do. as above and *ā.* w.s. *m.-steka* To go or come in the do. (of *mōt*) and ditto.

*mōtāmū* To do do. as above and *amū* w.s. *m.-tū* To go or come as above and *amūtu* w.s. i. Do. as above and *mūtū* w.s. *mōtāmū-tata* tr. To go or come as above and *amū-t.*

*mōtāmu-šū* To do. as above and *āmušū* w.s.

*m.-aiqalāmūtū*; *ha-m.-a-a ökān* I will go home and sit down and think. *m.-anari* i. To swim or go or come to any place E. by swimming. *m.-apata* i. To go or come as above (and do.) *m.-apasa-na* To make or keep oneself thoroughly awake and alert. *m.-apa-*

*wōštāgū* To work thoroughly, vigorously. *m.-apatuškuna* To go or come as above and ditto. *m.-asi-sinana* To go or come (and do). *m.-apāna* To go or come home or to any place lying E. yet not far, and work well. *m.-isāmūtū* To go or come as above (and do). *m.-ākōrandeka* To go or come in or home and throw oneself down on one's back or lie on one's back. *m.-āšū* To go or come home or in any place close at hand or E. ward and ditto. *m.-āgaia* To go or come in either of above senses and maagia or mooagia. *m.-ātō-mōci* To go or come as above and put any article as a shirt, trowsers, or glove on oneself. *m.-āturēata* To go or come anywhere E. ward and swim off to and bring or get or fetch as a woman a drifting canoe. *m.-galenata* r. To nerve oneself to bear without shrinking any painful effort or ill. *m.-uškuna* r. To go or come in as a dog into a house and sniff about. *m.-ušaušana* r. To go or come in or home and make great efforts to do anything. *m.-ūtullata* To go or come in as into a low wigwam stooping low to avoid knocking one's head.

*m.-kusi* r. To go or come as above and *mū-k.* w.s. *mō.-kur-ēata* i. To be all covered with blisters, to be very much blistered. *m.-kušpönun-nata* i. To get or be all covered with blisters, to be or have many blisters. *m.-kō-n.* To be or get quite, very long, to be a great length. *m.-gata* i. To get or be spilled when brought home or placed near the door as a basket of mussels. *m.-gūleni*; *sē*

*m.-g.* *āruf itakūpai* Do go to the E. side and there gather us some mussels by reaching down your arm for them. *m.-gūtata* To go or come into or near a house, to any place E. and hide oneself. *m.-gur<sup>2</sup>-teka* To go or come home and hide oneself. *m.-tū* To go or come home and sit or rest or stay. To go or come in or anywhere E. ward and stay. *m.-šata* To hear and know, to hear thoroughly so as to know, to hear all particulars. To go or come in either of the do. (of *mōt* and do.) *m.-šū* To go or come in the do. (of *mōt*) and *āmušū* w.s. *m.-šgāmata* To hear anything but not fully or distinctly when one comes home or is going to any place E. *m.-šmūtū* To go or come in or home or to any place near and E. and ditto. *m.-špāna* To go or come in or home and fall backward. *m.-r<sup>2</sup>cella* To go or come in or home or to any place near and E. and ditto. *m.-laka* To go or come in or (back) home or E. and ditto. *m.-lušata* To get or be all run out as fat, or oil from a piece of toasted blubber. *m.-lana* To go or come in or home or to any place E. and near and there be angry and offended. *m.-le-nata* To get or be very angry or take great offense. *m.-mbu-n.* To shut the mouth or lips quite or very close. *mō-n.* To go or come in, (back) home, or to any place near and E. and ditto. *m.-nnaka* To turn one's face away from the fire to the sides of the wigwam from shyness. *m.-ranata* i. To get very full of pain and disease. To get very feeble and weak. *m.-rū* To go or come to the

E.ern side or home and climb a tree.

*mötāp-ēata* To come in and warm oneself at a fire. To get quite warmed and comfortable after being very cold, by sitting at a fire.

*mötāp-i-sata* To thoroughly go down as inflammation. To get small and dried up as any boil or inflamed part when well. *m.-aia-s.-* i.tr. To get all upon as a pack of dogs upon the animal pursued. *m.-alana* To go or come in either of the do. (of *möt* and ditto). *mötā-palušu-nata* To get or be quite cooled and no longer hot. *m.-palapōša* To go or come in and there shake its wings as a hen in its house. *m.-panušu-n.-* To be or get quite flat and thin. *m.-pasalagu-n.-* To have very sharp tingling pains, to tingle, to smart. *m.-pata* i. To go or come over, across, or through from the W. E.ward. To blow down over, across, through or over from the W. as a breeze. *mötāp-atāgu-n.-* To get or be thoroughly flattened and no more peaked. *m.-i* To go or come in or home or to any place near and E. and pi. *m.-isteka* To get or be spilled or scattered by the doorway, or when taken into a house as berries by the doorway. *m.-ōči-n.-* To get thoroughly or very nearly dried up as a river in summer. *m.-ōšō-n.-* To grow to full plumpness and size (of owachik alone). *m.-ōšata* To go or come in or home and there learn anything well. *m.-ōškülū, -a* To break through into as turf into a wigwam when the wood which sustai-

ned it is drawn out. i. To drop down through into as any object tied in a tree over a wigwam down into it. *m.-ōkušu-n.-* To get thoroughly light and active. *m.-ōmō-n.-* To get quite shallow as water in a pool much resorted to. *m.-ōrina* i.pl. To come or go as a number of canoes round to the E.ern shore. *m.-ōwaiāgu-n.-* To get, grow, be(come) thoroughly gray or pale as the head of an old man or the face of a passionate one.

*mötāpū* To come or go as above and ditto. *m.-tata* To get very low as anything on being used does in the case containing it. *m.-kū* To go or come into one's house or any other and poo-coo shellfish. *m.-gata* tr.pl. To go or come in and thoroughly cook mussels. *m.-taka* To fall in as dust into a wigwam. To go in and weep. *m.-tale-n.-* To get very smooth, slippery, polished, to be (too much) thus. *m.-te-n.-* To get or be too deep or hollowed out. To be much depressed.

*mötāpqa-či-n.-* i. To get or grow quite feeble with age. *m.-na* To go or come in either of the do. (of *möt* and *pqana*). *m.-ngāmata* To throw stones for a little time when passing going E. *m.-yella* To go or come as above and throw stones again or a little.

*mötāpu-lata* i. To get quiet or to cease to be angry and offended. To get easy after pain. *m.-urū* i. To go or come in with noise as wind through a hole into a house. *m.-šmagātū* i.pl. To come or be coming in in many

places with noise as drafts of air. *m.-šaki-nata* (*mötiswāli-n.-*) To be all aglow as well caught fuel. *m.-lla(ta)* i. To get well, easy, or relieved and better as pain. *m.-llata* i. To get thoroughly thawed as frost in the spring. *m.-turu-n.-* i. To get thoroughly hot, to be ditto.

*mötār-ina* i. To go or come in or home and ditto. *m.-ūgata* i. To be or get difficult to pass E.ward as land through any existing obstacles. *m.-umbō-n.-* To get or be very naked or perfectly so.

*mötāsi-e-n.-* To get covered with foam, to have great abundance of foam or soap suds. *m.-tasa* To go or come nigh or into a house and hiss to or at persons either to attract or frighten them. *m.-tūgata* i. To get or be very emaciated, to be reduced to a skeleton.

*mötāsiūwāte-n.-* To get thoroughly lazy, to be very lazy, to grow lazy.

*mötāsi-dāra-n.-* To get or be in a very wretched state of health as before death. *m.-f-gaiata* To go or come E.ward and meet or come across. *m.-f, m.-pun* The E.ern end or point of any (is)land. *m.-g.-* To go or come from the W. and overtake, catch, etc. *m.-lašāna* (*mötākōle-n.-*) To go or come in or E.ward and pack a person off. *m.-le-n.-* To get, grow, become, or be very small, slender, scarcely perceptible. *m.-mō-n.-* To come in as water into a well when one digs deep enough to meet with it. *m.-miskō-n.-* To be or get into a thorough state of sweat and shiny with it. *m.-māgū* To go or

come in or home or anywhere E. and speak evil of. *m.-ne-nata* To be or get quite refreshed and strengthened with food. *m.-ngata* To come down into as rain when falling heavily does into a wigwam.

*mötāsō-čili-n.-* To get or be all covered with blood and gore, to be all bruised and bloody. *m.-gatōra* To go or come in or home and cry with pain. *m.-skinaiā-n.-* i. To be very willing or happy, to be very eager and willing, be hearty.

*mötāsā-či-n.-* i. To get, be a strong tide or rip. To get very strong as a tide. *m.-gu-n.-* i. To get, have, or be in great pain or agony. To come on in great pain. *m.-gūmūtū* To go or come in or home and be in great pain. *m.-li-n.-* To get or be very fine or small as fine rope or a small limb. *m.-miči-n.-* To get or be old and worn out. To be no longer a novice but long accustomed to. *mō.-misi-n.-* (*mötākāusi-n.-*) To get, grow, be(come) very bloody or red as blood or suffused with passion. *mō.-pō-n.-* To get, grow, be(come) very bloody or red as blood, or suffused with passion.

*mötāsaiye-n.-* To get, be very rough as waters usually very quiet during a great gale.

*mötāt-ēnaka* To go into any place or home or E.ward and seek for anything. *m.-īnana* To go or come to any place not far E. and there spend the winter. *m.-ilana* To go or come to any place E.ward and there build any erection as a wall, a house, etc.

*mötātaiaša* To go or come to any place or home or to the door of a wigwam or E. and cover over as eggs with grass. *m.-gāmata* (see *mötātstai*.) To go or come as above and ditto. *möt(āt?)aiaša-teka* To go or come in same senses as above and cover over as with a cloth. *mötā-taiamāgū* To go or come in either of the do. (of *möt*) and *t.-* w.s. *mötātaiy-igata* To go or come in above senses and *taiy-i.-* w.s. *m.-igū* To go or come into any place or home or E. anywhere near and ditto. *m.-x-gāmata* To go or come as above and put in things in place of other things, etc. *m.-xmütū* To go or come in or home or E. and ditto.

*mötāta-lagōna* To go or come as above and look at or watch as through a glass. *m.-mata* To go or come to any place or spot E.ward and thence return. *mö.-mbqa-nata* To get, grow, or be very stingy. *mö.-sagana* To go or come as above and ditto. *m.-tūma* To go or come into any house or one's own home and eat. *m.-tega* To go or come E.ward by canoe at any time or from any spot. *m.-tabākū* To go or come as above and ditto. *m.-tūgata* tr. To go or come to any place E.ward and thence fetch a canoe or boat. *m.-tuxmōni* better than *mötātō-t.-* w.s.

*mötāte-ki* To go or come in as above and see. *m.-kila* To go or come E.ward anywhere. To go or come and alight on the E. side. To alight on one's feet in any room or house as one would who fell through the roof. *m.-kilata*

To go or come from the W. and alight in a flock anywhere E.ward. *m.-tata* To go or come as above and ditto. To do. and *de-t.-* *m.-tta* To go or come into any house or one's home or E. and tetta.

*mötātōčigata* (*mötūsitōgōgata*) To thoroughly know and beware of the tricks of a person by long acquaintance with him. To be up to a person, to be on one's guard against, to suspect, think, or act to another imputing evil designs to him. To expect or think from former experience, to suppose from what one has seen often, to quite expect, to expect things in consequence of what one has experienced. *m.-lagōna* To go or come in or home or E.ward and see, i.e. observe or take notice.

*mötātōš-ata* To go or come from the W. to any place E. or round, across, or over to the E. side or end and trace or track. *m.-ōgat-a* To go or come into the house and ditto. *m.-ō.-āpai* du. tr. To go or come as above and cut anything in two or in halves. *m.-ōxtāgū* To go or come in, home, or anywhere E. and ditto. *m.-āgū* tr. To go or come as above and cut with i.e. use for cutting or to cut at any time. *m.-qanigū* tr. To go or come as above and ditto. *m.-šēata* tr. To rub eemi on the head in great plenty. *m.-ši* tr. To go or come as above and ditto. *m.-pōnat-a* i. To go to one's home or house and return thence. *aian-ūpai mōna sa mōt.-p.-qa akun* After you have gone home come back here again for more fuel.

*mötātōk-ēata* To know tho-

roughly as one does a person one often sees. *m.-ēanagōnata* To get very different so as to be quite disguised. *m.-imata* tr. To complete covering in with boughs any wigwam. *m.-ugata* tr. To go or come in or home and ditto. *m.-āgū* tr. To go or come in or simply to go or come and move a little as one would shift a heavy case which was in the way. *m.-ōmata-tata*, *m.-amātū* To go or come as above and do., ditto. *m.-uči-yōn-dāk-ū*; *m.-ū.-auin ānan* Go and take passage in a canoe and get into ours and bail it out; or rather Go or come E.ward and take passage to the canoe and bail it out. *m.-ūtūgata* i. To get or be very far gone in sickness as persons much wasted and near death. *m.-ūči*; *itakūpai sa mōtākōnqa kōnjin ha-mōtāt.-ū.-ūa* Go round or down or across to the E.ern side or shore (in canoe) and there I will come and embark. *m.-ūta* tr. To go or come E.ward and split out spear shafts. *m.-ū.-ta* To go or come as above or round, over, or across to the E. side and ditto.

*mötātōg-akul-ū* Do. into a house or one's home or Do. home or run over, across, or to the E. side from any place W. and make friendship or become reconciled to anybody or forgive any who have offended one. *m.-akul-ata* To be thoroughly friendly, to fully forgive and be at peace. *m.-ōg-a-i.* To go or come to any place E.ward and take up one's abode there. *m.-āgū* Do. to any place E.ward and live there. *m.-āgun* One who has gone or come E.ward to live as an emigrant.

*mötātōx-gāmata* To go or come as above and *tōx-g.-* w.s. *m.-lōp-ata* Do. and *t.-l.-* *m.-yella* Do. and *t.-y.-*

*mötātōll-ēata* Do. and *tōll-ē.* To pursue and overtake. *m.-i* Do. and *t.-i.*

*mötātōm-ata* Do. to any place E. and thence return (applied to men or animals) as a herd of cattle going E.ward to feed and returning home at evening. *m.-ōči* Do. home or into a house or to any place E. and bring in as an ax in one's hand. *m.-ānātsikōri* Do. as above and bring out as persons a sick man from his room. *m.-ōni*, *m.-ūtū* Do. as above and *tōm-ō.-* and *t.-ū.-* w.s. *m.-uš-ata* Do. as above and part out as a lot of eggs into two lots.

*mötātōn-disiū* Do. as above and (*t*)*ōn-d.-* w.s. *m.-dūgu-nata* To get very dirty, begrimed, covered with dust. *m.-naka* To come home or into any house or E.ward and be much surprised.

*mötātōp-pi* tr. To go or come as above and pay a formal visit with ceremony. *m.-ušū* tr. Do. to any place E.ward and strike but not kill or wound deeply any animal; see *tōp-u.-*

*mötātō-ri-nata* To get or be very cold. *m.-ra*; *ōkān sa m.-r(q?)a* Go into the house and cry there.

*mötātōs-āgū* To go or come as above and point (out or at). *m.-wōči-n.-* To get ugly, to be no longer nice looking, to get much disfigured or discolored.

*mötätöt-ega* To go or come to any place E.ward and use or take any paddle for rowing. *m.-uxmöni* (*mötä-mönitöt-e.-*); *watakömötä-möni tötegedē yamalim* People used in former time frequently to come by canoe from (such a place).

*mötätä-šuna* i. To be long going to any place E.ward through delay or hindrance. *m.-pöna* i. To go or come in do. (of möt) and die from any cause. *m.-bikāgū* tr. Do. to any place W.ward where there are people and thence bring things as blubber or iacasi by canoe. *m.-bikōna* v. To be aboard or to be bringing by canoe anything as above E.ward. *m.-kösi-nata* To go or come E.ward and there gather or thence bring many things together, especially such as berries. *m.-kōndeka* Do. round, over, or across to the E. side and there sleep or pass the night.

*mötätäg-amušata* Do. to any spot E.ward and there spot as racers at the post. *m.-isiū* Do. in an E.early direction and tagisu. *m.-öšēata* Do. home or into a house or to any place E. and *tag-ö.-m.-ö-lata* i. Do. to any place E.ward or round to the E. side and pass a night there. *m.-ū* tr. Do. home or into a house or E.ward and give. *m.-ülöpūšū* r. To fall down through as through a ceiling into the room below and break or dislocate any joint. *m.-u-l-* tr. To go or come in and dip in water as for instance the corner of a cloth when cleaning windows.

*mötätälalagōna* tr. Do. or E. and there taste by sipping.

*mötätām-ana* Do. anywhere E. or home or in and tamana. *m.-ikū* tr. Do. home, in, or E. and pack up as persons when leaving a place do. *m.-ušū* tr. Do. as above and tamooshoo. *m.-ušša* tr. Do. home or into a house or to any place E. and tamooshsha. *m.-ūtū* tr. Do. as above and secure the single notched spear to its shaft.

*mötätā-nu-nata* i. To become clear earth unmixed or no more covered with grass as the floor of a wigwam when the grass is removed. *m.-pū-gata* tr. To go or come to any place thence hesitate and turn back. *m.-si-n.-* i. To get better, to greatly improve in character or skill or health. *m.-si-g-* tr. To go or come home and say nothing about something one spoke of revealing. *m.-tara* tr. Do. as above and tatara. *m.-tu-lata* tr. Do. as above and tatoonata.

*mötätāu-ūgū* tr. Do. as above and stay with as a friend or mate. *m.-umūtū* tr. Do. as above and towoomootoo. *m.-urū* tr. Do. into a house and there singe any bird at any time. *m.-ö-l-* tr. To hate, persecute or abuse very much. *m.-ö-nata* i. To get thoroughly hard as a well trodden road. *m.-öxteka* tr. To go or come in as a hen into a house and sit there. *m.-ārū* i. To come or blow heavily as a gale from the W. *m.-umūtū* tr. To go or come as above and ditto.

*mötätū-aia* tr. To go or come in and mimic or imitate either motions or sounds. *m.-aiqale-n-* tr.

Do. in and teach or cause to learn. *m.-alag-ōna* tr. Do. as above and show. *m.-a-a* *gaiam haia hit-ārūgata wōx* Come show me how to dig, lest I do it badly. *m.-a-u-a-* tr. To cause to thoroughly know, to show thoroughly. *m.-ap-āna* tr. To go or come as above and call by name. *m.-adātū* Do. in and thrust in as a rod into a number of loops. *m.-atōpi* tr. Do. as above and *tū-a-* *m.-atama* tr. Do. as above and feed or give food to. *m.-āna* To yield in a struggle by giving way and falling under one's antagonist. *m.-unusiū* To go or come in and ditto. *m.-ātulū* Do. E. and *tū-ā-* *m.-unna* s.i. Tracks going E.ward. To go or come on foot going E.ward. *m.-čikaia* Do. home, in, to, over to, across to any place E.ward or round to the E.ern side or shore and contradict. *m.-čipina* Do. in, etc., and ditto. *m.-čitās-ana* tr. Do. in or home and ridicule. *m.-čiteka* Do. in and do anything so that another is suspected to have done what he did.

*mötätūš-abagūda* tr. Do. in or as above and gratify any person. *m.-ūwō-nata* tr. Do. in or home and accuse any person of being proud. *m.-aina* Do. in and make warm and comfortable as one would an invalid. *m.-ala-tasan-ā,* *m.-abagūta,* *m.-a-t-a,* *m.-ömōrana.* *m.-önābina,* *m.-ūwō-n-* Do. in and accuse of being proud.

*mötätū-bāpōna,* *m.-ka,* *m.-ki-lina,* *m.-kōgata* Do. as above and *tū-k-*

*mötätūk-ū* tr. Do. E.ward anywhere and get a wife or husband

there. *m.-ātaka* tr.pl. Do. as above and ditto. *m.-ūci* i. Do. round, over, or across to the E. side and there embark. *m.-ū-šu-n-* i. Do. to any point E.ward and thence return W.ward by canoe, boat, or ship. *m.-ūpata,* *m.-ūpū* tr. Do. as above and do. and ditto. *m.-unā-gaia* i. Do. to any place E. and pass the night. *m.-usi* tr. Do. as above and ditto. *m.-wina* tr. Do. as above and ditto. *m.-aie-nata,* *m.-aia.* *m.-ōna* tr. Do. (to a place) E. and wait there in canoe for a person. *m.-ösōma,* *m.-ūkū,* *m.-ūta,* *m.-usellātūpāna,* *m.-ātū* tr. Do. as above and make up a fire with dry kindlings. *m.-ušpēata,* *mötätū-dātū,* *m.-dōfgāmata.* *m.-dōpa* tr. Do. as above and ditto.

*mötätūg-aiata* tr. Do. and fix the forked supports of a wigwam. Do. and put up as the muluk of a wigwam. *m.-ata* tr. Do. as above and eat one thing with others as for instance berries with oil. *m.-auugū* tr. Do. as above and shake with the hand. *m.-aiaugūta.* *m.-ūmuštāgū* tr. Do. as above and ditto. *m.-ulla-pōna* tr. Do. as above and ditto. *m.-u-teka* tr. Do. as above and ditto. *m.-ullqasella* tr.pl. Do. as above and ditto.

*mötätūlūpū.*

*mötätūm-eakō-nata* tr. Do. as above and ditto. *m.-ealöpina* Do. as above and ditto. *m.-ikū,* *m.-iata* Do. as above and do. and ditto. *m.-iāgaia* tr. Do. as above and ditto. *m.-iāpimata* tr. Do. and ditto. *m.-ikūci* tr.pl. Do. as above and ditto. *m.-igata* i. Do. to any place E.ward and there encamp for the night. *m.-ina*

tr. pl. Do. E.ward and ditto. *m.-aiata* i. Do. home and thence go fishing. *m.-ingāmata* tr. pl. Do. as above and ditto. *m.-aka* tr. Do. as above and ditto. *m.-alāgū* Do. as above and ditto. *m.-illi* Do. home and speak of doing something one does not do after all. *m.-ōči*; *ūralum ha-m.-ō-dē* I came home from out W. *m.-ōbata* To go or come in or home and join unto by tying as one line to another to lengthen it. *m.-ōna* Do. as above and ditto. *m.-ōnapi* tr. pl. Do. E.ward anywhere and send things by ship. *m.-ōni* tr. Do. to any place E. and ditto. *m.-ōpi* i. pl. Do. to the E. anywhere and ditto. *m.-āna* i. Do. E. or round, across, or over to the E. side and growl. *m.-qaš-čina* tr. Do. in or home and (cause to) burn. *m.-qa-gata* i. pl. Do. into any place or under a shed as men would to get out of the rain. *m.-gala* i. Do. to or be in any place E.ward and there begin the day. *m.-qanikō-g-* tr. Do. to any place E. and ditto. *m.-austeka* tr. Do. in, home, or E. and ditto. *m.-qanigū* Do. as above and ditto. *m.-ūaiamina* Do. as above and ditto. *m.-ūaiyi* tr. r. Do. as above and ditto. *m.-ūaki* tr. r. Do. as above and ditto. *m.-ūašāgū* tr. r. Do. as above and ditto. *m.-ūūkūči* tr. Do. as above and ditto. *m.-ūkusi*; *hauan m.-ū-ūa* I will go as above and wash myself with this. *m.-ūgata* tr. To go or come as above and sew up any seam or article. *m.-ūgauugū* r. Do. as above and ditto. *m.-ūtū* tr. Do. as above and ditto. *m.-ūteki* r. tr. Do. as above and ditto. *m.-ūtūkusi* tr. r. *m.-ū-tella dābaikaia* Go or come in any of above ways and

get your mother to wash your face. *m.-urū* tr. To go or come as above and toomooroo.

*mōtāt-ūna, m.-u-nata* tr. Do. as above and toona(ta).

*mōtātūp-ārū* tr. Do. as above and split out icoosh. *m.-qana* tr. Do. as above and throw away out of the hand. *m.-q-ri* tr. Do. as above and ditto. *m.-qangōna* tr. Do. and throw out of the hands into the sea. *m.-qa-n-* i. To get round, to pass by as a party in a canoe any point going E. *m.-ūsata* To finish planting or sowing. To do sowing. *m.-uśū* Do. home or to any place E. and ditto. *m.-ūkū* Do. in any of above senses and ditto. *m.-uśši(teka)* Do. as above and do. and ditto. *m.-ulla* tr. Do. in or home and soften anything by the fire.

*mōtātūsi-gata* tr. To keep altogether secret, to perfectly conceal by not telling of. *m.-ikū* tr. To go or come in any of above ways and ditto. *m.-lana* Do. as above and reward a little i.e. with small gifts. *m.-nana* tr. Do. home, or in, or E.ward anywhere and strengthen with food, i.e. feed. *m.-pōna* i. (*mōtatega*) To come ashore or rather to shore in canoe from the W. *mōtātūsag-ana, m.-u-nata* To go or come from the W. and inflict pain or hurt.

*mōtātūt-ēata* tr. Do. in any of above sentences and ditto. *m.-eki* tr. Do. to the fireplace and there hold or put anything or even get near the fire oneself and get warmed. *m.-ākū* To die away or down to a calm as a W. wind. *m.-ārana* tr. Do. as in any of above senses

and ditto. *m.-ūaiana* tr. Do. home and share with others any supplies of food one may have. *m.-ūkusi* Do. as above and ditto. *m.-ūmēiūa* Do. as above and punish.

*mōtātūw-ēa* Do. in any of above ways and sew on strings to a sling. *m.-ōgata* Do. as above and congregate in any place. *m.-unyel-laiagauin'haia šōš šgaia* Go in and bind in a bird spear for me. *m.-ōnig-ū*; *hauanaka ha-m.-ō-udē wōnūma* It was in this place that I hit a swan. *m.-ōnigat-a*; *ha-m.-ō-udē lōkōx* I came (arrived) from the W. at night. *m.-ōrāgū* To go or come round or down E.ward and land.

*mōtātunasakātaka* i. To delay doing anything from shyness and hesitancy.

*mōtāturana(ta)* To go or come round to the E. coast and be there fishing in a canoe at daybreak.

*mōtāts-ūmēiūa* To get or be thoroughly disheartened by injuries or fatigue.

The above verb denotes To be through much practice able to sew thoroughly well.

*m.-ūmalāg-ū*; *hauan ha-m.-ū-udē wāta* I used to make my fire here.

*mōtātsdōpa* Do. in or home and there put on any coat or cloak. *mōtātst-ēaki* Do. in or home and kick. *m.-āgata* Do. in any of above ways and ditto. *m.-auwōlata* Do. in or home and illtreat, abuse, or despise anyone. *m.-ōšk-a*; *kōmudūa haia sa m.-ō-udē* Why did you come in and laugh at me? *m.-ūkusi*; *wenzdi ha-m.-ū-dē sir*

Bridges: Dictionary

On wednesday I went in and washed the thing. *m.-ōnnaka aiōš-manū-nata*, better *m.-ō-* yō-

*mōtātūw-aii* To go or come in any of above ways and feed as a mother her child. *m.-iūa* Do. to any place E.ward and set a dog on. *m.-ipōna* Do. home, in, or E.ward anywhere and ditto. *m.-aka*; *sin haličin ha-m.-akudē* I went E. and chopped down trees with your ax. *m.-ata* Do. home or in and ditto. *m.-ipū* Do. in any of above ways and ditto. *m.-ina* Do. in and put out a fire as in a wigwam on departing. *m.-ū* Do. home or in or E. and ditto. *m.-inata* Do. in and thoroughly extinguish a fire.

*mōtqēa sec wēa, m.-nana* To come in as rain or melting snow down from the roof of a wigwam.

*mōtqa-štāgū* To go or come in any of above ways and ditto. *m.-štēgata* i. To be much troubled and perplexed. *m.-kōtana* To go or come round, over, or to the E. side and ditto. *m.-gata* Do. in the do. (of *mōt*) and assemble. *m.-gōpi* To go or come E. and wagupi. *m.-gū* Do. in or home and wagoo.

*mōtqal-a* v. pref. To know from practice or from always seeing or hearing all about anything. To go or come as above and wula. *m.-ēdāgō-nata* To be, get, or grow thoroughly modest and chaste. *m.-itāsi-n-* To get, grow, be(come) very or thoroughly beautiful. *m.-aiāgu-n-* Do. very gray, light, pale. To fade, pale. *m.-aiagaia* To go or come in the do. (of *mōt*) and ditto. *m.-aiēki* Do. as above and



ditto. *m.-aiatana* Do. as above and ditto. *m.-akitania; kōnjin kāmiku-dē siūan kō-m.-a-takun* It was there where the land turns to a point that a whale was stranded. *m.-asine-n.-* Thoroughly recovered, to be quite strong and vigorous again. *m.-apaia-n.-* To be a continuous line of reefs extending E.ward.

*mōtqal-āpū* tr. To go or come to the E. side and wulaalapoo. Do. to do. and walapoo. *m.-ū* Do. home and eat eggs or crabs. Do. in or E. and do the same. *m.-mū-tū* Do. home, sit down, and eat crabs, eggs, or other shelled food.

*mōtqalqa-šte-gata* tr. To have done all, to have fully finished or ended or completed any work. *m.-štāgū* To go or come in the do. (of *mōt*) and ditto. *m.-sella* Do. as above and ditto.

*mōtqalunusipisi-n.-* To cease from habit to feel any shame.

*mōtqamu-n.-* To get covered or abounding with lice.

*mōtqan-a* To pass or go beyond in an E.early direction. *m.-igū, m.-i-gata* To go or come to any place E. *m.-igū* Do. in the do. (of *mōt*) and hit with a stone. tr. To blow up and strike with force from the W. as a W. gale a coast exposed to its fury. *m.-a* To go or come in the do. (of *mōt*) and wuna. *m.-ari* tr. Do. E.ward and miss, not strike with stone or spear. i. Do. round, over, across to the E. side and swim. *m.-amū-g.-* Do. as above and bind or wrap round about. *m.-aši* Do. as above and wunashi. *m.-ata; annū m.-a.- yā-rum bāv čila umōš* The patch is

thoroughly trodden down now, there are no more briars in the way. *m.-ara* tr. To go or come home or E.ward anywhere and burrow, dig, hollow out, etc. *m.-ušata* tr. To make a hole deep, to penetrate deeply as miners into the earth. *m.-ūgu-n.-* i. To be thoroughly rotten as wood with red rot.

*mōtqar-a* To go or come as above and wura the dead. *m.-ēata* Do. to the E. side and there wade after and catch as a woman a drifting canoe. *m.-i* Do. round, across, or over to the E. side and wade. *m.-iteka* To wade across or over from the W. to the E. side. *m.-u-n.-* To be deep or far in as a large cavern; To get thus. *m.-ū-gate-n.-* To get, grow, be(come) very or exceedingly tall and slender.

*mōtqa-sella* To go or come in the do. (of *mōt*) and *wō-s.- m.-te-ka* Do. down, round, etc. to the E. side, etc. and *wō-t.- m.-tātū* Do. in the do. (of *mōt*) and *wō-t.-*

*mōtau-ina* i. Do. (of *mōt*) and oweena. *m.-ara* Do. in or home or E. and owara. *m.-isīa, m.-isāmūtū, m.-isa,* etc. To come home. To go or come in and be very cold so as to shake with the cold. *m.-iye-n.-* i. To be very ill and feel unable and averse to putting forth any effort. *m.-ušköna, m.-ušteka* i. To go or come to the E.ern side and stay in canoe in the kelp. *m.-uxmūtū* To go or come home, in, or to any place E. and ditto. *m.-uxmōni* Do. and ditto. *m.-u-gwīa, m.-ū-g.-, m.-uxtek-a, m.-u-wīa, m.-uxmagātū* Do. and do. etc. *m.-urū*

To go or come home, in, or E. and ditto. *m.-wānu-nata* To get, grow, become very truthful, reliable.

*mōtūikamamūt-ū* tr. *m.-a sa mākunči* Go in and make or let your son write.

*mōtūaiy-awōštāgū* To go or come E. or in the house and *mai-y-a.- m.-i-n.-* tr. Do. home or into a room or place and put out any light or fire. *m.-ana* To trouble another with persistence or clamor. To come or go in or home and press another to do something he is averse to.

*mōtūa-ša* tr. (*m.-šāgū*) Do. home or in and do. ditto *aian. m.-šāgan-a* i. *hanna kausin sa m.-š.-qa* Pass through the channel E.ward pretty close in to the shore. *m.-šūgata* To go or come home or in or to any place E. and beautify oneself by putting on choice clothes or in other ways. *m.-štāgū* Do. (of *mōt*) and ditto.

*m.-kö-n.-* tr. Do. home or in or E. and compel or command with force a person to do something. *m.-māguna* tr. Do. in and ditto. *m.-mindeka* Do. home or to any place lying E. and ditto. *m.-rāpū* tr. To take a canoe E.ward and go up a creek with it. *m.-rōpata* tr. To dig out clean and deep any long hole such as grave or trough. *m.-sa* tr. To go or come to any place E. and oasa in either of its senses. *m.-yamōni* Do. (of *mōt*) and open a door or gateway.

*mōtūi-či* tr. Do. to the E. anywhere and take in a person to help in working the canoe. *m.-seta* tr. Do. E.ward and bring any

long thing as a pole on the shoulder. *m.-skulata* tr. To deepen down, hollow out, or make round or lay round as grass in the bottom of a hole, etc. *m.-swōgata* tr. To burn or scorch a skin so that it draws up together by putting it too near the fire.

*mōtūō-škulata* To go or come in and ventilate a room by letting the wind blow freely into and through it. *m.-n.-* i. To grow into perfect manhood. To become a thorough man. *m.-nigū* tr. To go or come in do. (of *mōt*) and ditto.

*mōtūā-gūtāna* tr. Do. as above and ditto. *m.-dātū* tr.pl. Do. as above and ditto. *m.-lū* Do. to the E. anywhere and oaloo canoes or ships. *m.-na* tr. To let pass or go or come by or past in either of the do. (of *mōt*). *m.-tul-ū, m.-t.-yella,* etc. To go or come E.ward and do. and ditto. *m.-gulū* To let fall down into a room or down through the roof or ceiling.

*mōtūū-tušwāna* tr.pl. Do. and let pass as a guard a body of troops. *m.-tullata* tr. Do. and make very or too short.

*mōtūuškü-tata* i. To be very deep down in the water as any heavily laden vessel. *m.-mūtū* To go or come home or into one's house and have a smoke.

*mōtūušp-ō-nata (mōtiella)* To turn round with the stern to the wind and go before it. *m.-āna, m.-ōn-kōna, twūpun-k.-* To anchor or moor a canoe or vessel.

*mōtūun-na* i. To walk home, to go or come to one's house from the W. To go or come afoot round to, over to, across to the E. side.



*m.-nata* tr. To go or come to any place E., and take, fetch, or bring anything thence or there. *m.-dāra-n.-i.* To fix one's eyes steadily upon any things, to gaze, stare.

*mōtūu-ngūta* tr. Do. home into one's house or E. and treat with special favor.

*mōtūčilqaiamōči* i. Do. into a house stooping low.

*mōtūš-aiinur<sup>2</sup>-mōni*, *m.-a.-mūtū* Do. in and keep up a good fire. *m.-atapū-n.-i.* To turn oneself E.ward so as to directly face any object. *m.-ōnabī-n.-i.* To go or come in, home, or E. and efface or remove all marks, etc. *m.-āmi-kū* tr. Do. as above and ditto. *m.-āpū* (*mōtaiqasāna*) Do. as above and say what is not true. *m.-āri* (*mōtūlakōrana*) Do. and promise to give.

*mōtūb-aiyāgāna* tr. Do. in the do. (of *mōt*) and ditto. *m.-iakana* tr. Do. as above and ditto. *m.-āpōna* tr. pl. Do. home and there use up or spend or give all away. *m.-ākō-n.-i.* tr. Do. home, in, or E. and ditto.

*mōtūkaia* tr. Do. in, home, or E. and put up as on pegs any things. *m.-iella* Do. as above and ditto.

*mōtūk-a* Do. to, round to, across or over to and ooca. *m.-ilqar-āgū*, *m.-i.-ax-wōsella* s. and pl. tr. Do. to the E. and *ūk-i.-āgū* and do *w.-m.-illa* Do. E.ward and rub off and cause to fall fungus or fruit. *m.-ateka* Do. to or round to any place E.ward and there ditto.

*mōtūkō-šiteka* tr. Do. E.ward anywhere and bar the passage of anything. *m.-gata* tr. Do. home or into the house and ditto. *m.-mata* tr. Do. in the do. (of *mōt*) and ditto. *m.-mise-nata* tr. To keep apart from, not join company with when going E.ward. *m.-nī-n.-i.* To keep a great distance away from or to part from and get a good way from going E. *m.-na* tr. To go or come to the E. anywhere and oocuna a canoe or boat. *m.-nōštā-si-n.-i.* tr. To make thoroughly plain and easy to be seen, heard, or learned.

*mōtūkā-lana* tr. To go or come in do. (of *mōt*) and ditto. *m.-la-wōštāgū* tr. Do. as above and commit adultery. *m.-nana* i. pl. To stay at home still as weary persons after a long walk.

*mōtūk-qači-n.-i.* To get, be (come) very neap as the tide at extra neaps.

*m.-ausi-n.-i.* tr. To go or come E.ward anywhere and spear, shoot an arrow, cast a dart, etc.

*mōtūkūč-ēata* Do. E.ward and fetch in a canoe any person or dog. *m.-igāmata* Do. E.ward and ditto. *m.-i* Do. and take aboard any person or dog.

*mōtūkūt-a* tr. Do. as above and ditto. *m.-āna* tr. Do. E.ward anywhere and hail any passers by or arrivals. *m.-ūmōra* Do. home into one's house or E. and ditto.

*mōtūku-štöpō-n.-i.* tr. To hollow out, undermine, make empty in under. *m.-nat-a*; *m.-haia sima* Go in and fetch me some water in a bucket. *m.-n.-ōpi* tr. To go

or come E.ward and put aboard or take aboard any bucket or basket with some water, berries or other things in it or them. *m.-ri* tr. Do. in, home, or E. and ditto.

*mōtūkusel-la* Do. E.ward in or home and ditto. *m.-anqana* Do. as above and ditto.

*mōtūg-ū-tata* r. To conceal oneself in a house as a child might who wished to startle some person. *m.-ga-t.-v.* To separate from another when going E.ward.

*mōtūliāgunat-a*; *m.-haia aian* Go in and take the piece of fuel out of my way.

*mōtūlōšt-ega* To lead E.ward, to go or come home, in, or E. and go before a person as a leader. *m.-ūgata* To go or come E.ward and bring a person by leading him. *m.-ūgūt<sup>2</sup>-ūtuū* tr. pl. Do. E.ward and bring persons by guiding them to any place.

*mōtūlōfki* (*mūtū*) Do. E.ward and whistle.

*mōtūlō-mbina* tr. Do. E.ward or home or in and lick. *m.-pēata* i. Do. round as round a point in canoe going E.ward *m.-pata* tr. Do. home, in, or E. and peel, pare off as the rind of an apple or turf from the land. To do. do. and cut off the hair. To do. do. in canoe drifting E. before the wind.

*mōtūlōpuš-ata* tr. To go or come and ditto. *m.-tek-a*; *m.-t.-haia bag* Go or come in and turn inside out and put down in its place my bag.

*mōtūl-ōsi-nata* tr. To use up so that few or little only is left.

*m.-apō-n.-i.* To get (down to the) bad (down) towards the bottom of a barrel in a wet cellar.

*mōtūlūa-na* To go or come in, home, or E. and ditto. *m.-ra* tr. Do. as above and ditto. *m.-šata*, *m.-a-n.-i.* Do. as above and do. and ditto.

*mōtūlūuš-mōči* Do. E.ward and roll in as a barrel into a store. *m.-tek-a*, *m.-wōsella* tr. s. pl. Do. E. or come home and do. and ditto. *m.-t.-wīaiellauina sōgar tū-kāčinsatqana* Go E. and roll your sugar into the cellar and take it away to night. *mōtūlūš-ana* tr. To go or come in or home and make a light or light a lamp, etc. *m.-ungaia* tr. Do. as above and light a lamp and set on the table or set it in its place. *m.-wāna* tr. Do. E.ward or home and ditto.

*mōtūmēak-āna* tr. Do. home, in, or E. and threaten and intimidate by threats. *m.-ō-nata* tr. Do. as above and intimidate. *mōtūmēa-ta* U.T. for *mōtawāgū* w.s.

*mōtūmēla* tr. Do. as above and cut turf off and thus bare the land.

*mōtūmīna* (*ta*) tr. Do. down and thus bring down.

*mōtūma-ka* tr. Do. home, or in, and do. any skin. *m.-māšū sōx*; *hai hūlū mō.-mā.-s.-yārum* I, now I have come here, have great pain. *m.-nātsikōri* To go or come E.ward anywhere and let out. *m.-r<sup>2</sup>-teka* Do. and alight as a bird E.ward of where it was before.

*mōtūmian-a* Do. home or E. and ditto. *m.-tūpqana* Do. as above and ditto.

*mötūmin-aka, m.-ūgata* tr. Do. as above and do anything in such a manner as not to be discovered by artfully balking attention.

*mötūmis-ata* Do. home, in, or E. and ditto. *m.-ur<sup>2</sup>-mütū* tr. To take or bring a child in one's arms and nurse it. *mö.-mū-* tr. Do. in and nurse or hold in the arms. *m.-āgana* tr. Do. as above and inflict any hurt upon a person. *m.-kūči* tr. To take, bring a child in one's arms into a canoe on the E.ern side.

*mötūmōc-e-nata* i. To get or be included or influenced by difficulties so as to be averse to making further efforts. To become very indolent and averse to effort. *m.-i* To go or come home or to one's house and let a person in.

*mötūmō-ni* tr. To leave at a certain point E.ward, not to remove or touch beyond it. *m.-ra* tr. To go or come home or in or E. and tell, acquaint, make known. *m.-rana(ta)* Do. as above and do. and ditto. *m.-takaiyin-ata, (mötūminug-a-)* Do. in and do anything slyly. *m.-sē-a-* i. To get far off and out of sight going E.ward. *m.-tagana*.

*mötūmā-šu-n-* To get very covered or abounding in thorns. *m.-nurū* To go or come and refuse to do as one is told. *m.-tū* To perch, alight E.ward of where it was before.

*mötūmukōn-ata* tr. To go or come E.ward and bring any long thing as a pole. *m.-deka* Do. E.ward and put down any long thing or draw a line.

*mötūmū-gata* Do. home, in, or E. and do. anything as water in a pail. *m.-tū* Do. home, in, or E. and ditto. *m.-š-gāmata (mötaiāgi-g-)* Do. as above and ditto. *m.-šgaiateka* Do. as above and ditto.

*mötū-nana, m.-nu-nata* tr. Do. as above and do. and ditto.

*mötūp-i-n-* tr.pl. Do. as above and ditto.

*mötūpaia-šana* tr.pl. Do. as above and ditto. *m.-n(dek)a* tr. Do. as above and do. and ditto.

*mötūpa-lana* tr.pl. Do. as above and put down or let be or set up (see *ūpa-l-*). *m.-tagu-n-* Do. and flatten out, make broad, or stretch in any way.

*mötūpō-šata (mötūtūpōra)* Do. in or home and wake up any person. *m.-škūlū* Do. as above and shoot a gun. *m.-rina* Do. in, home, or E. and ditto. *m.-si-n-* To get, become, grow thoroughly industrious and energetic. *m.-skūlū* tr. To let go or escape E.ward.

*mötūpārū* tr. To go or come as above and split out icoosh.

*mötūpū-kū* tr. Do. as above and ditto. *m.-gata* tr. Do. as above and ditto.

*mötūs-ēambulāgu-n-* i. To come on or be a thorough thaw. To become quite warm as the weather in winter with north wind. *m.-ata* tr. To go or come in, home, or E. and ditto. *m.-iū* tr. Do. as above and pluck or pick either hair or feathers. *m.-inana* Do. E.ward and help in canoe. *m.-itögōgata* To be thoroughly aware of the treachery or other qualities

of another from much acquaintance. *m.-ōmmata* To go or come and pull or pluck up or tear.

*mötūt-aiar<sup>2</sup>tāgū* Do. as above and give to some, not to all, or to give a few which one has selected.

*mötūte-ka* Do. home, in, or E.ward anywhere and do. and leave it. *m.-ki* Do. E.ward and cause birds or animals to fly or flee by showing oneself. *m.-gwia* To take anything into a house or one's house or one's home and put it away for safety.

*mötūtō-ška* To go or come as above and make fun for persons to laugh. *m.-lūpōna* To come in or home and treat any person with rudeness and roughly. *m.-naša* To come or go in, home, or E. and ditto. *m.-pūsū* Do. E.ward and go far out in search for seal, etc. *m.-r<sup>2</sup>kōna* i. To be far out E.ward in canoe in quest of seals, etc.

*mötūt-āramāgū* tr. To go or come home, in, or E. and be angrily demonstrative. *m.-ullata* To get, be very short, too short, very round or stumpy.

*m.-auwōlata* tr. To let a person thoroughly recover consciousness.

*mötūtūš-ata* Do. as above and make a clean sweep by taking all away. *m.-ū* i.pl. Do. or march E.ward. *m.-mōči* i.pl. Do. or march in a body and go or come in. *m.-wāna* i.pl. Do. E.ward and pass by.

*mötūtū-gat-a* i. To go or come E.ward keeping close in to shore or close along the edge of a reef or bed of kelp. *m.-g-ia* To run,

extend, reach E.ward as a line of coast. *m.-lāri* tr. Do. E.ward and fetch water by dipping it up with the bucket. *m.-pōna* tr. Do. as above and do. i.e. soften by soaking. *m.-pōra* tr. Do. home, in, or E. and ditto. *m.-pū* tr. Do. as above and ditto.

*mötūtux-gāmata* Do. in, home, or E. and ditto. *m.-yella* Do. in, home, or anywhere E. and ditto. *m.-y-iella* Do. as above and put down anything and leave it for a little time.

*mötūwō-f-g-* tr. Do. to the E. side and ditto. *m.-gata* tr. Do. in and do. any child. *m.-nar-i* tr. Do. to the E. side and ditto. *m.-n-ēata* Do. E.ward and launch a canoe into the water. *m.-xmütū* tr. Do. in, or home and sit embracing or nursing a child.

*mötū-wāpū* tr. Do. E.ward anywhere and put or bury under mud or water.

*mōtu-ina* Do. round to or to any spot E.ward and there ditto. *m.-iū* tr. Do. E.ward anywhere and ditto. *m.-i-mütū* tr. Do. in, home, or E. and ditto.

*mōtučik-amütū* tr. Do. as above and urge another against his will. *m.-āna* tr. Do. in, or home, or to any place E. and ditto.

*mōtuš-ōule-nata* i. To get, grow, become very strong and victorious over an opponent. To act with great vigor. *m.-āpū* i. To come or go as above and tell lies or brag falsely. *m.-āri* Do. as above and ditto. *m.-qanana* i. Do. as above and act or speak as though very

pleased and at home. *m.-auara* i. Do. as above and ditto.

*mötušk-āšu-n.-* i. To turn round and become broadside on to the wind and sea as a drifting canoe. *m.-ūtata* To be very deep (lyladen). *m.-una* To be a smoke going E. *m.-urū* (*mötatama*) To go or come in, home, or E. and eat.

*mötuš-lūči-n.-* To be quite deep as a trench or foss. *m.-pi(teka)* To go or come home and in and lie down with one's back to the fire. *m.-tönne-n.-* i. To get big as any hole or opening. *m.-wō-n.-* To get or be thoroughly maggety.

*mötuš-tuš-ana* i. Do. across or over an isthmus from the W. *m.-t.-u-nata* i. To get very small comparatively as when the adjoining parts swell and become big.

*mötušk-aielata* To be old and wasted and much wrinkled. To be very loose as a lot of loose skins. *m.-i* tr. To go or come and forbid or tell not to do. To come or go in or home and forbid and thus prevent. *m.-ili-n.-* To get or be quite soft, flaccid, weak, pliable, etc. *m.-a* tr. To go or come home, in, or E. and oofca a line. *m.-ō-n.-* i. To get, be(come) thoroughly putrid.

*mötuf-yi-nata* To be thoroughly poor i.e. in poor condition (only of mussels).

*mötux-mq̄maka* tr. To go or come round, across, over or to the E. and ditto. *m.-yella* tr. Do. as above and *ux-y.-* w.s.

*mötulla* i. Do. and thus arrive and land at any place E.ward.

*mötumbulāgu-n.-* To thoroughly acquiesce, to be very willing, to be readily yielding.

*mötumm-āšu-n.-* i. To get very thorny, abounding or covered with thorns. *m.-ōču-n.-* i. To be, get, grow, become very or too indolent, slow, lazy. *m.-ōna* tr. To carry, fetch, etc. To go or come E.ward and carry on the back. *m.-u-n.-* tr. To go or come in, or home, or E. and take, fetch, etc. as one would a sack of corn. *m.-undeka* Do. as above and ditto.

*mötun-dōna* To go or come in, home, or E. and look at, watch, etc. *mötunn-i-sata*, *m.-u-s.-* To be thoroughly shy, very shy, thoroughly ashamed. *m.-isipisi-n.-* To get or be thoroughly without shame. *m.-usāgū* To come or go in or home or E. and show scorn to anyone.

*mötu-pulū* tr. Do. in or home and shell mussels.

*mötu-rūmōna* tr. Do. in, home, or E. and obey, assent, or say yes. *m.-syella* tr. Do. as above and ditto.

*mötur-čella* tr. Do. as above and take once more or again. *m.-čāgū* tr. Do. as above and ditto. *m.-gāmata* tr. Do. and ditto.

*möt haiipun* The E.ern ridge of a hill or mountain. The ridge to the E.

*möts* used like *möč(i)* before vv. beginning with *t*, as the latter before vv. beginning with *š*, *k*, *g*, *s*.

*m.-döp-ia*, *m.-d.-i-önnaka*, *m.-d.-a*, *m.-d.-ö.-*

*m.-taiāsat-ö.-* Uncoverable, not possible to cover as a very large surface with unsufficient cloth. *m.-tūmak-a* Capable of being sewed. Fit to sew with. Fit or worth sewing. *m.-t.-ö.-* Unfit to sew with, unfit, unworthy to be sewn. *m.-tēnak-a*, *m.-t.-ö.-*, *m.-tai-ap-ö.-*, *m.-t.-āpū*, *m.-taiql-āki*, *m.-t.-ö.-*, *m.-tēakia*.

*möstek-iāki* Such as can be seen. *bāv m.-i.-* Such as cannot be seen or found. *m.-ē-ö.-* Impossible to see. *m.-ila*, *m.-il-ö.-*; *m.-iwöräg-ū*, *m.-iö.-*, *möstögakul-ö.-* Unfit to be loved or forgiven.

*möstett-ö.-* Not fit or possible to cut, pare; *hauan m.-ö.- kili* A cili cannot be cut of this.

*möstö-mušatāpai* To divide or part into two lots between themselves as two persons might what belongs to them.

*möstäg-ö.-* One who has not received a gift, not given to.

*möstauwöl-a* Wonderful, either for goodness or badness, causing wonder or astonishment. *m.-ūa* A wonderful man (in good sense only).

*möstū-mušatāki* One fit or worthy of being pitied. *m.-wögur-čella* i. To come from the S. in a body to any place and there stay a little time. *m.-šaiin-(dek)a* To use for keeping oneself warm, to keep oneself warm with. *m.-š.-at-ö.-* Not enough or strong enough to cause to burn as fire ready to go out fresh fuel put on it.

*möt(ta)* But, because; *hai mötta duř* But I am weak. *m.-* r.pl.tr. To shave oneself, to pare one's

nails with a knife or dress one's corns or to pare off from oneself in any similar way. *m.-ta* (sg. of *m.-*) To cut off one piece from oneself, to finish shaving oneself.

*mötwī-a* (*mötūia*) To go or come home or in or E. and lie down. *m.-aka* tr. To take an ax and go, or come E. and use it in felling trees. To go or come E. and use an ax in felling wood. *m.-akō-nata* tr. To make anything too or very small. *m.-api* tr. To go or come E.ward and put up a fence. *m.-amačina* tr. Do. home or in and clear a space by removing what is in the way. *m.-atasi-n.-* i. To come close in to the shore (only of shoals of fish). *m.-enga* tr. Do. in, home, or E. and ditto. *m.-ipundeka* tr. Do. in, home, or E. and ditto. *m.-igulata* i. To get effaced, dulled as any writing or drawing on pattern, on prints when washed. *m.-igūtata* tr.i. To fit, put close together, to join by making fit closely. *m.-uša* To go or come in and commend, speak approvingly of, etc. *m.-qaštegata* i. To be greatly perplexed and in doubt and anxious, not knowing what to do. *m.-ušana* i. Do. along the coast going E.ward.

*māša(n)* s. Moss such as grows around the foot of old trees. (A) whitish plant(s) fringing the shores. *māšū*; *hipa māšua kūpōnaka*, *h.- māšūde k.-* We shall have a fall of snow.

*mābakāna* (*möšša*) tr. To store up, to gather for use in large quantities.

*mākīnix* s. Immature *ösöf*, *köt-öran*, and *öščinix*.

*mākīp-a* s., *m.-āpai* du., *m.-aia-malim* pl. Daughter. *m.-āna* To adopt as daughter, to claim as one's daughter, to say one is one's daughter.

*mākainix* a.s. The S. (wind). Sick(ness), ill(ness), unhealthy. *m.-gala* Foreigner(s). *m.-bix* The (King) penguin (spec.) *m.-sauy-anux* The large black porpoise.

*māki* s.a. A place where thro a land slip trees are thrown together in a confused mass and passage thro impossible. *m.-tas* s. A place in a wood, very dry and level, and abounding with fallen fungus which owing to the dryness have not softened and rotted.

*mākū-(n)* s. Son. *mākund-ēi* du., *m.-aian* pl., *haua m.-ē kaitagāpai* My sons are out walking. *mākū-tas-a* Grandson. *m.-t.-ākīpa* Granddaughter.

*māgōnnaka* Having no child, never have horn a child.

*māgū* To adopt as son, to bear a child, to have a young one. sg. To bear. r. tr. To put on or round one's neck as a necklace, collar, or neck cloth. To find, come across any dead whale, seal, or carcass, not found or appropriated. *m.-pai* To put on or round one's neck two things. To bear two children or young ones. To find two dead seals or whales. *m.-pūk-ū*; *ha-m.-p.-udē kaiiūala* My child fell into the fire. *m.-sīr* Things for wearing round the neck, a necklace.

*māguri* a. Poor, in poor con-

dition, not fat and stout, poor, not having a supply of blubber.

*māli* Fibre, roots as of trees, long stringy roots, abounding in such fibres. The runners of strawberries, having fibrous roots. Roots, strings. *m.-s* Fond of working, doing, getting. Given to diligence in doing anything. Diligent, careful, taking good care of, thoughtful of, provident, providing. *m.-simōni* To take care of, be thoughtful of or for, to mind as a farmer his cattle.

*mālāna* tr. To store, to gather abundantly as store, to keep and accumulate supplies of food. To keep i.e. take care of, to mind, to have and possess and cultivate as farmers, land. To possess and value and take care of. To have a regard, care for as one does that which one values and therefore keeps and preserves. To keep, preserve, pay attention to.

*mālum(pai)* Holding the relationship to each other of brothers or sisters and brothers-in-law.

*māmikū* r. To press and hold oneself as a person having much pain in his stomach.

*māma-ia* i. pl. To die (off). *m.-as*. The deeply furrowed belly pieces or flaps of whales. *m.-kōma* (*w.-hajōkwūf, lōla w.s.*) *m.-mūtū* The elephant seal.

*māna* tr. To lend. *mānākū* To borrow.

*mānax-šōatekūna* To borrow or play with the toys of another person. *m.-dūpata* To take in this way any coat or cloak, etc., to borrow anything worn as a coat

and wear it. *m.-gāmata* To lend a thing borrowed. *m.-kūči* To borrow a canoe or boat and go in it. *m.-čkilla* To borrow a canoe, to depart from any place in, to go away from any place in a borrowed canoe. *m.-tūpušū* To borrow a piece of ground and cultivate it. *m.-tstūmaka* tr. To borrow anything as needle, thread, etc. and sew with it.

*mānara* tr. *haim m.-ha-mānar-udē ōsōf* I got, gathered much less than the others, to do, gather, get less in quantity or number or inferior in quality to what others get. v. pref. *m.-tas* Getting or having gathered larger or better than others; *sa annū m.-t.* You excel others. *hūlū sa m.-lūridē amaim, hai bāv kūkan* What a lot of fungus you gathered and brought home so much more than I did. *sa wē m.-šābag-ūdāgūa* You may or will enjoy yourself without me. *kō-m.-š.-ur-gaigata kōnjin bāv matūmēakōnata mēam* He rejoices (though no one else does) and does not fear for himself or his own people. *kōwē m.-t atamqa amaim* They may go and get fungus for themselves though I do not go.

*mānarāmūtū* To survive, to live on or after another has died.

*māpa; haua m.-n, kī-m.-n* My, his, her daughter. *ita gūta* for *mākipa*. *māpāna* tr. To gather abundantly and store up, to gather much and keep with care. To be eager in gathering supplies, to value and gather up.

*māpū* The wrist.

*māsi-ū; ha-m.-dē paiaka* What a fine (ebb) tide I have, How very fine a tide I have for gathering shellfish.

*māt* like *mai* before vv. in *iū* and *y* and like *ma* before vv. in consonants is used with the same meanings before vv. beginning with vowels and *wī*. A few instances must suffice to show its use.

*mātia* To go or come ashore or N. and lie down. *m.-ka* Do. as below and ditto. *m.-kō-nata* To make very or too small. *m.-mana-na* Do. as above and deliver, save, make well, etc. *m.-māgū* Do. ashore or N.ward and do. as when searching among bushes for geese. *mātia-pi* Do. N.ward making a fence. *matī-epateka* v. To get near, nearly reach in a N.erly direction. *m.-enga* To come or go as above and ditto. *m.-āsū* Do. as above and do. as dogs any animal at bay. *m.-āgunana* Do. as above and ditto. *m.-ki* tr. Do. ashore or anywhere N.ward and ceci. *m.-ya* i. Do. to an anchor i.e. to arrive as a vessel from the S. *m.-yigata* tr. Do. ashore and fill or take what is already full.

*mātai-amina* tr. Do. ashore or N.ward and ditto. *m.-yi* tr. Do. ashore or N.ward and iyi.

*māta-šāgana* i. Do. through a channel from the S. *m.-gēata* i. Do. alongside from the S. as a canoe to a ship. *m.-ki* tr. Do. ashore, N.ward, from the fireplace ingoo and aci. *m.-kūama* tr. Do. as above and ditto. *m.-kwīna* tr. Do. as above and ditto. *m.-lag-ōna* tr. Do. in the first, second,

and fourth senses of *ma* and ditto. *m.-lapōna* i. Do. as above and fall into the sea. *m.-magō-nata* i. To get to, to go or come to, to reach quiet waters among islands coming from the sea. *m.-naiamu-n.* To reach or get to shelter under the lea from the N. wind or sea. *m.-nqana* To go or come ashore or N.ward and ditto. *m.-nnūna* tr. Do. from the S. and be disappointed in any way. *m.-pōna* i. Do. ashore or from the S. and die. *m.-seta* tr. Do. ashore or N.ward and fetch water. *m.-ta* tr. Do. or come in the do. (of *ma*) and take, pick up, fetch, etc. *m.-tega* i. Do., arrive or depart by canoe or boat N.ward. *m.-tōpi* Do. N.ward and ditto. *m.-tuxwāna* tr. To pass, go past or by in a ship or as one ship does past any point N.ward.

*māti-čigata* To stick or get caught in as an anchor hanging in the water into a mass of kelp and thus hold the drifting vessel. *m.-kīmata* tr. To go or come in the do. (of *ma*) and ditto. *m.-kīmū* tr. Do. from the S. or ashore or ingoo or iceemoo. *m.-sītu-nata* To go or travel N.ward as a great cloud of dust or snow. *m.-skulata*, *m.-spēata* To vex or go round from the S. N.ward.

*mātō-šēata* tr. To go or come ashore, N.ward and drive, turn, or drive back. *m.-kālū* i. Do. ashore and sleep. *m.-la* tr. Do. ashore or from the S. and drink. *m.-nda* tr. Do. N.ward and gather mussels. *m.-steka* i. Do. N.ward as a drifted canoe and be left by the tide.

*mātā-lintēnaka* tr. To go N.ward and put one's hand and feel for as when in search of something.

*m.-mušū* tr. To go or come ashore or N.ward and ask. *m.-kū* tr. To rake out mussels from the fire into a place apart as one would for an absent person. *m.-pata* i. To cross over (land) N.ward. *m.-tara* tr. To go or come ashore or N. and ditto. *m.-tsikōri* i. To come, arrive, get in sight from the S.

*mātauu-rū* tr. To go or come ashore or N. and ditto. *m.-gū* i. Do. ashore or N.ward and tremble as a person with great cold.

*mātū* Crabs when their shells are hard and mature and the crabs are in good order. a. Sharp as a knife. Good as a sling which throws well. i. To come as crabs do into shallower water when the winter is past. To come as any special season (especially of spring). prep. On the N. side of; *ōkōr<sup>2</sup>* *m.-* Do. of the house. *m.-ia* tr. To come or go as above and put down to sleep or lie as one would a sleeping child. *m.-aiyana* tr. Do. as above and try to extort from any person either by force or persuasion. *m.-aša* tr. To bring across from the S. to the N. shore a load of things, such as fuel, by canoe. *m.-ana* tr. To cook thoroughly i.e. right through. *m.-isetta* To go or come ashore or N.ward and ditto. *m.-iskulata* i. To go or come round from the S. N.ward. *m.-ispēata* i. To veer or fly round, to go or come N.ward and turn round.

*mātū-iū* Do. do. ditto. *m.-ina* Do. N.ward and fish with line let down. *m.-iata* Do. as above and ditto.

*m.-čikana* Do. do. ditto.

*mātū-gūt-ata* tr. To put over to the N. side or on the N. side or in the N. end. *m.-g.-ur<sup>2</sup>* *taiyigū*. *-ikīmū* pl. To put in things into the N.ern end. *m.-g.-ut* *ūteka* s.pl. *m.-g.-ur<sup>2</sup>* *wōsella* To put a thing down close up to the end or boundary on the N. side.

*mātūu-nna* i. To walk from the S. N.ward, to walk up to the shore as a person landing.

*mātūk-aia* To go or come ashore or do. from the S. and ascend. *m.-a* tr. Do. as above and sew a canoe. *m.-ū* tr. Do. as above and ditto. *m.-ōna* tr. Do. N.ward and put a canoe in the water. *m.-ūči* Do. to the N. and ditto. *m.-unata* Do. ashore or N.ward and gather a few as when in a hurry.

*mātūg-aiata* Do. up and act as persons do who are neither strangers nor enemies. *m.-aigur<sup>2</sup>-tek-a*, *-t.-āpai*, *-wōsella* s.du.pl. To put close up, close in under on the N. side. *m.-aigata* tr. To come or go from the N. and be close to. *m.-atun* The inner and further corner or end of a drawer or box. The N.ern and innermost part or corner of a drawer, case, room, or place. Position in the above part. *m.-atekun* The N.ern coast or shore, the N.ern corner, boundary, fence, etc. *m.-ata* Confined, not roomy as the space close in under the eaves. *m.-ūtata* tr. To stick to, cleave to as a piece of fire into a blanket. To go or come N.ward and be low down as the sun towards and in winter. r. To go or come and hide oneself

on the N. side or in another and different part or place.

*mātūlōšt-ega* tr. Do. ashore, N.ward and ditto. *m.-ūgata* tr. Do. as above and take as one person does another he takes with him.

*mātūlūš-ata* tr. Do. as above and ditto. *m.-teka* tr. Do. do. ditto.

*mātūlū-či-nata* i. Do. as above through a valley. *m.-šana* tr. Do. as above and either carry a torch or show a fire. *m.-šwāna* tr. Do. as above and ditto.

*mātūmis-ata*, *m.-mūtū* Do. as above and do. and ditto. *mā.-āgāna* (*mātū ōlāšū*) tr. To land or go N.ward and inflict bodily injury upon another. *m.-atōpi*, *m.-kūči* Do. ashore and bring aboard in one's arms.

*mātūmō-či* tr. Do. as above and ditto. *m.-ni* tr. Do. ashore or N.ward and let alone or put down. *m.-ra* tr. Do. ashore or N.ward and ditto. *m.-ramōni* Do. as above and ditto. *m.-seata* To get out of sight or nearly so going N.

*mātūmā-nurū* tr. i. To go or come as above and refuse in any manner to comply. *m.-tū* i. Do. N.ward and alight.

*mātūmū-kōnata* Do. as above and ditto. *m.-gata* Do. do. ditto. *m.-tū* Do. do. ditto. To put a pot or other thing off the fire by it as on the hob.

*mātūmur<sup>2</sup>-čella* To go or come as above and ditto.

*mātūs-ile-nata* (*mātūwā-kō-n.-*) To reduce the size of anything.

To cut off, make short. *m.-iū*, *m.-mūtū*.

*mātūtek-a* tr. To come or go ashore or from the S.ward and ditto. To put from off the fire close to the fire as one might a baked egg. *m.-i* tr. To go or come ashore or N.ward and ditto.

*mātūtūgat-ia* To run, stretch away, extend, reach N.ward as a line of coast. *m.-a* To go along close in shore N.ward.

*mātūtux-yella* Do. as above and ditto. *m.-gāmata* Do. do. ditto.

*mātūwō-f-g.* Do. as above and ditto. *m.-gata* tr. Do. do. ditto. *m.-nari* Do. do. ditto.

(*mēam*) *mātuš-ata* r. To cut off a piece of skin or flesh from oneself. *m.-tušunata* i. To get or be very small as a finger where a tight ring has long been. *m.-šina* To go or come ashore or N.ward and ditto. *m.-kūrū* Do. do. do. ditto. *m.-uu-nata* tr. Do. to any point N.ward and there ditto.

*mātufk-a*, *m.-i* tr. Do. as above and do. and ditto. *m.-ili-n.* (*mātumb-ulāgu-n.*) To get thoroughly softened as a stiff skin.

*mātu-xteka* tr. To heave a spear or shoot an arrow across to the N. shore. *m.-lla* tr. To go or come to the N. shore from the S. and ditto. *m.-mmu-n.* tr. Do. as above and ditto.

*mātund-ōna* i. Do. do. and ditto. *m.-unteki* tr. Do. and spy when watching.

*mātūrū-mōna* tr. Do. or N.ward and say one will do, go, yield, obey, etc.

*mātu-r<sup>z</sup>čella* tr. Do. as above and ditto. *m.-r<sup>z</sup>-gāmata* tr. Do. do. and ditto.

*mqaia* see *ma-mqaia* v. To build wigwams here and there as a great number of people flocking to a place would for themselves rather than crowd into two or three wigwams. *m.-manāpai* Two leaders together. Fellow leaders.

*mqaikīp-āpai*. *m.-aiamalim* Two or more who are sisters to each other.

*mqaīm-pai*, *m.-yamalim* Two and more who are brothers to one another.

*mqašči* a. part. Burnt scorched, scalded, singed, half burnt. *m.-na* i. To be singed, to burn, scorch, scald, to be burned, scorched, scalded.

(*mēam*) *mqaštāg-ū* To do anything to oneself. *m.-ū wiāguna*, *mēam* To injure oneself in any way, to inflict any wounds upon oneself. *mqa-ū* Made, to be made. *m.-ūāki* One or something that is made.

*mqaq-wia* i. To flock together, to assemble and stay together in any place. *m.-illi* To go about in a troop as persons seeking for eggs. To get, or be many together. To be in a troop or flock. *m.-ata* To come or meet together in great numbers, to be thus together.

*mqaq-migata* To come together in a crowd and live together as persons in a compound. *mqaq-mōka* To meet together in great numbers in order to get supplies from a great whale. *mqaq-mūtū*

To sit down together as a company of persons, to come together in troops and live or be together. *mqaq-wōštāgū* v. To work as a number of persons together at the same work. *m.-simāgū* To combine together to speak evil of any person.

*mqašaia* i. part. To be many or numerous, having or being many in number.

*ha-m.-agūmudē āruš* Someone has eaten up all my mussels, All my mussels are eaten up. *ōnda sa m.-ūtūš-udē sīr<sup>z</sup>* Have all your things been stolen? *annū kō-m.-ū-at-u.* s. All his or her things have been taken.

*mqaal-a* s. Day(light). White spots or marks as patches of white on a cow. a. Light, no longer night or dark. Having white patches or spots. i. To undo, unwind, untwist, to be undone, unwound. To-day, be(come) day, dawn as day (see *tū-m.-a*); *hamašunna kōlē m.-ga wōlitas* It will, I think, be a fine day tomorrow. v. pref. (*fr. wōla*) A few instances will best show its use. *m.-ēwa* (*m.-ēwāpai* du.) Fellow boys, boys together, not mixed with girls. *m.-āki* Piebald, one having white patches or spots. *m.-uškqala* Men entitled to vengeance but who were mild and did not intend to take life. *m.-un* In the day(time), day; *hakū m.-un* Another, the other day. *h.-m.-unči tōpan h.-čiūa* I will go some other day and not now. *m.-qalan* Every day, always, all (the) day (long). *m.-adāra* Every day. *m.-a-nata* To be(come) long as days in summer. *m.-atek-a* i. To break as day, to-day, to co-

me as day; *wōlitas kiūēla m.-a.-unna* I hope it will be a fine day tomorrow. *m.-ušk-qala* s. (*ōl-q.-*) Men who are not hot in desiring vengeance not being closely related to the person avenged.

*mqamaka* tr. To miss but nearly hit, not to hit either with stone, sling, or spear, or arrow. To miss not to strike or knock as with a blow from sword, club, or hammer.

*mqaan* s. Whale blubber toasted and freed from oil by being toasted. *m.-a* i. To be passed by. To be bound round. To be wound. *m.-āki* One who is passed by others and thus left behind. *m.-iga-t-a*, *m.-i.-āpai* To come near to one another. *m.-anāki* One who is wooed or betrothed. *m.-anāpi* To woo or make familiar advances to one another. Two wooers. *m.-aria* One not hit. *m.-igū* To be hit or wounded (see *w.-i.-*). *ha-m.-i.- bix wōlēwa* Some boy has hit my bird. *m.-i.-a*, *m.-i.-āki* One hit (see *wōn-i.-*).

*mqaanikōg-ata* tr. To take, fetch, carry on the shoulders as a bag of flour or a box. *m.-atāpai* du. Do. as above two things or to take etc. as two persons. *m.-āmisiū* pl. To *m.-ata* three or four things at a time. *m.-ūkaia* To *m.-a.-* up as up a hill or up from the shore.

*mqaanikōxm-anātsikōri* To *m.-ata* out of any place. *m.-ōči* Do. into any place. *m.-ina* Do. down as down a hill or to the beach.

*mqaanikōx-teka*, *-wōsella* Do. and put down. *m.-wōnari* To carry out on the shoulder into the water. *m.-wōrri* To wade or be wading

carrying anything like a box or filled sack or block on the shoulder.

*mqanikāgū* tr. To carry anything heavy or large on the shoulder. A seal on the shore, a seal when landed either hair, fur, or elephant. A place where a seal is or seals are ashore. A place resorted to by seals. *m.-tstekilata* A seal rookery or place or resort. *m.-tūmūtū* The place where a seal is or has been ashore.

*mqanikāg-wieška* An island resorted to by seals. *m.-haina* To walk or be walking carrying anything on the shoulder which is large.

*mqan-ōši* To bathe (any part of) oneself as one does any part where pain is either to strengthen or relieve the pain. To be bathed, be baptised. *ha-m.-ō.-ūa* yōš I will bathe my hand. *m.-mōči-a*, *m.-ō.-ākin* One or anything that is buried.

*mqangörūpai* Two spiders together.

*mgar-a*, *m.-āki* One bound round or enclosed in a skin or other covering for interment.

*mqāg-ū* Many. *m.-ū ānan kōkāta* Many canoes are coming. r. *ha-m.-udē hōx* Some one took (see *wāgū*) my eggs.

*mauīn-a* Land cleared of grass, bush, or wood by fire. Land on fire, to be on fire as grass land or bush land, burnt land. i. To burn as what is on the land when it is set on fire. *haua tūkōlan kōwōla m.-udē* My ground was all

burnt. *m.-anāki* One who is or has betrayed or decoyed by treachery.

*mauu-gū*, *m.-xmūtū*; *kaiūāla ha-m.-x.-tōrri* My child is shaking with the cold. *m.-rū*; *ha-m.-rudē ušta* My hair is, has been, or was singed or burnt.

*maustek-a* i. tr. To be careful, take care (of), to mind, guard. *m.-atalagōna* To look or watch with carefulness and diligence. *m.-a(t)* as above before a vowel v. pref. To do anything with care. *annū ha-m.-a-pqanga* I will take care to throw well. *kōnjin haim m.-at-ūkū* He takes very great care to u. well. *m.-āgū* tr. r. To take care of anything of one's own or for oneself. *m.-āmōči*; *sa m.-ā.-ūa sa mō-tatāgiwōx* Take care how you go or come in lest you strike yourself. *m.-wīa* To be in charge of, to take care of, to care for, to continue the care of. *m.-ōnnak-a* Not taking care of, remiss, careless, not careful. *m.-ākōna* To take care, be circumspect or cautious or careful when aboard. *m.-ō.-āna* To be careless, to take care of remissly. *m.-ātūpušū* To be careful in planting or sowing.

*maustux-kōna* To take care of, be in charge of when afloat. *m.-gāmata* tr. To take care of by turn or in place of someone else. with *mōni* pref. To take care of i.e. charge of occasionally. *m.-mōni* tr. To keep guard, stand watching or on guard, to keep on taking care of. *ma.-mūtū* To be careful, to guard, be in charge of, to watch, be on guard, to take care of. *m.-yella* To take care for a while or again or once

more. To resume care of. To do anything to any thing(s) or persons so that they may not get injured during one's absence. *m.-mōniāgū*, *ma.-mūtāgū*, *mausteg-wiāgū* To take care of one's own. *maustux-yāgū* To take care of, for, on behalf of another.

*mūēzāgōna* r. To object, be unwilling, be obstinate, refuse, not complete.

*mūikōnata* i. To be wet; *šūka wē m.-* The grass is still wet and moosecana.

*mūaia* v. pref. To make oneself willing, i.e. to exert oneself to do anything when from pain, sickness, or any other cause one is averse to make the effort. *m.-kūči*, *-wōštāgū*, *-lāpū*, *-kātake*, *-yāpimata*. *m.-mana* s. The fore part, from the fireplace to the prow of a canoe, boat, or ship. The bow part of any vessel, or canoe, the bow end. *m.-na* To do anything willingly or with determination yet with effort against pain, sickness, or any other opposing causes. *m.-ngūtāna* To exert oneself, or To willingly yet against opposing reasons to do. do. etc.

*mūaigal-an(i)a* To be thinking, to think, meditate, plan, deliberate with oneself. *m.-amūtū* r. To think, be thinking, study, learn. *m.-e-nata* r. To remember, call to mind, to think and learn.

*mūaš-gāmata* To rest or leave off work for a while. *m.-ō-n.-i.a* To be not cooked, to be partly raw, not well cooked, undone, half raw. *m.-ōšō-n.-i* To be higgledy

piggledy, to be in a state of utter disorder. *m.-yella* To rest once more or again, to rest for a while. with *yeka* For a little while.

*mūabaila-na* r. To exert oneself, to make an effort to do anything with energy. To do anything with vigor and determination. *m.-nīa* To do anything with spirit, to be exerting oneself to do anything with vigor. *m.-mōni*, *mū.-mūtū* To exert oneself to vigor and energy.

*mūadāt-ū* r. To run or rush in and thus get caught as fish in the meshes of a net, a bird in a noose, or any sort of gin. *m.-ia* To be caught as above, to be lying dead, caught as above. *m.-atāgūlū* To fly away with a noose as a noosed bird with a noose not securely fixed.

*mūadur<sup>2</sup>tek(wī)a* To be caught as a bird in a noose.

*mūaftūmīna* pl. To steal by taking away things hidden under one's arms or chin.

*mūjakō-n.-i.r.* To be crooked, bent, having angular points and bends.

*mūal-ēdāgana* r. To be virtuous, to act or speak like one who is virtuous. *m.-akō-nata* Having arms or prongs like unto the top of an old tree whose boughs are broken off, leaving short arms. *m.-ītasana* r. To affect to be beautiful, to ape after beauty as a dandy. *m.-ōpateg-āna* To act despising feignedly or otherwise dangers as though one was invulnerable. *hīla m.-ō.-anawōx* I will not be influenced to murder or cruelty. *m.-*



*-apategana* To act as though one need not fear anyone, or as though one was invulnerable.

*mūalēdāgōna* r. To ape or affect to be virtuous as an immoral person might. To act, speak in any way as a lewd person does when affecting a show of virtue.

*mūama-čelagōna* r. To keep up in one's mind a spirit of hatred and vengeance. *m.-tasana* To stir up in any way against oneself hatred and persecution. *m.-šōgata* To make oneself hungry though having food in order to excite pity. *m.-ša* r. To act or speak as though blind not appearing or choosing to take notice of though perfectly aware of (see *hamāša*).

*mūanhana* r. To exert oneself as when tired or ill to do anything. To exert or rouse or inspire oneself to do anything difficult to do. *mūana-rēata* To swim to, to get, catch, reach, fetch by swimming to. *m.-ri* To swim, be swimming. *m.-riaina* (*m.-riālū* pl., *m.-rikōna*) To swim or be swimming about. *m.-riwōsella* pl.i.r. To swim ashore as a number of persons from a wreck. *m.-riūana* To swim past, to pass by in swimming. *m.-ri* v.pref. *m.-ōrāpū* To swim up into a creek. *m.-mōči* Do. in. *mū.-manātsikōri* Do. out. *mū.-wōrāgū*, *m.-mātū* Do. ashore. *mū.-kūtāmātū* Do. out from the shore into deep water. *m.-ašāgāna* Do. through apass.

*mūamušat-a*; *m.-un* *daulum* *se* *yīpūa* *hanis* Break off branches where the foliage is very dense. To be very thick, dense, compact as the foliage of luxuriant trees.

*mūapa* v.pref. To do anything with vigor and decision. *m.-tušku-na* r.tr. To smell, perceive by smelling. To smell oneself. *m.-t.-lagōna*, *yōš* *ōnd* *ufka* Smell your hand! does it not stink? *m.-n-tū-kātaka* To convey, carry, take, fetch things with diligence. *m.-ta* r. To take by stealth and conceal about one's person as by hiding under the arm. To put in under one's arm(s). To put one's hand under one's arm. *m.-wōštāgū* To work or do anything with diligence.

*mūapōs-ana*, *m.-i-nata* r. To rouse oneself to energy, smartness. To be smart, to be on the alert, to be active, to act with energy.

*mūapā-šan-a* To exert oneself to learn or understand or to take due notice and regard, to look sharp. *m.-š.-ia* To be smart, on the alert, to take good notice, to be on the look out. *m.-na* To work diligently, perseveringly and with energy.

*mūap-ūmulaka* To moolaca gently, to do. not with all one's force. *m.-u-n-* To do anything without vigor, to act very listlessly.

*mūar<sup>2</sup>m-ūtū* r. To sit with legs wide apart, to open one's legs apart when sitting. *m.-ōni* r. To lie or sit with one's legs upraised and wide open.

*mūar<sup>2</sup>tek(wī)a* To lie or be lying with one's legs wide apart.

*mūas-asinan-ākurū*, *m.-a-a* Brave; manly, energetic, fearless. *m.-a-a* r. To nerve or prepare one-

self to act courageously or to bear pain bravely or to do anything difficult or dangerous with spirit and determination. *m.-ellatek-a* To be in little scattered lots. *m.-e-āki* Such lots. *m.-n-ta* r.tr. To refuse to do anything one is wanted to do, to be reluctant. *m.-nū-na* r. To object, refuse, be obstinate, to be contrary or averse, to be unwilling. *m.-mōna* To be displeased with, to not speak to as a person who feels ill at ease or not amicably towards another. To be reserved, silent, unfriendly and distant. *m.-wēapu-nata* To be obstinate, sullen, needlessly reluctant, to be cross or morose. *m.-wāli-n-* To be very red hot, or intensely heated as a piece of iron in the blown fire.

*mūat-ēagata* i. To be not abundant (of a sparse growth of *mē-ama* and other similar tree funguses). *m.-ē-*, *m.-aiāgū* To be on as fungus at the ends of a branch. To have on thus. *m.-aiamana* i. To grow big as a youth attaining to fulness of bulk, *m.-a* i. To attain to fulness of growth and size as persons do who in youth are slender but afterwards fill out to maturity. *m.-haina* i.r., *m.-at-h-* To walk or be walking apart one from another.

*mūič-ikū*, *m.-i-gata* To close oneself or one's leg when apart. *mūi(n)či-g-* To close one's legs when sitting or lying down. *mūičis-ana*, *m.-e-nata* r. To draw up one's face into wrinkles as one does when showing disgust or derision or aversion. To turn up the nose in disgust or contempt. *m.-ania*, *m.-amūtū*, *m.-amōni* To

draw or be drawing one's face as above in wrinkles.

*mūiīsana* i.a. Not compact, having many open spaces. To be thus.

*mūip-u-n-*, *m.-ōna* To stand or be sideways so as to let pass as one man another in a narrow place.

*mūis-(i)a*, *m.-āmūtū*, *m.-āmōni* To stretch oneself as when sleepy or in sleep or when awaking. To stretch out one's legs, arms, etc.

*mūisčim-ōni* To stand or be standing with one's back toward a person. *m.-ūtū* To sit or be sitting with the back towards or the bottom up.

*mūisčim-a(ta)* To turn one's back round to. To turn round the back to. *m.-ia*, *m.-dek(wī)a* To lie or be lying bottom or back upward.

*mūis-patagu-nata* i.r. To be broadside on or athwart as a canoe lying, not end on but across one's line of vision.

*m.-tōmule-n-* r.i. To go down into deep water as a shoal of sprats on the approach of canoe. *m.-tōnase-n-* r.i. To be full of holes, to have many holes as a coarse fabric. *m.-tauwōl-e-n-* r. To draw up one's leg(s) to one's body. *m.-t.-anīa* To lie or be lying with one's legs drawn up close to the body. Do. all drawn up close as a hedgehog. *m.-t.-andek-wīa* To lie or be lying as above. *m.-t.-āgōna* To act making believe one is successful in hunting.



*mūisw-ōgata* i.r. To be drawn up in cockles as a skin when scorched.

*mūāci-n-* i.r. To calm down, die away as the wind after a gale.

*mūāš-ana*, *m.-amōni* r. To speak, not to keep silence. *m.-api-si-n-* To refrain from shaking, to be speechless, to restrain oneself from speaking. *m.-āna* s. (A) reef(s), rocks off points. *m.-apū-wōštāgū* To work with great vigor, to do much, to work hard.

*muaš-aia-n-* i. To get or be many, numerous, to multiply. *m.-a-mōni* To be many, to be numerous.

*mūāšū* To fall with force as a sea on a ship's deck. r.i. To leave off work, to rest (oneself), leave off doing. *m.-naki* To strike with force. *m.-twiipū* To t. with all one's force. *m.-wōštāgū* r.tr. To exert oneself to do much, to work hard. *m.-mōna* r. To carry a heavy load on the shoulder, to load oneself heavily.

*mūāšu-niaka* To weeaca with all one's strength. *m.-n(dek)a* i.tr. To lean (up)on. To bear down upon, to lay one's weight upon. *m.-nateka* To atega with all one's force. *m.-ndekwā* To lie down upon, to press, to be lying on and pressing down. *m.-nata* r.tr. To leave off, to rest oneself, to discontinue doing or going, to stop, leave off. *m.-naina*, *m.-nunna* To walk slowly, to go slowly, to walk with measured step. *m.-n-*, *m.-na*, *m.-ngūleni* To weight over a canoe on one side so as to raise the other as shelter.

*mūāg-aia* r.tr. To dodge, avoid, evade by getting out of the way, escape by dodging. *m.-ulata* r. To duck or put oneself altogether under the water.

*mūāgōra-ndeka* To lie or put or throw oneself or be lying on one's back. *m.-n(dekw)ā* r.i. To be (lying) prostrate upon one's back. *m.-nkōna* To be lying on one's back floating in the water.

*mūāgulata* r. To duck or put oneself altogether under the water. r.i. To perspire or be perspiring profusely.

*mūānina* r.i. To wonder, be taken by surprise, to look at or upward with chin projecting.

*mūāpōs-inkō-naina*, *m.-a-n-* To arouse oneself by cunining or by walking. *m.-ana*, *m.-inata* To exert or arouse oneself to do anything when disinclined. *m.-i-* To be sharp, to exert oneself as when sleepy or idle, to any effort or work.

*mūārumbō-n-* r. To make oneself naked though having clothes in order to obtain gifts of clothes.

*mūāt-ia* r.i. To be apart as the hands of a clock. To lie or be lying with the legs open or apart. *m.-ū* To open apart one's legs. *m.-e-n-* Not tight, not tied or stretched tight, to be loose. *m.-amōči* r. To dress oneself, to put on (a) garment(s). To put on as a pair of gloves, trousers, socks, coat, etc. To put one's head or body in through as between the palings of a fence. To pass in or through as fish in a bed of seaweed, or in under and between stones, etc.

*m.-amōč-ēata* r.tr. To put on and take into use, or wear, any article of dress. To put or thrust oneself by force between two persons fighting and thus part them. *m.-a-idātū* r.pl.tr. To put on one after another as a number of persons clothes. *m.-ur-ē-* r.i.pl. To take to the water i.e. to swim and so escape as ducks, etc. *m.-uri* r.i. To swim (away), to get away by swimming. *m.-sikōri* r.i. To come forth as a child at birth, be born. To put forth or out and part of oneself; *m.-s-tāša* Put forth your hand.

*mūgala-na* r.i. To exert oneself to bear bravely or do anything difficult or dangerous with spirit. *m.-sinana* To do anything with what spirit one can in spite of weakness. To act with apparent strength and spirit though both are really wanting.

*mūau-ina* r.i. To act as though one were a stone and could not be hurt. To act foolishly and with fool hardness. To rise to the surface as a number of sleeping seals. *m.-iye-nata* r.i. To give way to fear or indolence; averse to putting forth effort. To act without having bravery or spirit, to be easily overcome by difficulty. *m.-ōšči-n-* i.r. To be dark in patches, to remain ditto. *m.-wānū-n-* r.i. To act as though one was very strong and brave.

*mūū-ō-n-* To act as though one was a man as a m. woman does. *m.-ōngūtāna* To speak boldly just as though one was a man. *m.-pōsi-n-* r.i. To be industrious, to be diligent, to keep at diligently. *m.-*

*-p.-mōni* To continue to do anything or things diligently, to be continually busy.

*mūūl-āpō-n-* i.r. To get bad, to wear out and become worthless. *m.-una* To think or say that one is big or has any part big and powerful, to make oneself important.

*mūūm-isata* (*mūūtauwōle-n-*) To be short, round, all of a heap. *m.-ōčō-n-* To act as though one was lazy or stupid purposely. *m.-ōsēata* r.i. To be or appear as though far off, though not so.

*mūūt-ana* r. To be or act as though one had a small appetite when one has a large one. *m.-au-wōle-n-* To be in compact balls or round masses, especially when not large. *m.-ulata* r.i. To draw oneself together, to draw oneself down, to stoop, bend down one's head. *m.-ulmōni* To crouch, to stoop, be stooping, to stand stooping or with the head drawn down into the shoulders. *m.-ulmūtū* To crouch, squat, to sit stooping or drawn up together or bent two double.

*mūūwana* r.i. To be careless or indifferent about, not desirous of getting as though already satisfied. Not to wish, like, desire, to dislike or avoid going to do anything.

*mūūš-au-ulana*, *m.-ō-u-* To act with intrepidity, great determination, or energy. To put forth or make great efforts to do anything either very difficult or risky. *m.-kālamōni* To stand or be standing with the back well arched and rump projecting out. *m.-kuna*, *m.-*

*-kūm-ūtū, m.-k.-ōni, m.-kunā* r. To smell, be smelling. *m.-wīya-na, m.-w.-mōni* r.i. To project the rump by stooping the body.

*mūufkāna* r.tr. To smell, to see whether a thing stinks.

*mūumbulāgu-n.-* r.tr. To yield, comply, give way to, submit, give in.

*mūuštūsu-n.-* r.i. To draw oneself together as one does to make oneself small waisted. To draw in one's stomach or chest in order to be small or appear so.

*mūuruna* To be reserved, unwilling to be friends, to refrain from being friendly.

*mūči-lisi-n.-* r. To dislike, to cease to care for or value, to be or get tired or weary of. Not to care about. *m.-nisi-n.-* r.i.a. Having thin places, not thick and good (of blankets, etc.) To be thus.

*mūči(n)* (better *miči(n)*) s. Floor, ground, the earth, (sitting or resting) place. *hau ōkōr<sup>2</sup> mičin* The site or place of my house.

*mūči-pai* Down(ward), down on the floor or on the earth. *m.-ūa-lan (mi-)* Every place, places, situation, sites.

*mūc-ūmana, m.-ōmō-n.-* To stoop, bend oneself down as when entering a low place. *m.-ōmanaina* To walk with a stoop, to stoop and walk. *m.-ōmma-mūtū, -mōni, mūcōmānia.*

*mūša-ii-n.-* i.r. To get or be warm or less cold as a wind which begins cold but gets warmer afterwards. *m.-latasan-a* r.i. To straight-

ten oneself, to hold oneself upright. *m.-l.-anā, m.-l.-imūtū, m.-l.-imōni, m.-l.-indekwā* To straighten out oneself when lying, do. when sitting, do. when standing, do. when lying.

*mūša* Old aman. *mūšu-n.-* To get into the *mūša* state. *mūšatas-ana* To restrain or refrain from showing grief. *m.-i-n.-* r.tr. To cease to mourn, regret, to become reconciled to one's trials.

*mūšalapa-na* r. To be angry, to act as though angry, to feign to be angry. *m.-mūtū* To sit or be sitting as though angry.

*mūšalūpū* r.i. To suck in, get full and swelled out as rice or beans with water. To fill oneself out as with wind. *m.-nana* i. To get or be filled out, to swell out as rice when boiled.

*mūšanūna, mūšōnnū mūtū* To be very silent and quiet mannered, to restrain oneself from speaking or fun.

*mūšata-mbqa-nata* r.tr. To be dissatisfied with so as no longer to desire. *m.-pu-n.-* r.tr.i. To be facing, directly opposite to. *m.-pūmūtū* r.tr. To sit or be sitting facing or directly opposite.

*mūšatōra-na, m.-mūtū, -mōni* To delay to do what one is told, to pay no heed to orders. *mūš.-naina* r. To delay oneself, to dilly dally in walking or going, to be long in coming. *m.-nata* r. To be long in doing anything, to delay, dilly-dally.

*mūšōmōra-n.-* i. To be (in) a heap.

*mūšōnabī-n.-* r.tr. To forget one's purposes, to escape from one's mind what one intended to do. To pass over, let go or pass unnoticed, to forgive, pardon, pass over. To think no more of, to suffer to pass, to take no note of one's promises.

*mūšāgaia-ta* r. To raise or lift up oneself straight so as to be upright. *m.-mūtū, -mōni* To raise up oneself upright when sitting or standing.

*mūšā-migata* r. To hasten oneself, to make haste, to hurry. *m.-rumō-n.-* r. To stop, rest, leave off doing or going.

*mūšū-lōpate-n.-* r.i. To be without leaves as a bush bared by goats. *m.-wīnatōpi* To put or take into a canoe a great lot of fish or blubber. *m.-ngunūgana* r.i. To be or remain silent, to avoid speaking, to be as though one was dumb.

*mūb-aiyāgō-n.-* r.tr. To shift or get i.e. move oneself out of the way of so as to make room to pass. *m.-ōgūtata* r.i. To rouse or stir oneself up from sleep. *m.-ōn-ana* v.a. To get or be puffy, filled out with air or gas as in the early stages of decay. Hollow, puffy as overgrown fungus. *m.-ōndaka* s. A few i.e. a company of three or four.

*mūbā-kō-n.-* r.i. To dry, rise to and lie on the surface as kelp at slack tide. *m.-kasa-na* r.i. To grin, smile, to draw the face up in wrinkles as when smiling. *m.-k.-mūtū* To sit and grin, to smile, grin, be smiling or grinning. *m.-katōpunat-a; sikū siūan sa kū-m.-*

*-k.-qa* Over there to the W. go and place yourself right opposite to. *m.-pu-nata* r.i. To get or be spent or used up.

*mūkipō-n.-* r.i. To act without spirit or energy, to act like a woman i.e. without the force of manly passions, good or bad.

*mūkaian-a(ta)* r.i. To be quick, to do at once, look sharp, to make haste, hurry one's movements. *m.-aina, m.-atega, m.-dātū* To hasten oneself i.e. to hasten walking, rowing, running. *mūkaia-wōštāgū* Working. *m.-/n)* v.pref. To hurry or quicken oneself.

*mūkailū-n.-* i. To act with strangeness, not showing civility but holding aloof from.

*mūka* a. Tall, long, high as a mountain, slender, tapering. *m.-mātū* r.i. To become numerous as fish in early summer. *mūkamōni* i. To stand up or be high as a flag staff, to be tall, to extend or reach up high. *mūkanai-na* i. *kō-mūdūa siūan m.-ta* Whatever is that tall thing walking? tr. To have in one's hand or to walk having in one's hand, meat, or blubber moocunaed.

*mūkamar<sup>2</sup>čgaiamōni* r.i. To kneel in an erect posture. To straighten oneself up when kneeling.

*mūkamōtat-a* i. To rise up high as the sea in a gale. To raise oneself up erect. To lift or raise oneself or one's head from as from the leg of another person. *m.-hai-na* To walk very upright or erect as a soldier does.

*mūkau-kōna* i. *šaia kō-m.-kārata* It is the spear which is (the long thing) in the water.

*mūkō-šči-nata* r.i. To be dark as a number of canoes out on the sea. *m.-gata* r.i. To turn itself to rise i.e. to turn; begin to rise as the tide at low water. *m.-llu-n.-* r. i. To do anything listlessly, slowly and without energy.

*mūkōllun-aina*, *m.-dātū* To slacken one's pace when running, walking. *m.-atega* To slacken one's efforts in paddling, to paddle slow. *mūkōlluwōštāgū* To slacken one's energy in doing anything, to work slowly. *r.* To work or do or be doing any work slowly or lazily.

*mūkōmise-nata* r.i. To remove oneself out of the way, to make room, clear out, get out of the way.

*mūkōn-ia* To be as a bundle of thread, pieces of meat on the floor. *m.-a* tr. To pass smallish pieces of blubber on pieces of dush, line, or rod, ready to take off for use. To cut slits in meat in order to tie or hang them up together. To make a bundle of. *m.-ata* i. To be or get or grow long, high, or tall, to be high or tall enough. *m.-ur<sup>2</sup>kātaka* To get or grow taller and taller, longer and longer, or higher and yet higher. *m.-āgū* To moocuna for oneself or what is one's own. *m.-i-nata* r. To withdraw one's presence from another. To go away from. *mūkōnašt-asi-n.-* r.i. To cause oneself to be seen plainly by showing oneself conspicuously. To make oneself very prominent,

to show oneself plainly or fully to view. *m.-āsimōni* To stand forth conspicuously or where one can be fully seen.

*mūkōukōna* i.tr. To be aboard as pieces of meat or blubber bundled together.

*mūkōtqasi-n.-* r.i. To grow or be old i.e. no longer a young man.

*mūkāmāin-ana* r. To reach or put forth one's arm(s), to stick out the arm or wing. *m.-mōni*, *-ūtū* To be standing, sitting, or to stand or sit with the arm(s) held out.

*mūkātūgata* To act or do anything in a dejected, heartless, or saddened manner.

*mūkaiiya-mōni* To hold up one's foot in the air, put forth one's foot, to raise up in the air one's foot as when lying on one's back. *mū-na* To reach forth, stretch forth, to raise up one's foot or feet.

*mūkāusi-nata* To cause oneself to act peaceably and kindly though feeling inclined otherwise. *m.-na* To feign to be peaceable or amiable. To act in this spirit though otherwise minded.

*mūkūlisa(ina)* i. To walk, go, proceed on any open and unobstructed space where one can walk freely and orderly as on an open common or level tract of land.

*mūkušpōnan-a* s.i. A blister, blain, to blister. To get or have a blister. *m.-dātū* i.pl. To have blisters all over, to blister in many places.

*mūkuna-na* To run with oil as very rich blubber. To be very oily, covered with oil. *m.-tōpi-kōna* To have; *ha-mūkungārata wāpisa* I have some blubber string together.

*m.-t.-* s. *mūku-wāg-ō.-* To put aboard meat or blubber moocunaed. *m.-atāgū* To moocoonata one's own or for oneself. *m.-ata* tr. To bring, take, fetch, carry, take away a moocuna of meat. *m.-dek-a* To moocuna and put down as a bundle of meat ready for carrying. *m.-d.-wīa* To be as a bundle of threaded pieces of meat on the floor.

*mūkuukōna* To moocuna aboard, to be do. aboard.

*mūkuri* s.i. A blister, to blister. *m.-sinana* To act or eat as though one had a small appetite, to restrain oneself from eating greedily.

*mūkūsēat-a* r.tr. To wash off from oneself, to finish washing (any part of) oneself. *ha-m.-āgūa tella hai hūlū lömbi-nata* I will wash my face clean which is very dirty.

*mūkusi-(mūtū)* r. To wash oneself, to be washing oneself. *m.-āgū* r. To wash oneself. *m.-mōni* To regularly or always or frequently wash oneself. *mū.-gāmata* To wash oneself after one has been washed, do. in turn with others. with *mōni* pref. Do. occasionally or seldom. *mū.-ella* Do. once more. with *yeka* suff. Do. a little more. *m.-dātū* r.pl. To wash or be washing together in company or one after another. *m.-gāmur<sup>2</sup>čella* To wash oneself only once more or

once for all. *m.-āki* s. One who has washed himself. *m.-kurū* r. Fond of washing oneself, to wish to wash oneself.

*mūdārūana* To act as though one as an old man i.e. with self assertion.

*mūdqačina* s.i. (To be) few.

*mūdauila-na*, *m.-mōni*, *-mūtū* To either raise or reach up one's arms or wings.

*mūdūpu-nata* r. To lessen one's energy or spirit, to fail to do with vigor. To do anything weakly, with indolence. To relax one's efforts. To discontinue efforts of any kind. To act without strength or spirit. To yield, give way to, to suffer oneself to be overcome. *m.-ndeka* r.i. To get soft and unable to stand up as the leaves of many plants under a hot sun. *m.-wōštāgū* To work or do anything without energy.

*mūgai-ūčenūwō-nata* i. To be in great numbers going about hither and thither as crowd in a tumult. *m.-takō-n.-* i. To be hard as any soft thing on which something has come which makes it hard.

*mūgat-(i)a* i. To spill, to get spilled, to be spilled, to be spilling. *mū(gūt)atīa* r. To hide oneself, to be hidden.

*mūgölūpana* r. To put forth the claws as cats, lions, etc. when angry.

*mūgülen-ēata* r.tr. To get as above as birds do by dipping their heads down under. To get, take, catch, by dipping the hand under the water and so getting. *m.-i* To

dip or duck either one's head, hand, or body under the water, to dive.

*mūgūp-ōna* (better than *mūgūp-ō* w.s.), *m.-ū-nata* To shut one's eye. *m.-un* v.pref. To do anything with the eyes shut.

*mūgūt-ata* r.i. To shelter oneself as from hail or wind, etc. as cows under a shed. To hide, secrete oneself, to stick close to or under, to lie down flat, etc. in order to avoid being seen. *m.-atīa* To lie down flat upon or under anything to escape observation. *m.-alagön-a* i.tr. To peep, peer, to look at or watch when hidden from view. *m.-a.-īa* To spy, peep, to be peeping, to lie hidden and watch. *m.-alagūmūtū* To peep, to sit watching from a hiding place. *m.-ur<sup>2</sup>-mūtū* i. To be in under and thus hidden, to thus hide oneself.

*mūgul-ata* r. To draw oneself away from as from the embrace or grasp of another. To pull or draw oneself away from as one's hand from the hand of another. To draw out as one might one's leg or arm which had sunk in soft mud.

*mūgur<sup>2</sup>-m-ōni* To hide and secrete oneself behind anything. *m.-ō-*, *m.-ūtū* r.i. To hide oneself, to stand, to sit hidden. *mūgur<sup>2</sup>-wōsella* i.pl. To hide ourselves or themselves. *m.-tek-a* To hide, conceal oneself behind or in or under anything. *m.-t.-wīa* To be hidden, to lie or be lying hidden, concealed.

*mūhaim-ana* a.i. (Utterly) false, preposterous, unreasonable, silly, stupid, mean, utterly without

principle or any virtue, to be thus. (more v. than a.) Conceited, vain, stupidly pompous, unnatural, senseless. To be in any of the foregoing, to have any or all of the foregoing qualities. To act showing these qualities. *m.-anū* You are a liar or utterly false or base. You are very proud or conceited. *m.-unata* To be as though very good when very bad, to appear good and nice when not so. *ūlaf tōpan m.-u.- siūan amaim* That fruit only looks good but is not really so at all.

*mūha-mule-nata* r. To do anything or go or come slowly as a tired man would. *m.-nne-n.-* r. To be short and round as an agglomerated lot of short things.

*mūhātōšu-n.-* i.r. To be bone, to become bony or full of bones or all bone.

*mūhgačielana* r.i. To nerve oneself to do anything with vigor and bravery. To put forth one's best powers, to do or act with energy and great determination.

*mūhūlu-n.-* To get or be big or swelled out, to swell itself out.

*mūlaša* i. To melt and become liquid as fat, sugar, lead, etc. when heated.

*mūlō-kāgu-n.-* To completely cover from sight as a dense mass of trees the land under them. *m.-mušana* To be very deep through as a great pile of boards. *m.-mbī-n.-* i. To be black or blackened as blotting paper with much use. *m.-sina* (A) few, just two or three. *m.-s.-iamana* A few men. *m.-pēata* r.tr. To cant over by throwing

one's weight over on that side. To turn oneself round, to face about. To weight down as women in a canoe depressing the one side in order to look down the better into the sea or elevating the side to windward for a protection. To go or come round as round a head of land when coming into harbor. *m.-pašu-n.-* To turn over, make a summerset, to turn head over heels or as whales do. *m.-puš-mōni* To stand on one's head or hands. *m.-pūnana* r.i. To get or be swelled out either with water or gas. *m.-pōče-n.-* (ū-) To swell out with anger, fear, or excitement as an angry dog or cat. *m.-pata* r.i. To peel as the skin off the body after fevers and scaldings. *m.-pōšu-n.-* To raise up the flukes in order to dive as whales and porpoises do. *m.-pōšūmōni* see ū-

*mūlampūšu* r. To lick the lips, to put out the tongue and move it as in cleaning the mouth.

*mūlāp-ana* r.i. To look about one, to look hither and thither, to keep a sharp lookout. To sleep or be asleep or sleeping as fur seals on the water with the heads under them. *m.-am)-anaina* To walk keeping a sharp lookout. *m.-a.-* To go about looking well about one as when aware of risk. *m.-unkōna* To be on the water as birds looking this way and that way as when about to fight. *m.-igu-n.-* To be soiled or covered with sea mud.

*mūlaemō-n.-* r.i. To be or look beautiful as a richly dressed person.

*mūlū-ašata* r.tr. To weight over

on the other side by throwing one's weight there. *m.-uštōlli* To roll from side to side very freely as a crank boat in a sea. *m.-či-n.-* To be in grooves, to be gathered up in rows as potatoes. *m.-šana* To be red in patches as berries in a poor season. *m.-pata* i.r. To drive or be driven or wafted as feathers in a strong wind. *m.-pūnana* r. To swell oneself out with wind as children their mouths in play.

*mūmakainikan-a* To groan, to moan, to act as one who is very ill either being so or feigning. *m.-īa* To lie groaning or moaning.

*mūmalagön-a* r. To look about one, to look sharp as when suspicious. *aiakāsipai m.-ūpai kōkūčidē kōndaian* They went to see whether they could find.

*mūm-ōči*, *m.-anātsikōri*, *m.-īna* see *mūnm-ō-*, *m.-a.-*, *m.-ī-*. To carry as a load of fuel or a bundle of spears in, out, down.

*mūmō-škūla* To speak to a person of what one has done for or to him or her in order to shame. To speak to another of favors one has done him. *m.-ra-n.-* r.i. To be scattered one here and one there as sweets in a gathered field.

*mūmōla-mī-n.-* To forget, to cause oneself to forget, to take no notice of. *m.-sē-n.-* To get out of the way and far away, to make oneself scarce.

*mūmāli-n.-* r.i. To have roots as sweets not properly scraped.

*mūmurana* r.tr. To refuse, resist, object to do what one is told.

*mūpa-ia-n.-* r.tr. To have circular marks or discolorations as after sores are healed. To be in circular patches or markings. *m.-lu-šō-n.-* i.r. To (get) cool as a hot air in the evening after a thunderstorm, etc. *m.-le-n.-* r.i. To be or look as though it was not dangerously precipitous as a cliff in the dark to a person climbing about it.

*mūpatagu-n.-* r.i. To be broad, to spread themselves as the leaves of growing plants.

*mūpistūgata* r.i. To be scattered, to be here and there, a few together.

*mūpōkušū-n.-* To hasten one's movements, to lighten one's weight when leaning on anything. *m.-naina* To quicken one's walking, to walk quickly, to hasten on. *m.-ndātū* To run with haste, to hasten one's running. *mūpōkušū-mūtū* To sit down lightly not leaning much of one's weight.

*mūpō-mō-n.-* r.i. To be or get shallow, to be shallow or shoal off. *m.-skulata* r.tr. To escape from, to draw oneself away from. *m.-rri-n.-* r.i. To be in line whether up or down or horizontal as trees in a wood or lines of railway on the ground. *m.-šata* r. To rouse oneself from sleep, not to yield to sleep. *m.-waiagu-n.-* r.i. To be whitened as a miller with flour.

*mūpū-gu-n.-* r.i. To be or have a little movement or ripple as the sea in a calm by the movement of fish. *m.-tata* r. To curve oneself inward as one might by drawing in one's back. *m.-tušēata* To be

almost in two, very small between the ends.

*mūpū-tušēata* r.i. To have no width, be almost in two as anything almost chopped through.

*mūpu-šaki-n.-* r.i. To be fire, to be made, lighted, or burning as a fire.

*mūpulla-(ta)* r.i. To yield, give way. To die down as a breeze. To lessen in force as a rough sea a breeze, to cease to resist or repel, to have no strength of character. *m.-teka* To cease, lessen its force.

*mūsēap-ōna, m.-u-n.-* r.tr. To be unkind, unneighborly, to treat friends or kindred with meanness, to be mean, to not take due notice of one's friends. To treat anybody with studied indifference, to be reserved in manner. *m.-ō-ina* To walk abstaining from conversation or friendliness. *m.-ūmūtū* To sit or be sitting abstaining from conversation or any act of friendliness. *m.-ōnākūrū* Reserved, distant, not wishing to recognize one's friends.

*mūs-īe-n.-* r.i. To be very white with foam as a rough sea. *m.-iupu-n.-* r. To rise up as a line of fish to the surface.

*mūsīuwōte-n.-* To feel indolent, to be tired, weary, disinclined to effort.

*mūsi-pōna(ina)* To rise to the surface as a fish and go along making a ripple.

*mūsōčili-nata* r.i. To have hardened blood as a goat which has been bitten by dogs.

*mūsā-gu-n.-* r.i. To have or be in pain as one's body during illness. *m.-či-n.-* To be all of a tumult as a piece of water either through the action of strong tide races or from the movements of hosts of fishes. *m.-li-n.-* To be fine, to be in small straight lines as the ropes of a ship's rigging. *m.-pō-n.-* r.i. To be red, covered with red as diddy bushes with berries.

*mūsaiye-n.-* To leap about, to be all alive as the water with fish leaping and springing about as when in shoals.

*mūtā* To sit down, be sitting down, to occupy regularly, to keep the same seat, to always sit down.

*mūta-la; sa sa-m.-la mūnaimanū-ai* You are always very preposterous or continually. *sa m.-l'ai gasanū ai* What a great liar or lying fellow you are! *ha-m.-la kātakqa (hala k.-)* I think I will or had better go now.

*mūtā-a* v.pref. Tis well, it is well. To choose, to do of one's own will or mind. To think fit to do anything. An abrupt coast, having a short beach just as a steep shore, having a steep shore, having no beach. *yāga haim m.-ūsi* Yahga is a country having very steep shores. *m.-amōšu-n.-* To treat a person with neglect, indifference, or reserve. *m.-amūtū* To choose to sit down, to sit down of one's own desire. *m.-a-tāg-ū; ha-m.-a-t.-udē kōnjima sīr<sup>2</sup>* It is well I gave the thing to him. *m.-apōna, m.-apu-n.-* To forget purposely, to treat with neglect, to

cause oneself to forget. *m.-ūia, m.-'haina; tūkōla kī-m.-amhainū.*

*mūtambqana* r.tr. To have few, not to abound in as a coast in fish. *m.-ta* To cease to be plentiful as shoals of fish at the end of the season.

*mūtasi-n.-* To cease to grieve for or be annoyed at.

*mūtek-ēanagō-n.-* r. To make oneself strange as Joseph to his brethren. To act or speak without friendliness, to show reserve. *m.-iguna(ta)* r. To act as though tame and unsuspecting when really wild and suspicious.

*mūtellā-sinana* r. To make believe in any ways one has many relatives to take up one's cause.

*mūtōle-n.-* Having fat, to be fat, to have much fat as meat.

*mūtisa* Wanting in length or breadth so as not to equal but be shorter than another thing and thus not extend out as far as or as high as, too short, shorter than, unequal, uneven. Wanting, deficient, lacking, wanting a part, to be thus, incomplete. *wē m.-mōni* (The moon) is still partly hidden i.e. not fully showing as when less than full.

*mūtō-gakūlū* r.tr. To make believe one loves and is friendly when one is not. *m.-ndūgu-n.-* To have dust (on it) or be dusty as shelves. *m.-rri-s.-* To feign or make believe one cares not for cold as one who on trial proves the reverse. *m.-lla, m.-lliaina* To crawl, be crawling as a child before it walks. *m.-līpōna* r.i.tr. To do vigorously. To fight or wrestle

with all one's strength. *m.-l.-iama-ka* (*mūasō-s.-i.-*) To fight with determined energy.

*mūtāšuna* To get slow(er), to go, come, or do slowly as one who is weak or tired. *m.-ta* r.i. To stop, cease to do or go. *m.-ina* r.i. To cease to walk fast, to walk, come, or go slowly or with heavy tread.

*mūtā-gū* To live in a place of one's own, to have a house of one's own. *m.-tū* s.i. A swelling. a. Swollen, inflamed. To swell as any part of the body when injured; place swollen. *m.-tūunusiū* tr. To sit and by one's presence shame evil doers.

*mūtauw-ana* r.i. To be still, cease making a noise, to cease, leave off, desist. To do no further or longer. *m.-ō-nata* tr.r. To hold by pressing up the shoulder to the head as a child the hand of one tickling him. To cease, leave off, desist, stop in doing or going, to leave off raining or blowing. *m.-ōnur-teka* To cease as driving snow or a strong wind.

*mūtū* i. To be (alive), to be i.e. not all gone or used up. To be in a place, to sit, be sitting, to sit down, to squat, crouch, to live in a place. i.tr.r. To have a thorn or splinter in one's flesh. *mūtūm-ēata* i. To return, come, or go back. To get behind, drop astern as a person not caring to keep up. *m.-ata* (*šō-n.-*) i. To return, come, or go back.

*mūtū-nana* r. To show one's teeth, to uncover one's teeth fully. *m.-pita-na*, *m.-p.-mōni*; *kō-m.-p.-n-aūkōn* (*kōtakamāt-a.-*) See

there, it lifts up its flipper! *m.-tauwa* r.i. Such mussels as are firmly attached to the rocks and need to be loosened with sticks. *m.-t.-na* To sit still, to keep still sitting. To live regularly in one place.

*m.-wana* r.i. To make much of one's pains, give way and act when a little hurt or a little ill as though very much worse than one is.

*m.-pu-nata* see better *mūd-.*

*m.-tūmūtū* s. A seal. The place of sitting or where one has sat.

*mūw-ōrāgū*, *m.-ana* To muna ashore, to do. past i.e. to come or go past carrying.

*muš* (see Gram.: fr. *mōra* To hear) has a singular use. In relating anything one has heard one must use this word in one or other of its forms according to the tense: *kō-katakqa-m.-* He says he will come or go, or I hear he will do., or simply He will go. *wisaiānan kō-katakā-m.-* The ship is coming i.e. I hear it is, or Somebody says so. *sa katakqa-m.-* You are to go, or You may go, or I hear you are to or will go, or He says you are to go. *kātukiūā-mōš-undē* He did not go i.e. I hear or He says he did not. *kōnnā-m.-un* Whoever was it I wonder had done this thing? *k.-m.-undē* Whoever was it I heard who had done this thing?

*mušata* i. To hearken, to hear and obey or take heed, to believe, receive, or understand what one hears. tr. To suck up. To suck off as one might oil off one's

hands or out of a piece of blubber. *m.-ma* tr. To (seek and) suck off as a hungry child oil here and there. *mušatāgū* To learn, appropriate to oneself what one hears.

*mušur-čella* To believe but afterwards cease to. To listen again. *m.-čāgū* To suck out as a parent oil from a piece of blubber for his child. *m.-gāmata* To suck off, at, or out, just for a short time. *m.-kōna* To obey as a cook's mate the cook aboard ship.

*mušām-ana* i. To feign, pretend. *m.-unōra* To cry in pretense.

*mušša* aff. see *šātōra* and *kūka*. (Long) time (this word is never by itself).

*mušk-ōna* To hear or be hearing or listening when afloat. *m.-auī* The collar bones, those which connect the chest to the neck. *m.-ula*, *m.-ulāgū* and compds., see better *mū-.* *mu.-ūta* r.i. To refrain or restrain from passing wind, water, or ordure. *m.-ū.-ta* To stop, cease to urinate when urinating, to hold back, refrain from, restrain.

*mušgaia* To lean back, turn over on one's back, to lie with face upward. *m.-mūtū* To sit leaning against as an old man in an arm chair. To throw oneself well backward on a seat with the face upward. *muš.-mōni* To stand leaning one's back against as against a pillar. To be on one's back with face upward, to be lying on one's back. *m.-tek-a* To lie, be lying, to throw oneself down on one's back face upward. *m.-t.-wīa* (*mušgaiia*) To be lying on one's back, to be lying leaning well back. *m.-tux-*

*mūtū*; *haia sa m.-t.-a* Sit down and recline your head against me. *mušgaigasella* To fall backward and fall as palings knocked off from the fence.

*mušgāmata* i. To hear and be mistaken, to hear faintly, partly, indistinctly. To hear en passant. To mishear. a.i. Shorter than, longer than, uneven, unequal in any way, to be thus. with *mōni* pref. To hear seldom or now and then, not often.

*mušm-ōni* v. To stand and listen, to be listening. To hear regularly, always, often. *m.-ō- (mōni)* To hear always, regularly, constantly. *m.-ūtū* To sit and listen, to hear, attend, to be listening or hearing. *m.-ōči* i. To hear from a distance as one might the voices of persons not in sight.

*mušp-āna* To fall (down) backward, to fall down. *m.-āniā* To be lying prostrate, having fallen backward. To fall or frequently fall as a child before he can crawl. *m.-ōndek(wī)a* To fall backward and lie on the back. *m.-ūmūtū* To fall backward as a child when sitting.

*muš-wāna* To hear whilst passing. *m.-yella* To hear once more, to listen and not take offense. To hear and do not, to pay no heed, to disobey, to not do as one is told. with *yeka* suff. To hear a short time longer.

*muškūwa* A plant with woolly leaves and offensive smelling flowers of a yellow color.

*mux-gāmata* (*m.-wāna*) To go from one place to another and on

the way gather fungus and berries. To muca instead of someone else or by turn or at the wrong time.

*muxm-ōni* To be mucaing, to stand and muca, to keep on mucaing. *m.-ōniāgū*, *m.-ūtāgū* To muca for oneself. *m.-ūtū* To sit or be sitting and muca *amaim*, to keep on mucaing.

*muxyella* To muca once more, with *yeka* suff. To do. for a short time longer.

*mula-khaina* To moolaca as one walks. *m.-ša* i. To melt, to dissolve, thaw, drain, run away as water from a leak. *m.-ša* To be melting, thawing, running away as escaping liquid. *m.-ka* To contend, strive, quarrel with, to lay hold of a person and try to floor him or otherwise roughly handle him. tr. To handle a person rudely or in anger, to contend with in wrestling or in anger, to play with. *m.-kākūrū* Fond of contending or treating rudely and roughly. *m.-sē-nata* (ū-) To go away to a place apart from. *m.-lana* r.i. To shake or vibrate and put forth one's tongue as a panting dog. To flare up in great flames, to burn fiercely and with high flames. *m.-lu-n-* To take out or up as one does scattered grains of sugar.

*mulušmōni* To drain as oil from a piece of suspended blubber.

*mulux-mōni* To moolaca often or regularly with any person. *m.-gāmata* Do. for a short time or in a small measure. *m.-yella* Do. for a short time or once more.

*mullan-a* i.tr. To take offense,

to resent, to feel hurt and angry, to be wounded in one's feelings, be huffed, offended. *m.-a*, *m.-āku-rū* Touchy, proud, hot, easily made angry, vindictive.

*mumbōna-ina* To walk with one's mouth closed or with anything in one's lips. *m.-* To hold one's mouth shut, to shut one's mouth.

*mumbū-mōni*, *m.-mūtū*, *mumbōnia* To sit or be sitting with anything between one's lips, to stand with one's mouth closely shut, to sit or be sitting ditto. To lie or be lying ditto. *mumbu-nata* tr. To hold, have between the lips, to take, pick up between or with one's lips. To bring, fetch, carry in this way anything. *m.-ndeka* (*mumwōsella* pl.) To put anything out of one's mouth as a button. *m.-nikimū* (*mumbūtūyigū*) To put anything or things out of one's mouth into anything. *m.-nur-mōni* To stand or be standing with one's mouth shut.

*mun* s. A short piece of thong, or hide, such as is used in fixing spears; such as is used for binding deeta on to shaft and wristlets and anklets of same. *m.-ata* To carry away, fetch, take, bring as one does a bundle of spear shafts, a load of fuel, or sticks on the shoulder. *m.-ōpi* To put into a canoe a load of fuel or other things carried on the shoulder at once from the shoulder.

*munāgulū* v. To shift one's place in a house by removing one's things.

*mun-ūkaia* To muna up. *m.-mīna* Do. down. *munm-ōči* see

*mūm-ō-* To come home, bring home a load of fuel.

*mun-gāmata* To muna in turn, do. the wrong lot. Do. in place of another person or a lot of things in place of others. with *mōni* pref. Do. occasionally, not often. *m.-deka* tr. To put down off one's shoulder a bundle of fuel, sticks, or shafts. *m.-degata*: *kōnji arin sōkākin kōmōni m.-d.-aian* He even when sick used regularly to bring fuel. *m.-lari* To put a whole load of fuel from one's shoulder at once on the fire. *munna* a. Emaciated, thin, wasted. A wasted, emaciated penguin. *m.-ka* Shy, bashful, reserved, to be thus.

*munnūgata* To act with shyness, to turn or avert one's face or person out of sight from shyness. *m.-xmūtū* To sit with face averted as from bashfulness.

*mun-yella* To muna again or once more. with *yeka* suff. Do. a little longer. *m.-yāgū* (*šānara mōna*) Do. for another person.

*mungūb-ōna*, *m.-u-n-* see better *mūg-*.

*mura* s. Any dead seal, porpoise or other large sea animal dead. An old man who is infirm or invalid (fam.) *m.-na* v. To be very ill, to be much wasted. with *sōx* suff. To be in great pain. *m.-nīa* (*šāgōnīa*) To be (in a) suffering (state), to be in great pain.

*murāgū* To mooroo what is one's own. Do. for oneself or selfishly.

*murū* tr. To suck (out) as oil from blubber or the juice from an

orange. To climb either a tree or a cliff. To clamber. To absorb, suck up as sugar moisture or a sponge water. i. To go along either on or near the surface of the water and thus cause a ripple as fish do (of fish only).

*mur-čell-a* To sit down once more or a while longer. with *yeka* suff. To sit down for a little while longer. *m.-ā-gāmata* To sit down when going anywhere for a little time.

*mur-mōni* or with *m.-* pref.; *ha-(m.-)mur-mōniūa hauan* I will sit down regularly and occupy as my place. To occupy, always keep a place as one does in the wigwam.

*mur-gāmata* To sit in the wrong place, to sit not fairly so that one falls. To sit down by turn, to sit down instead of or in the place of another. with *mōni* pref. To sit down occasionally i.e. seldom. with *yeka* aff. To sit down for a short time, just for a minute or two.

*mur-pi* To sit at a fire to warm oneself.

*mw-iāgū*, *mū-i-* To lace up mocassins for oneself.

*mwūū*; *ha-mwūūa kili* I will lace up my boot. To lace up together mocassins.

## n

*nan* By and bye, at any future time, not now, some future time. *n.-kaus* Sometime hence longer than that, not so soon as that. *n.-tōpan kōkātakqanamuš* He says he will not go now but at some future time. *n.-qal-a* At all times



in the future, future time far off, a long time not yet come. *n.-q.-ūpai* Not for present use but for future use of time long continued. *n.-ū-* For some future time. *n.-unda* When? (of fut. time) Will it be by and bye? *kunji n.-* At what or which time will it be? *n.-dāra* At or for all time to come, all future time. *n.-mōšundēaka kōmgnīgatqan* He said you would come at some future time. *n.-ya* It is not now but by and bye.

*nāš, nōš* suff. to vv. of no appreciative and determined meaning. *awē mūtū n.-(na)* i.e. *sa wē m.-a* You can stay, I will not object. *n.-ūlap ū.-m.-naša* Never mind, let him stay if he likes.

## P

(*mōtā*)-*pēata* To get a good warming at a fire so as to be no longer cold, to be warmed, to get warm and comfortable at a fire. *p.-na* tr. To bind a skin mantle close about one and thus fit it to hold as in a bag any things put between it and the body. To thus make pockets of one's mantle. To carry, put in, have, hold, bring any things by bringing them in the closely bound skin. *p.-n.-aina* To go about or to walk either thus binding one's mantle around one for any of above purposes or to use it in any of these ways when so bound round. *p.-n.-āgū* tr.r. To bring, put in, carry, fetch for oneself in above ways.

*pīluš* a. Of a bay or deep bay color (only of animals' coats). *p.-āki* One that is of a bay color.

*pīna* A deep conical limpet of a

deep color and without a hole. *p.-šana* (little used in its simple form) see *mana-p.-š-*.

*pīnuš* The yard.

*pīsa* a. Fine, small as the roots of non-bulbous plants, having fibrous roots, not bulbous, fibrous (of roots). Not well developed but branching off into small divisions and having many small root branches as ill grown carrots, swedes, and other similar roots. *p.-(pīsiū)* i. To lessen, go down, subside as inflammation of any kind. To get small, go down as a blown bladder from which the air escapes. To weep and thus subside as a healing boil or tumor. *p.-ta* i. To get quite small or no longer filled or swelled out as any boil or bladder or as the stomach of one who was bloated but is not quite well.

*paia* a. Having any circular marks of any color. Any such mark. Livid as the body when very cold or when bruised, mottled as the legs of women through much sitting at the fire. *p.-ia* It is pia. *p.-ša* s. The kelp plant, kelp (beds). *p.-ka* s. Shore, beach. Such fish both shelled and unshelled whose home is the shore including such as spawn under stones on the beach and shoal water. (Includes all shellfish as crabs, mussels, limpets, spirals, and sea eggs.) All other creatures as are found on the beaches and in shoal waters. Food of such sorts as is found on shores where the fishes as above their spawn also sucker fish, starfish, and so fort. *p.-luš* Bright reddish or bayish yellow. *p.-mōni* A circular

patch or mark of any kind. To have such a mark (or spot).

*paian-ia (paia-m.-)* To have (a) pia mark(s). *p.-annaka, p.-awai* To every person, with everybody, for everybody, fully, completely, edifying all with all, in every direction. *p.-a.-hamulakudē* I measure strength or contend with everyone i.e. I feared no one as being more than a match for me. *p.-a.-kōwōštāgara kōnjin* He has fully done everything i.e. left nothing undone anywhere. *p.-a.-* or *p.-annaka hatāgudē* I gave to every person not missing one. *p.-dātū* Having circular markings of any kind of color scattered about. To be thus marked or to have such as a country dotted over with little copses, etc.

*paiyō-l* s. Cap-like fungus, a certain plant with roundish leaves and red seeds in a globular mass. *p.-an, p.-l (aiyōan, uš-p.-an)* Quill feathers, quills. *p.-r (wēōr)* s. A bird of the size of a large thrush of a uniform deep slate color.

*paiya (pi, wīa)* i. To lie down by a fire warming oneself.

*pā* s. (This term used in the Eern part of Beagle Channel is not used alone.) Woman. (Evidently a contraction from *kīpa*.) *haua mā-pa-n* i.e. *h.-mākīpa-n*. *dāra-pa* i.e. *d.-k.-*

*palal-a* a.s. This strange word to the natives seemed best to represent the jargon of the English language when they first heard it and thus it was used as descriptive of that language and the people who spoke it (see *ū-p.-ana*).

English, foreign. *p.-ūwa* An Englishman. *p.-a sir<sup>2</sup>* Beads, etc. Any ornaments from foreign countries for the person. Any things for use, specially tools, implements, etc., from foreign countries. *p.-isin* English or civilised country. *p.-qala* Englishmen, any civilised foreigners. *p.-ūwa* An Englishman.

*palan-a* i.pl. To be, be standing, to stand, wait, stop, to be as things on a wall or mantlepiece. To be, still being as trees in a wood, palings on a fence, or chairs in a room. *p.-ia* i.pl. (not used but:) *ū-p.-ia. p.-aina* i.pl. To be walking about as many persons on a common or cattle in a field.

*palapōš-a* i. To shake, flip, flap as a bird its wings, a fish its fins or tail, or as clothes in the wind. *p.-ia* To be shaking or flipping. *p.-kōna* To shake or be shaking, flipping or flapping on the water as a leaf of kelp, a fish, or bird.

*palapušm-ōni, p.-ūtū* To flutter, be fluttering.

*palenata tsteke* To be rejoiced and strengthened to see a friend as when one needs a helper. To meet and rejoice with as a brother with a sister after a long absence.

*palāci* see better *pu-*.

*paluš-a* a. Cool, tepid, warm, not hot, mild, descriptive of weather. *p.-u-nata* To cool or to lessen in heat either as water, air, or any heated substance.

*panqal-ā-gōn-a* To do one's best at managing though neither cle-

ver nor well provided, to try and do things or make anything though unskilled. *ūlap ūla p.-a-g.-gana* Oh, never mind let that do though it is not well made. *p.-agön-ūwa* A man who makes or does things yet in a bungling manner. *p.-a.-āgū* To do anything for oneself, even though one cannot do it well.

*panuś* s. Flat, thin, wide, open, level. *p.-u-nata* To be, or get, or wear flat or flattened, to get thin i.e. not thick through. *p.-unur<sup>z</sup>. tegata*; *kō-p.-u.-yārum* It is now quite thin enough.

*panungū* s. A light shelled and small limpet with hole in shell (spec.)

*pas* It is snapped. Ah, there it goes, snap!

*pasalag-ōna, p.-u-n.-* To smart, tingle, to be smarting or tingling. *p.-ūmōni, -ūmūtū, p.-ōnia* To have or be in any tingling pain.

*pasalax* a prep. Causing smart, smarting, tingling, having a smart, being in a tingle.

*pasanāpa, haua p.-* (My) mother.

*pasqangōla* see *pā*.

*patag-ōnia, p.-ūmōni, -ūmūtū* i. s. To be said of any broad thing or surface; *hau ōkan kō-p.-ō.-ta gömi* In my house there is lying a board. *p.-ūmōči* To fall in and spread abroad as a house weakly tied together. *p.-unkōna* To be on the water (of anything at all broad and flat). *p.-u-nata, p.-ōna* To spread, to be or get broad, wide, spread abroad, widened,

etc. *p.-unur<sup>z</sup>-kāta* To get wider and wider, broader and broader, or more spread. *p.-undek-a* To be spread abroad as the buildings of a city. To be broad or wide. To fall down as a heap of peat, a building. To be or get flat. To fall abroad as a worn out canoe on the beach. *p.-u.-wīa* To be lying as an old canoe all spread abroad on the shore. *p.-unaina* To fly or walk with widely outspread wings. *p.-unāgulū* To widen out as the width of a river here and there by the receding of its shores.

*pata-x* Its all over. All, there's the last! That's the last! that's all. He's gone (of a dying man).

*patu-x; ūsi-p.-x* (or *p.-k.-ū.-*) A flat level country. *p.-x* a. s. Broad, wide, extended, spread out (of an old canoe). *p.-k-auwōra* Limpets (var.)

*pi* i. To have a fire to sit by, to sit by a fire to make oneself warm, to use fuel for making a fire. *piella* To sit by a fire once more or for a short time. with *yeka* suff. Do. a little time longer.

*pik-in* Two, both (never found save in composition; see Grammar). *p.-āšina* s. The young ones of ducks and geese. *p.-urū* To want to sit at a fire. Fond of keeping at the fire.

*pigāmata* To sit or be at a fire to warm oneself in turn or in the place of someone else. To sit or be just a little time or en passant at a fire or in the wrong place.

*pilir<sup>z</sup>* Sand pipers.

*pill-a* Both hair, fur and other seals. The tails, especially the many division of it of seals. The finger like divisions of the fore and hind flippers of seals, walruses, etc. *p.-uś* Sons and daughters of a murdered man. The pale legged, dark boiled oyster pecker. *p.-uškīpan* A daughter of a murdered man.

*pim-ōni, p.-ūtū* To stand or be standing, to sit or be sitting at a fire. *p.-ūtāgū* To have and keep or to sit by and enjoy a fire of one's own.

*pistek-a* s. (A) crumb(s), bits, (scattered) pieces, chips. a prep. Crumbling, easily crumbled, friable, dispersed; one, here and there. i. To scatter, be scattered or spilled as rice or any powder-like things. Few and far between, not many, not close together, having many gaps. *p.-ākurū* Given or apt to spill and get scattered as rice. *p.-wīa* i. To be scattered or to have as crumbs on a table after a meal.

*pistūgata* i. To be scattered, dispersed. To disperse and separate as a body of men when one goes here and another there.

*pistux-gāmata* To fall and be scattered as rice out of the hand on being removed. *p.-mōni* To fall down as dust or pieces of turf from an old wigwam. *p.-teka* i. To fall down upon as spilled rice upon a floor. *p.-yella* To spill or be spilled in small quantity. Soft, friable, rotten, easily crumbled.

*pōči* a. In a half dry state, having little water in as streams

in times of draught or as a vessel from waste by evaporation.

*pōčia* s. The arms, the rump. The larger end of arrows, needles, spear heads whether of bone or flint, etc. *p.-tāmāna* The vent or arms. *p.-maiama* A dark variety of the *m.-* or *mēama* fungus.

*pōčin-a* i. To dry up or be dry as streams, pools, etc. in the height of summer. *p.-ata* i. To thoroughly dry up as above through leakage and evaporation. *p.-ur<sup>z</sup>-gāmata, p.-ur<sup>z</sup>-čella* To partly dry up, to half dry up as above. *p.-u.-dātū* To dry up rapidly one after another as wells in a dry season.

*pōša* s.a. The second stage of owachik just before it opens in holes and gets puffy. Owachik in this state. *p.-na* To be or get in the *p.-* state (see *mana-p.-na*). *p.-ta* i. To learn, to remember, to take in or understand what one hears or any hint, to know, to comprehend, to be no longer in doubt or half knowledge. To see, take a hint.

*pōšög-ata (āmis-a.-)* i. pl. To get or go away as few or more persons from others. To split off just as three or more persons from a larger company and go away in any direction. *ōšam yārum qala haian wa p.-atqa urū* Come, young man, let us separate from the rest and go W.ward. *p.-āgū* tr. r. To take some from others (as potatoes from a heap) for one's own use. To take some from a lot for oneself.

*pōšōx-yāgū* tr. To take some from a lot and put them down

for another person's use. To give some from a lot. *p-teka* tr. To give and put down as by taking from what one has and then sharing with another.

*pöšāg-ū* tr. To give some from a lot, to give a part either more or fewer from what one has. *hū-lū haia sa p-ūa* Give me a large share of what you have, or split off i.e. divide and give me many of those you have. *p-wīa* i.pl. To be a few, to be a little lot, to be left as a few from many.

*pökön-a(ui)* Any flat thin stones especially such as are set with their sharp edges up. Abounding in or having such stones. *p-ūsi hauan* This country is a land of sharp stones.

*pöškūlū, -a* i.pl. To start, take wing, fly off as a flock of birds on the water only. *s.* To burst forth as water thro a dam or through a fracture in the vessel holding it. To burst, break, and weep as a boil. To burst and waste as oil from a bladder. To explode, burst, go off as ignited gun powder or as a mass of gas or fire damp.

*pökuš-ū* a. Light, not heavy (as a feather). Light, active, nimble, lithe, supple, agile. *p-u-na(ta)* i. To be or get light as above. *p-unur-kātaka* i. To grow, or get more and more active, agile, light.

*pöl* (with the *l* much vibrated and rung) It has come up! There! it is up! An exclamation on seeing a seal, or spear, or bird come up to the surface.

*pōla* s.a. (A) kelp (bed). Steep, steeply sloping, yet accessible.

*pōlaka-n(i)a* To be a little water in as in a hole or vessel, to have a little water in as a bucket less than the fourth part full. *kōwē p-ngaiata sima haua kālan* My bucket has still a little water in it. *p-nkōna* To have or hold or be a little water in as in the bottom of a hole. To have or be a little water in any vessel aboard a canoe or ship. *p-mōni, p-mūtū, p-nīa* i. To be or have a little water in as a bucket or any other vessel.

*pōlup-a* s. Soft land or mud which will not bear one to walk on it. *p-ōcia* Pitch.

*pōma* a.s. Shallow, not deep. A shallow place, a shoal. *p-ša* i. To make a loud noise by vibrating the lips violently.

*pōmön-ata* To get or be shallow. *p-ur-kātaka* To get shallower.

*pör-apōla* s. *p-ri* s. Green and fine seaweed similar to that which grows in still fresh water. Any markings with stripes or bears, marked with parallel lines or bars, having any such markings as here described, streaky, barred, lined, having parallel lines, bars, or stripes. Striped, checked. *p-rimōni* To be in lines, to be as a number of tall tree trunks standing.

*pös-a* i. To fly as specks from a heated stone or from heated shells or glass. Apt to fly as above. *p-ākurū* Apt to fly as above.

*pösk-a* s.a. Frozen snow, such as is dry and will not bind. This state. *p-āla* a. Yawning, split open, gaping as an open split, wide open. *p-āle-nata (mīatata)* i. To open wide as a crack in the end of a board. *p-ūla, -ū* i. To spring back as a tightened rope when a knot slips. To slip as a rope out of the hands when pulled tight. To fall, or slip, or come undone as what was supported by being held or bound when the support is removed. To snap, start, slip, to drop, fall, come undone, fall down. *p-un-gāmata* i. To slip as anything from the hand that was not properly grasped or as anything which was but hurriedly and imperfectly tied. *p-wiella* i. To fall as anything from a load of sticks taken up with it but not tied to it.

*pöswōle-n-* i. To scatter as persons going out to seek some stray child.

*pōwai-āgū* s.a. Whitish, grayish, pale, gray, light, white, faded, not bright. *p-āgu-n-* To fade as any bright color, to pale, dim, get whitish.

*pōwōsna* Any spreading skin diseases accompanied with slight inflammation and itching and smart.

*pāš-anama* i. To break, crack, split as a weak bag when anything very heavy is carried in it and it cannot bear the strain. To break and crack as the bark of canoes and buckets from wear and time. To break, crack as the skin through great cold. *p-ū* i. To break wind, to open with noise as

the mouth or any bag full of gas, etc.

*pāna* (f. by some) Young shags. *p-x* (f-) The young of fish when quite small.

*pār* (tōskaiauīn-a, t-ūkū) An exclamation of no definite significance used by a man when after wounding an animal he takes a second, third, or fourth spear to hurl it again.

*pāsqan-gōla* (better *pasqan-g-*) The stinging nettle.

*pqaš* s. A rather flat spiral shell-fish.

*pqači* a. Weak, no longer strong or vigorous (used of persons who have been strong). *p-nata* To get or be weak(ly) and sickly, to be or get infirm.

*pqašōnda wāpan siūan* That is exactly like a paash.

*pqala, pqala (palala)* Strange looking, unnatural, peculiar, sickly looking, queer looking. *tella pqala* Having strange eyes, queer eyed, sickly looking. *tella sa wōla pqale-n-* Your face or eyes are very sickly looking. *pqala, pāala* s. The sword fish (the wonderful creature).

*pqana* tr. To fling, to throw with the hand, to throw a stone. *pqan*, or *pqa* in some cases, v. pref. To do hurriedly. To do here and there in a scattered sparse manner, leaving many spaces unoccupied, only one here and there. *pqan-pūšū* i. To be scattered not thick as plants, not closely planted, to grow one here and one there in a scattered sparse man-

ner. *pqanā-kurū* i. a. (To be) fond of throwing. *p.-ta* To throw. *ilakū-paindaulum sa p.-tga* Throw just beyond as when driving a thing ashore. *p.-tōpi* tr. To throw a stone, or ball, etc. into a canoe or other vessel afloat.

*pqand-eka* i. To throw right across as a stone across a river. *p.-ātū* i. To throw as three or more persons together, to throw one after another. To throw whilst running. To do hurriedly, to tack, sew, making long stitches.

*pqan-aina* i. To throw or fling stones when walking, to go walking and flinging as one goes. *p.-mōči*, *pqa-m.* To throw a stone into any place. *p.-mōni*, *p.-mūtū*, *p.-ia* To stand, sit, lie, and throw, to be throwing. *p.-āmisiū* i. tr. pl. To throw three or four times or three or more stones one after another. *p.-āpikin*; *ha-p.-a.-dē* To throw twice. I threw twice, I threw two. *p.-tūmaka*, *pqa-* tr. To sew making large stitches to tack. *pqan-tūpušū*, *pqa-* To plant leaving many and long spaces between, to sow seed sparingly. *pqan-ūkōna* To throw stones as from the shore at (a) person(s) when in the canoe or afloat. *p.-ōši* tr. To drive birds by throwing stones at or near them.

*pqangōna* tr. To throw or fling when afloat in or on any floating thing.

*pqay-ella* To throw once more or a little while. *p.-e.- yeka* To throw a little while longer or a few times more. *p.-gāmata* To throw by turn, do. at the wrong time, do. but not properly as

when the stone slips in the hand or is not properly held, to throw seldom or en passant. with *mōni* pref. To throw seldom or now and then.

*pqawō-rāgū* To throw or fling a stone or ball, etc. to or on the shore from a canoe at (a) person(s) when in the canoe or afloat. tr. To throw stones into the water and just beyond an object and thus cause it to be washed to the shore. *p.-sella* To put down three or more in scattered lots here and there.

*pūšū* i. To grow (of hair, wool, fur, and all vegetation in land or sea). To leap, jump, come up with force, to or above the surface (similar to *ākisiū* used only of fur seals, porpoise and such like, so *p.-* is confined in its use to the similar actions of penguins, *hāpaim* and similar fish).

*pūk-ōna* To be pook, to be disturbed, to be in a ripple as water by the gentle movement of fish near the surface. *p.-ū* i. To burn, consume, to be burning, to be on the fire cooking. tr. pl. To cook more than two on the fire whether fish or shellfish of any kind. To give round to many persons, to divide, distribute, give, share round. *p.-anaina* i. To go about making or leaving a wake as a board swimming on or near the surface. *p.-wīa* i. To be baking or cooking or to be on the fire as a number or lot of fishes, mussels, limpets, or other things as bits of meat and blubber. *p.-ōnaina*; *kōmūdūa siūan p.-anaita* Whatever is it causing that dis-

turbance in the water? *p.-unkōna* i. To be in the water causing a movement in it as birds, fish, etc.

*pūgata* i. To come out as blotches, pimples, sores on the skin, to begin to come as sores.

*pūta* s. a. A hollow, dell, vale, hole, depression. a. Hollow, depressed, concave. *p.-ka* i. pl. To fall as leaves or fruit or decayed wood from trees, sticks from a load when carried or tears from the eyes or drops from a cave roof. To drop, fall, to rain, drip, with *yix* after it. To shed tears, to weep. *p.-la* a. Smooth, slippery, slimy, slick, glossy, polished, even, greasy. *p.-lana* i. To slip, slide, glide, fall through slipping, to glance, fall. *p.-lenata* i. To get or be smooth, slippery, slimy, glossy, polished, to slip, slide, fall.

*pūtala-a-gāmata* To half or nearly slip or fall. To step so as to slip by not treading fairly. *p.-naina* To slip and fall when walking.

*pūtōš-i* a. prep. Almost divided, very small between the ends either near the middle or end. Almost (cut) in two, very small like the division between a sand glass. *p.-ēata* To get small, be small or almost divided or cut in two. *p.-ēya*, *-imōni*, *-ikōna*.

*pūtux-g.-* i. To cry or shed tears for a little time. *p.-mōči* i. pl. To fall, drop into as soot down a chimney. *p.-mōni* To continue, keep on crying. *p.-wōnari* i. pl. To fall as leaves or fruit into the lake underneath. *p.-yella*

To cry once more or for a short time.

*puū* (f-) The inside woolly parts of owachik. A small forest bird (spec.)

*puša-na* tr. To bake in the embers or ashes as eggs, pieces of meat, and so on. i. (S.T.) To jabber, talk, chat, say. *p.-ta* i. To split or break off or right through as when splitting down a stick a piece splits off.

*pušōx* s. The young of fur seals.

*pušāki* s. Flame, fire, sparks. a. Fiery, like fire, hot as fire, red as fire. *p.-nata* To scintillate, to get thoroughly in a blaze, to burn up brightly, to be thoroughly caught. To give forth sparks as a struck flint to shine or give forth light or a blaze, to shine like fire, to be fire; *kō-mūdūa siūan p.-natudē* What was that fire (I saw)? *p.-nīa* To shine as a blaze, to be ablaze.

*pušārārum* s. Young and immature amun.

*puššēya-ina* i. To be dragging, trailing as a line attached to any moving thing. *p.-* i. To be hanging loose yet attached to as a line to a spear or post.

*pušši* i. To be attached to and hanging loose as a line to any object, to be connected by a line either long or short. *p.- (puššēya)* To bleed or be bleeding at the nose. *p.-aina* To be hanging as a spear in a living animal or a shaft with line attached. *p.-kōna* i. To be hanging or attached to yet loose as a line to any object

in the water. *p-tekwia* i. To be attached hanging loose from, connected by any loose material or line.

*puš-mütū* To sit making a noise in the nose as of wheezing. *p-teka* To ebb out very far and leave the beach out well uncovered (of extra low tides). To be a good and extra good ebb tide, to be left as the beach as at extra low tides.

*pux* Any little ripple or play of light airs on the smooth water during a calm. The wake of any bird or fish or boat on or near the water's surface. *p-gāmata* To pocoo after another person, do. by turn, do. instead of another person. (In this latter sense *taia-mōgad* precedes it.) Two pieces in place of something else. *p-yella* tr. To pocoo shellfish and leave them uneaten.

*pulōšci* s.a. A young yet clean root of owwunim not having many fine divisions or roots. Having this quality.

*pulāci* a.s. Any dark marks, mottled, purple, of a purple color. *p-nia* Having any dark stain(s), marks, or darkish discolorations. *p-nata* i. To get or grow dark, discolored, stained, mottled.

*pulla* Gently, softly, without violence. To cease, to abate as pain, as intense cold on the approach of milder weather. To soften as what was frozen when put by the fire, to lessen as a fierce wind, rough sea, or one fiercely angry. To melt, heal,

subside, moderate, yield, do down, die away as wind, pain, etc. *p-kaus* Somewhat more softly or gently. i. *p-iell-a*; *ha-p-i-udē* *sōx tūkācin* I had less pain last night. *p-gāmata* To have a lessing of pain from time to time. To lessen, moderate, weaken, go down, subside, from time to time. *p-teka* i. To go down, subside as any sharp pains or inflammation. To calm down, moderate, assuage. *p-ta*; *annū kōwōla p-tqa* It will all soften or thaw by and bye.

*pull-ia* To have little or in small degree; *hawē p-īata sōx* My pain is still little. *p-āmōni* To go down, moderate, lessen regularly.

*pun*; *apōmur* *p-* Successful in catching fish as descriptive term of woman who has good success. *haim a-* *p- apisiū sa* You have very poor success in catching fish. aff. to aa. Subject to, yielding to, apt, prone, ready. *sōx-p-a* One who makes much of his ailments and is easily overcome by them. *s-p-* Apt to be in or have or get pain. *ōra-p-* Apt or ready to cry without due cause.

*pur-īya* i. To breathe as a sleeping person, through his nose with noise. *p-ū* i. To come with noise as wind through a hole, as a sound from a trumpet. To make any buzzing noise as an instrument with a faulty tongue. To breathe making a noise as when one has a cold, to pass air through the nose with noise.

*putūkaiamōni* A place where hollows have been made whereby to ascend any steep place.

*puturū* Hot, burning, fiery, very warm.

*puturunat-ia*; *hai hūlū p-ia yārum* I am very hot now (lying). *p-a* i. To get hot, be hot.

*puturunur-čella* To be hot for a little while or in small measure. *p-gāmata* Do. short time or occasionally. *p-kātaka* To get hotter and hotter. *p-mōni*, *-mütū* To be hot standing, sitting.

## s

s (well hissed) Note of call and attention. By one hunter to another to state that the flock of guanaco have fled.

*sē* (no definite meaning; used by one person to another in giving any orders or expressing their desires and conveys a sense of mutual interest and ownership, or rather right to the results of what is done or obtained.) *sē čkālī manqax aian* Go and get us some fuel for the common good. *sē kīpiūin aruf* (a man to his wife) Come, get us some mussels.

*sēam-anama* The large male elephant seal. *s-ōtawāna* r.tr. To bind round one's head and hair, one's sling. *s-ō-ina* To go or walk about with one's sling bound round one's hair.

*sēapai(m)* A large rat like animal with prominent tusks.

*sēawōlikōni* Very highly, high, tall and slender as fine mast, very high and tapering.

*sēif* The (blue) sky. *s-mqama-sqala* A state of frenzied anger and determination to shed blood.

(These men were disguised and painted and bound round about securely.)

*sēipōna* tr. To treat without favor, to show no favor to friends, to act with reserve.

*sia* Foam, froth, spray, scum, soapsuds. *s-ndāgi*, *s-nda* Like foam i.e. white or light.

*sēyes* a. Huge, large. *s- lōpōtōx* A huge tree.

*sie-nata* i. To get covered with froth or spray as water when boiled or the sea when a gale blows. *s-nur-kātaka* To get more and more frothy or covered with foam.

*sipa-č-ela*, *s-s-e-* Eyebrows.

*sir* s. Tools, implements, vessels, toys, goods, property, things in general. *haua situn* My implement, tool, or my things. *hakū* s. Another tool, etc.

*sita* s.a. Talkative, given to chat, communicative. A crab spear head having three or four prongs. *s-ka* Thin, wasted, emaciated. *s-sa* Fine rain, misty rain. tr.i. To hiss (to), to call by a hiss. *s-sia* To hiss, or be hissing. *s-smōni*, *s-smütū* To hiss (to).

*sitūg-ata* To waste in flesh, to get thin. *s-ur-kātaka* To get thinner and thinner and more wasted.

*saia* It was you, it is you!

*saiqasinix* A rod or stick used in getting limpets and mussels.

*saim* The decoy aloocoosh.

*siūan* (this word has reference to *sa* and signifies Near the person addressed) That, there. *s-čita*

Like that, such as that. *s.-č.-nda*  
*sina* Was yours one like that?

*siūāl-ia* To come in or along as  
a roller, to roll or come along, to  
be surging. *s.-ū* To surge, rollers,  
rough, to wash in and out, up and  
down as the sea on an open coast.

*siūna* s. A middle sized fish  
with reddish and yellow tints a-  
bout it.

*siūwāt-a* Lazy, tired, weary, dis-  
inclined to effort, heavy, slow.  
*s.-ana*, *s.-e-nata* To be or get tired  
(of), or lazy.

*sa* Thou. obj. *skaia*. poss. *sina*,  
*sinakin*. *sa* poss.; *sa-kaiamākūta-  
sākipan* A woman from your  
grandmother's country.

*salagāta kōnjīn* What a dread-  
ful fellow he is, look at him!

*samiči* a. Old, worn out, much  
worn out or used. *s.-nata* To get  
or be old or worn out.

*samim* (almost *sō-* by many)  
Fish entrail oil.

*sun* pl. of *sa* above. obj. *s. sana-  
nima*, *sanankaia* (see Gram.) You,  
your.

*sanagaim* s. (*sasakaiwa*) A bone  
bark stripper.

*sanqālina* tr. To speak lightly  
or disparagingly of, to speak con-  
temptuously of.

*sapa(i)* (du. of *sa*) obj. *sapikai-  
a*, *s.-ipai*. poss. *sapikin-a*, *s.-ākin*  
You two. *sapa(i)* (see Gram.) This  
form is not only du. of the no.  
but is also sg. of the no. and du.  
of the object.

*satqa* What a fool, liar, bad fel-  
low you are! *s.-li*.

*satōx (ōngali)* A serpent mark-  
ed fish and free of scale.

*sebisā*, *sepisā*, *sebusā* Diddy  
(berries).

*setel* Sails for canoe, boat, or  
ship.

*siaman(i)a* To have sexual  
intercourse.

*sikas(i)a* i. To splutter as fat in  
a pan.

*siag-ata* (see *manas-s-*) To spirt  
out. *s.-ilū* adv. of place He, she,  
or it further down than or below  
you. He or she down there. Be-  
low you, on the lower side or  
beach side of you. *s.-i.-pai* (see  
Gram.) To the place below you,  
down there below you.

*sik-im*, *s.-an*, *s.-ānun* Shin, lo-  
wer leg, between the knee and  
foot. *s.-i-sqali* A game in which  
movement is made to this word  
which is intoned.

*sikā-na* i. To be full or suffused  
with water as the eyes after much  
looking through a glass or when  
otherwise weak or hurt.

*sidār-ana* i. To be weak and  
emaciated as a dying person. *s.-  
anur-kātaka* To grow more and  
more ill and weak. *s.-i* a. adv.  
Fatal as a wound, severe, bad as  
a wound or as any sickness; in  
a great degree. *haim s.-ri sōk hai*  
I have a very grievous pain.

*sif* The brow, that prominence  
over the eyes, any prominence  
like this as over the brow of a  
cliff.

*sifgaia-(ta)* tr. To meet, come  
across, intercept. *s.-gāmata* To

meet, come across or get sight of  
just for a minute en passant.

*sigaiā* tr. To accompany as a  
follower, to follow, go, or come  
after. *s.-ina (sigaiūunna)* To walk  
after, to follow, trudge along af-  
ter. *s.-kātaka* To go or come af-  
ter, to walk after, to follow. *s.-  
ta* tr. To follow, go, or come  
after. To catch, overtake, come  
upt to, to reach. *s.-dātū* tr. To  
run after, to follow running. *s.-  
tega* To follow after as a boat  
or ship one which went before.  
*s.-v. pref.* To follow, go, or come  
after. *s.-kūči* tr. To follow i.e. To  
go or come after by canoe or  
other vessel. *s.-gāmata* To follow  
for a short time, to follow a little  
way or a part of the way. To  
follow by turn. with *mōni* pref.  
To follow occasionally i.e. now  
and then. with *taiamōga* pref. To  
follow instead of as one leader  
in place of another. *s.-mina* To  
follow or do. after. Do. down.  
*s.-mōči* Do. in. *s.-manātsikōri* Do.  
out. *s.-gūtāna* Do. speaking. *s.-  
lūpi* Do. in falling. *s.-kamatū* To  
get up after. *s.-mōni* Do. after reg-  
ularly or constantly. *s.-mūtū* To  
sit down after. *s.-kagū* To arrive  
after. *s.-katux* iella To follow on-  
ce more. *s.-kōna* Do. or be follow-  
ing as one vessel another. *sigaiya*  
To lie down after, to follow by  
lying down after.

*sigaiqa-štāgū* To follow by work-  
ing after or behind. *s.-nari* Do. by  
going or coming into the water  
after. *s.-ri* Do. by wading after.  
*s.-riūōrāgū* Do. ashore by wading  
after. *s.-rāgū* Do. by going or  
coming ashore after or behind.

*sigaiūk-aia* Do. by going up  
after. *s.-ū* Do. i.e. To oocoo after.

*sila* a. Fine, slender, tapering,  
small as applied to needles,  
threads, strands, rods, roots, fib-  
res, lines. *s.-ša* To whisper, be  
whispering. *s.-šia* To be whisper-  
ing, to lie and whisper. *s.-šāna*  
tr. To dismiss, send away, not to  
permit to live or stay with one,  
to refuse the company of another.  
*s.-šanā* To send away always, to  
be sending away.

*siluṣgūtāna* To whisper, speak  
inaudibly, to talk quietly.

*siluṣm-ūtū*, *s.-ōni* To whisper,  
be whispering.

*silāči* s.a. Dark specks, speck-  
led, mottled, dark, darkened as  
the sea with canoes.

*sima* s. (Fresh) water. a. Wa-  
tery, like water. *s.-ndā-gi* Like  
water.

*simisk-a* Greasy, oily as fat  
meat out in the sun. *s.-ō-nata* To  
get greasy, oily, fatty as meat in  
the sun.

*simōči* adv., pron. (see Gram.)  
To the E.ward of you, near you to  
the E.ward, a person or thing oc-  
cupying this position. *s.-nčiākin*  
*siūan* That belongs to him who is  
on the E. side of you.

*simōx-gāmata* with *mōni* pref.  
To speak detrimentally of oc-  
casionally. *s.-mōni* To slander,  
speak evil of or to the detriment  
of often. *s.-mūtū (simāgwia)* To  
simagoo, to be speaking evil of.

*simōnata* i. To melt, thaw, to  
be or get watery, to get wet as a  
frozen flat on a hot day.

*simā-gū* tr. To say anything evil of another whether true or false, he not being present. To back bite, slander, talk of the faults or failings of another in his absence. To accuse privately of evil, to charge with wrong doing, to impute evil to. *s.-tū* (see Gram.) pron., adv. He, she, or it to the N. of you. On the N. side of you. *s.-tūpai* Over, or across or out there to the N.ward of you.

*sin(a)* poss. of *sa* Thine, thou. *sin'imun* Thy father. *sin haličin* Thy ax. *sina* a. Satisfying, substantial (only of food). to aa. suff. Less. *yingana-s.-* Fearless. *tōrri-s.-* Not giving way to cold. *api-s.-* Having plenty of flesh. *ōn-dōpa-s.-* Having plenty of flesh tho not fat. *s.-na* i. To get strong or in good condition as an emaciated person when fed. *s.-mū-tāgū*, (*sinenur<sup>2</sup>-m.-*) To have enough to eat or live upon, comfortably. *s.-mōni* To be satisfied i.e. to have food to eat. To be well fed. Not to want food. *s.-nīa* Not to be hungry, not to need (more) food. To be satisfied.

*sinenur<sup>2</sup>-gāmata* To be strong form having food for a while or now and again. *s.-mōni* To be daily or always satisfied and vigorous as one who has plenty to eat. *s.-mūtū* To have sufficiency of food at all times, to be well fed and have abundance.

*sinākin* Your(s), for you. *hauan* s.- This is yours or for you.

*sipōnaina* i. To go along on the surface of the water and cause a ripple as fish do.

*sipōl-an* Not close together or to each other, in a scattered manner. Scattered, here and there, not everywhere, in some places only. *s.-qala-n* Everywhere, not in one or some places but here there, and everywhere. *s.-q.-ūpai* To every place or in every direction round about, everywhere.

*sis* s. (*sanagaim*, *tūgula*, *gulaim*) A bone bark stripper.

(*ila*) *si-ta* To or on the S. of you, S. of you.

*sōčil* s.a. Congealed blood, gore, congealed, coagulated, clot, clots of blood. *s.-ina(ta)*, *sō-čulu-nata* To congeal, coagulated (of blood only).

*sōčipū* s. A summer tree fungus like owachik, only it grows on hanis.

*sōka-kātaka* To go away because of pain. (*sōkā-kūči* To embark of or in pain.) *s.-dātū* To run with or through, or because of pain as a stung horse. *s.-dātunga* To tremble, shake, because of pain. *s.-gālana* To roar with pain, to call out loud through pain, cry out aloud with pain.

*sōkat-haina* i. To walk, go walking either in pain or caused by pain to do so. *s.-ūpōra* To wake up through or because of pain either existing or inflicted.

*sōkāt-ōra* i. To cry with pain. *s.-apōna* To cry from pain.

*sōgat okasinana* To be sleepless from pain, to be unable to sleep for pain.

*sōfdi-(naina)* To go walking a long distance. *s.-na* To go about on foot long distances as when in search of food.

*sōfsa* (by some *sis*) A bone bark stripper.

*sōx* a.s. Painful, tender, smarting, sore, sensitive. *s.* Pain, smart. *s.-pun* Subject to pain, easily put to pain, making much of or easily overcome and yielding to pain. *s.-pun-a*, *s.-p.-āki* One who readily gives way to pain. *s.-p.-u-nata* To be full of pain, to have very much pain every where.

*sōnčín*; *s.- yōšmānūwa* That is very clever of you! How well you have done it. *s.- yausāsa* Well, well, what a lying fellow you are!

*sōnd-a* It is you? Was it you? Have, did, or were you? *s.-a*, *s.-āgi* (Just) like you, just as you, just as well as or in the same way as you. *s.-a wāpan*; *s.-a w.-yōšmanū hai* I am clever just in the same measure as you are.

*sōpun* s. Small fish, such as are found under stones on the shores.

*sōskin-(un)* The (a) heart, the affections, the soul. *s.-aiana* To assent readily, to do willingly, to acquiesce. *s.-aia* a. Willing, readily assenting.

*sōsk-anu-nata* To get muddy as a road after a frost.

*s.-ōna* (see *lāpix*) Mud, mire, land mud, not shore or river mud. *s.-unu-n.-* To get rotten, worn out, ragged as any garment.

*sāči* s.a. Tide, a tide race or rip, having tide race. *s.-naina* To move or be moving with force in

and through the water and thus causing a ripple. *s.-na* i. To run as a race, to be rough as a strong rip, to be a tide race. *s.-nata* To be a tide rip, to get strong, to run or be rough as a tide rip.

*sāgōn-īa* i. To lie or be lying in pain, to have or be in pain, to pain. *s.-a* i. To have or be in pain, to pain, hurt, smart, to be painful, tender, etc.

*sāgun-ōni* i. To be suffering or be in pain always or daily. *s.-ūtū* To be a sufferer, to be in pain always or frequently or daily. *s.-qala* To have or be in pain by day or all day or through the day.

*sāgun-ata* i. To pain or have pain, to be in pain, to smart, to be or get painful or tender. *s.-atīa* i. To have or be in pain always, to be in pain, to pain.

*sāgunur<sup>2</sup>-čella* To get or be in pain for a time only or in a small degree. *s.-dātū* To get or have pain in all parts or in one part of one's body after another. To get in pain or fall ill as a number of persons either together or one after another. *s.-kātaka* To get more and more in pain or painful, tender, or full of pain.

*sāgu-ndātū* To get pain in one part after another or one person after another. *s.-kunāgaia* i. To have pain in or all night. *ha sa dē* I had pain last night.

*sāgun-tūpōra* (see *sōka-t.-*) To wake up in pain, not thro as in *sōka-t.-*

*sāli* s. Bow strings, veins. *wai-ana tstāgata* s.- Such s.- as is used



for stringing bows. *s-nata* i. To get prominent as the veins, to show, be covered or full of veins or cords. To get small as a broad thong stretched by much pulling. To be or have a long face or a wry face as a person when angry or through emaciation.

*sāmisī-n.-i., kausi-n.-* To be or get happy, quiet, or amiable, cease crying. *s.- (k.-ū)* Peaceable, happy, amiable, kind, gentle, quiet, not given to crying as a good child.

*sāpa* s. a. Blood, bloody, red. *s.-nda, s.-ndāgi* Like blood (flushed). *s.-tun* Red teeth. *tella kī-sāpōnatū* What a red (with anger) face he has! *sāg-ō-n.-* To bleed, to get red or crimson as leaves in autumn, the eyes through inflammation. Kelp in sunny bright weather, to be (all over) red. *sāpan(i)a* To have menses, to be in ditto.

*sāgun-kōna* To be in pain when aboard the canoe or any vessel. *s.-gāmata* To suffer or be in pain in another's stead. with *mōni* pref. To have pain occasionally or now and again, to be in pain, to suffer pain for a while or slightly, to have passing pains.

*sāgūyella* To have pain for a time only, to have been in pain but now to be free. with *yeka* suff. To have pain for a little time or in a slight measure.

*sāna-mōtawana (sēana-m.-)* Both equally common (see *sēa-m.-*). *s.-ra (sqačia); s.-na sa makāgudē* So it was you, was it, who came, I thought it was somebody else.

*s.-ra* (a particle of v. inflections. Its meaning can only be stated in connection with the word it is used with.) *halūpai s.-ra hitūla maustuxyinū* If I had not taken care I should certainly have fallen.

*sāpōnūkaia* To come or go up bleeding.

*sāpa-mīna* To go or come down bleeding. *s.-mōči* To come home wounded or bleeding. *s.-kūči, s.-wōrāgū. satūl haia ufkayinū hat-atasānara* If you had not forbidden me I should certainly have taken it.

*sq(anō), sqano; halūpai sq(ano)* Well I nearly fell down. (The above is used similarly as *sānara* and *sindē* and are all but v. inflections.)

*sauīya* s. a. In a state of turmoil as a surging sea, surges, billows. *s.-nīa* To be in a state of turmoil, to rush and flow as a billowy sea. *s.-ukōna* To wash in and out, up and down as the sea on an open coast. To be a fuss or turmoil or to be in such a state, to be flowing as a great wave. *s.-na (sauīye-nata)* To rise and get or be rough as a surging sea. To flow, rush. *s.-nux* s. Porpoises of any kind. *s.-wōrāgū* To flow ashore as a great billow, to beat on the shore as the surf.

*saust-eka* tr. To guard, keep watch, mind, in order to prevent theft or violence. To be afraid for, be uncomfortable about as a mother for her child when using a sharp knife. *s.-uxkōna* To stay or be aboard to keep things safe. To keep guard to prevent theft.

*skāgū* adv. Up, over, across, beyond, on that side of you W. ward or further up from the shore. pron. Any person in such a direction. He, she, or it up there.

*skāpū* adv. pron. Up there beyond you, position up a creek or at the head of a valley. He she, or it.

*s(i)kū* adv. pron. He or she up there or over there to the W. of you. Beyond you W. ward. *skū-tamātū* He, she, over there, out there, across there, beyond you S. ward. *haua stakun sa wētū (tū?) kātakga* And for me also bring some.

*stā, sita* (pronounced *si-ta* w. s.) On or to the S. of you, on the S. side of you. *s-t.-* On the S. side of you, to the S. of you.

*swīya* (for *sīa* of the natives of New Picton and neighboring islands and main).

*syunnū* s. A traditional being half stone and half man of giant stature and strength who being stone could not be killed, and yet was finally killed by *unqara*.

# t

*t* v. pref. to vv. beginning with vowels save *iū* Time, place, circumstance of the action.

*tēa-k-ōka, t.-tālu-nata* To get old and worn out (only of a canoe, boat, or ship). Jack snipes.

*tēatel* s. An old or much used canoe.

*tēnačaina* To walk or be walking about looking for or searching after.

Bridges: Dictionary

*tēnaka* tr. To wish to have to give or lend. To seek, search (for), to be seeking, searching, to go about seeking. To have not, to have none, to expect, be expecting. *t.-ma* To search about in search of food, to seek for scraps or crumbs and gather up the same and eat them. *tēnak-wīa* To keep on expecting, to be expecting, to look, seek, search after, to be seeking. *t.-ūgū* To look about for or seek what is one's own or for oneself. *t.-ākūrū* To wish or want to seek or search after, desirous of seeking or finding. *t.-akūči* To go or come aboard and seek or search after. *ts-tē-akātaka* To go or come afoot and seek after: *t.-atekōs* (only with *mōni* pref.); *hai m.- t.-a.-* I always am searching. *t.-w.-takōs* impt. Search about again; keep on looking after or seeking. *wōrr-i-t.-, w.-ēamō-na* To seek or search after wading in the water.

*tēnuk-wīaka* To search for trees to know where they are scarce as when selecting.

*tenū-gata* To select, choose, make a selection, to determine which one will have and take it. with *mōni* pref. To seek after or search about for sometimes, not every time. *t.-kāmisiū* To choose, select, seek about for three or four.

*tēnux* v. pref. To seek (for), search after. *t.-gāmata* To search, seek for a little time or en passant or in turn or in place of another. with *mōni* pref. To seek after or search about for sometimes, not every time. with *taia-*

*mōga* pref. To seek after or search for instead of another person. *t.-kōna* tr. To seek, search for or after when aboard canoe or ship. *t.-manaiaina* To walk thither and hither seeking, to go about seeking, to be walking about seeking. *t.-manātsi-kōri* To go or come out after seeking after. To be out about seeking or searching after. *t.-mōči* To come home or go or come in after looking about for. *t.-mōni* To seek for standing, to look for, seek or search after always or every time or often. *t.-mūtū* To expect, to look, seek, or search for or after, to be looking for, expecting. *t.-teka* To seek for and find, to find when seeking. *t.-wōrāgū* tr. To come or go ashore when or after seeking anything. *t.-yella* To seek or search after once more or for a short time. with *yeka* To seek or search for or after for a little time longer. *t.-gāmatatekōs*; *hai-mōni* *t.-g.*, *h.* *ha-m.* *t.-yell-udē*. *t.-wōštāgū* v. To seek to use all, to employ or use all as one would even the waste pieces. *t.-gāmū* tr. To gather up what is scattered as one does with a shovel the scattered remnants of any stuff being removed. To select and *g.*; *luša tōpan sa t.-g.-a haia*. *t.-tai-yigū* tr. To select when filling, to put in as one does scattered chips, or other things which are scattered. *t.-tūmina* To select, pick, to go about and seek and bring as one would scattered remnants of things. *t.-tumōmba* To select, to gather together into a lot what is scattered about. *t.-yāgū* To select for, to seek or search after

for another person i.e. on his behalf.

*tīamalangaia-na*, see better *twi-* tr. To warn of danger.

*tīčana* i.s. The time of the hardening of the earth by frost, to harden at any time.

*tī(i)kama-na* (The author writes *tīk.* always with circumflex, but this accent means *hj* or *hy*.) A pen, style, brush, ink, paper, paint, writing or painting materials. The time of or for writing. tr. To use for writing or painting, to write with. tr. To write at any time or in any place or for any purpose or on any condition.

*tīkama-ngāmata* tr. To add to what has been written, to write with divers materials, to write upon or in, among, or over or across other writing or in addition to. *t.-na-lagōna* tr. To offer to write, to try to write, to propose or speak of writing. *t.-tāgū* To give any writing or to write and give as one might a document into the hands of a person. *t.-yella* To cease to write or paint, to leave off writing.

*tīkigaia* see *teki*.

*tīkōnat-a*; *asiniāki kō-t.-udē* It got wet because it was lying outside. *tīkōnur-gāmata* To get wet in the presence of or whilst one is looking on.

*tīlana* s.tr. Materials of any kind for building or which have been used for building. Tools for building, the time of or for building, to build with, to use in building. To build at any

time or in any time or in any place or for any purpose or on any condition. To build in or up and thus shut in by building around as one might a tree by enclosing it with a wall. To build up as a gap in a wall, to build in as one does different materials. *t.-lagōna* To try to build, to offer to build, to propose or speak of building. *tīlan-gāmata* To add to a building, to build up higher, to build upon, to build in addition to, not in place of.

*tīla-sana* To eelasana with. *t.-yella* tr.s. To leave off building, to cease to build, time to leave off building.

*tīlindaka* s.v. The marks or places where a hand has been, finger marks, to touch at any time with the hand and leave marks. *t.-lagōna* To feel, to reach out one's hand and put it down on anything to test it.

*tīlūa-l.* i. To try to reach out the hand, try to touch, to try to reach, to see whether one can reach, to attempt to reach or feel.

*tīna* (fr. *tuīna* w.s.) To use as a line in fishing. To fish with. s. A fish line, the time of fishing or place of fishing with a line. *t.-na* s.i. The Upland goose so called because it spends the winter in the country. *t.-u-gāmata* To spend a winter i.e. To winter in a place (only in past tenses). with *mōni* pref. To pass the winter now and then in such and such a place i.e. not always. *t.-mōni* To spend the winter in a place and not leave it for other parts. *t.-yella* with *mōni* To have been

used formerly to spend the winter in any certain place. *t.-ta* (*tīn-deka*) To decay, wither, perish (of plants only). *tīna-(ta)* i.e. *tīna(ta)* for *twīna(ta)* tr. To put out a fire by dousing it.

(The author writes *tīn.* as is said to *tī(i)k.*)

*tīnia* The time of anchoring, the place of anchoring or where a vessel or boat has anchored.

*tī(i)ndeka* i. To wither, die (down), to perish as plants on the approach of winter. s. The time of the withering of plants i.e. early winter.

*tīya* s.i. To anchor in a place, to anchor at any time. The time or place of anchoring. *t.-gāmata* To drop anchor where another vessel was or by turn.

*taia* tr.s. To use in sewing bark buckets and cups as one does an awl or a line of whalebone. To sew the above with, to ia at any time, in any place, or for any cause, the time, place, or materials used in sewing. *taiaša* tr. To cover over and so hide from sight, to cover (up). *t.-iella* tr. To cover over or up and leave as a man might a bird he had shot. *t.-g.* To cover over completely, to cover over en passant, to cover by turn. To cover over by adding to what already covers, to cover over with, not in place of, i.e. not by removing what was covered but by adding to or putting with them. with *mōni* pref. To cover regularly, every time, constantly. with *taiamōga* pref. To cover over afresh or again and again as a bury of swedes after being bro-

ken into. *t.-kūtāna* tr. To speak, say anything in such a manner as not to be clearly understood.

*taiaš-ia* i. To be lying covered over, to be covered over as an egg in a nest. *t.-atā* tr. To cover up out of sight, to conceal by covering. *t.-atek-a* tr. To cover over as with a cloth, cover, or board, to shut or close a book. To shut down a box cover. *t.-a-wia* i. To be covered (over or up), to lie covered up. *t.-āmōni*, *t.-āmūtū* tr. To cover over. *t.-gasell-a* tr.pl. To cover over a deposit of things, to put down and cover over things. *t.-a-ia* i. pl. To put covered over as a deposit of things.

*taiax-gāmata* To iacoo with in place of something disused. *t.-yella* To cease to iacoo with i.e. to use in noosing birds.

*taiam-aka* s.tr. The place or time of fighting, to fight at any time, in any place, for any cause. *t.-ūgata* To have a fight and then leave or depart, to depart or leave a party or place where one has been fighting.

*taiamōx-g.* To fight and quarrel for a time or in a slight degree in consequence of some cause or other. *t.-yella* To cease or leave off fighting.

*taiamōga-kātaka* i. To go, proceed instead of somebody else or somewhere else instead of where one thought. *t.-tāgū* tr. To give instead of or in lieu of something else or somebody else. *hai skaita ha-ta.-tāgūa* I will give it to you instead of (to him). *t.-(d)* v. pref. To do for, instead of, in substitution

for (only with simple vv. ending with *gāmata*). *t.-yeki* tr. To eat (one) fish in lieu of or instead of something else.

*taiam-āgū (čgalana)* tr. To be angry with a person for something he has done. To quarrel with, find fault with, rebuke, reprove, upbraid, censure. *t.-ina* s.tr. The time of sending, to end at any time, for any cause, or in any place. *t.-iyella* To cease to give work to, to cease to send or employ. *t.-ūgata* To have a fight and then leave or depart, to depart or leave a party or place where one has been fighting.

*taiamux-kūci* To coochi after a fight, to have a fight and coochi after. *t.-teka* To make up a quarrel, to cease to fight, to quiet down after fight. *ta-wōrāgū* To land and fight, to go or come ashore and then fight. *t.-y.* tr. To have fought or have a fight in a place (only in the past tenses).

*taimu-nata* To get good, improve at any time, in any place, to recover in same ways. *t.-nur-gāmata* To get good, improve in any way either in character or health before one or in one's time.

*taiana* i. To have good success after bad, to have a turn of success, to change from bad to good, to become plentiful after a season of scarcity; *hauanči mgalun hatu-lludē, hamašōnna halē taianqa aia-kāsi* To day I got no fish but tomorrow I shall perhaps have a turn of good success.

*taia-pū (taiyīgū)* tr.pl. To put in, fill, pick up and put into as into a basket. *t.-nana* To be dried up and withered and dead. *t.-nanāki* One withered and dead.

*taia-gū* To use in making nooses, to noose birds in any place or at any time. To put in i.e. to handle a tool for oneself. *t.-sina* i.s. To have left a place and be no more in sight as persons would say who came to a spot whence persons had lately departed. *t.-tū (ūt-, ūōnnačikū)* Some, several, from all parts some for divers places. *t.-twiū(kātaka)* i. To come to or halt as one canoe here and another there when on their way to any place.

*taii(ū)* tr.s. To handle with, to use for handling as one does wood for handling tools.

*taii-n-gāmat-a; haia kō-t.-n-g.-udē* He went away, or He walked I being present as a witness. *taii(i)-n-g.-a, taiim-g.-a* To miss or pass a person when distributing.

*taii-gāmata* tr. (*taiyix-g.*) To tiapoo from one into another vessel. Do. in the place of what was in before, not in addition to and with it. Do. by turn or in the place of somebody else. Do. on one's way. Do. a little. *t.-tāgū* tr. pl. To put in or to pick up and put in and give. *t.-yella* To put in more, to pick up more and put in. with *yeka* suff. To tiapoo a short time longer or again for a little time or a few more.

*taii(in)mōči* tr. To handle an ax, to put a handle into an ax or other eyed tool. *taimū* To distribute at any time, in any place.

*aimū t.* The time or place of distribution.

*tai(i)ū* w.s. To slip an awl into a hand, to slip a spear into a shaft and bind it in, to fix *telō-wan* or *ufkōr* to a handle by binding them round.

*taiyella* tr.s. To cease to distribute, to leave undistributed, that which is left ungiven.

*taig-la* To hate, illtreat, misuse, dislike. *t.-atōgāgū* tr. To covet, to be angry at not getting or being able to get. To envy, to want, desire, to have inordinately, to be angry because another has what one wanted to get.

*tain-a, t.-āmgała, t.-ākunāgaia.*

*taiwāgōpi* To take, fetch, put aboard a canoe, boat, or ship, spears ready prepared for use.

*taiyigat-a* tr.pl. To pick up, to finish picking up, to have picked up and filled, to fill up, to fill full. To take, fetch, bring, carry in the hand any vessel full or having things in it as a basket of berries, etc. *mana-t.-haia amaiim* Go out and bring me the (basket full of) berries. *t.-āgū* To fill full for oneself or things of one's own. *t.-ia* i.pl. To be full, filled, to be lying in a filled state as a bag. *t.-ōpi* To put aboard as berries in a basket, potatoes in a box.

*taiyigut āmisiū* To fill three or more vessels, to bring, take, get, carry in hand three or more filled vessels. *taiyigur-čāgū* To tiyee-ga-ta on behalf of somebody else or things which belong to another for him. *t.-kātaka* To get more

and more nearly filled. *t.* v. pref. To be full or filled. *t.-kōna* i. pl. To be full or filled and aboard either in canoe or ship as a box of toys or fruit. *ūkqali kō-t.-kār-ata amaiim hauākin* I have one (basket) full of berries aboard. *t.-mōni, t.-mūtū* To be full as a barrel, as a box on a shelf. *t.-mōgātū, t.-palana* i. pl. To be full or filled or as sacks of rice in a heap, as boxes on a table, as barrels on a floor. *t.-gāmata* To be put in either by mistake or purposely the things of another person or the things which should have been put in some other vessel, to put in addition to. *t.-čella* To bring, get, take, fetch again or once more or for a short time. *t.-dātū* To fill several or a lot. To fill one after another in succession.

*taiyiyatāpai* du. tr. pl. To fill two vessels as baskets with potatoes, to bring two filled vessels.

*taiya* tr. To go out for this purpose, to get or attempt to get birds with the spear in the canoe out in the open waters.

*taiya-kōna* To be out in the canoe trying to spear penguins or other birds. *hakūtalataiyqa aia-kāsi* I also as well as the rest will go out into the deeper waters and spear a. *t.-mōni, t.-mūtū* To want, desire, wish to get or have, to be wishing, wanting. *t.-na* v. To want, desire, wish, to covet, inordinately to desire, to long for either to get or have.

*taiyif-yella* To put in more, to pick up more and put in. with *yeka* suff. To tiapoo a short time

longer or again for a little time or a few more. *t.-tāgū* tr. pl. To put in or to pick up and put in and give. *t.-gāmata* tr. (*taiyix-g.*) To tiapoo from one into another vessel. Do. in place of what was in before, not in addition to and with it. Do. by turn or in the place of somebody else. Do. on one's way. Do. a little.

*taiyig-ōpi* (*taiyix-wāg-ō.*) tr. pl. To take, fetch, bring aboard things in bags, baskets, or boxes. *t.-āgū* To tiyigoo one's own for oneself. *t.-haina* tr. pl. To go about or walk and fill as boys walnuts in their bags. *t.-ū* tr. pl. To fill, to pick up and put in as berries into baskets, or potatoes into bags.

*taiyig-anqana* To throw away as fish in baskets, to pick up and fill and throw away as rotten fruit. *t.-ōpi-wia* i. pl. To hold, have in, not necessarily full. To keep on picking up and filling. To have in as a bag stones or fruit. To be full, to have some in. tr. pl. (see *taiyixkōna*), etc. *t.-w.-takōs* (*taiyixgaia-takōs*) To keep on picking up and filling.

*taiyingāmat-a; haia kō-t.-udē* He went away, He walked, I being present as a witness. *taiy(i)n-gāmata, taiyim-g.* To miss or pass a person when distributing.

*tai-yella* tr. s. To cease to distribute, to leave undistributed, that which is left ungiven. *t.-i)-y.* To leave undrunken, to leave off drinking, to drink and leave i. e. not drink at all.

*taiyi-alagōna* tr. To try to call, to offer to call, to propose to or

attempt to call, to speak of calling.

*taiyix-kōna, t.-mōni, t.-mūtū* To have some in as a basket aboard any vessel floating, as any case or barrel, as any box. tr. To pick up and put in as sailors things into cases or spilled nuts into bags aboard ship or mussels in baskets when afloat. To stand and fill, to be filling, to pick up and put in; also To keep on picking up and putting in. To sit and fill, to keep on filling. *t.-dātū* tr. pl. To fill one after another, to put in or to pick up and put in and fill four or more vessels. *t.-gāmata* tr. To put in things instead of other things on in with them (see *ts-ta-g.*). To tiyigoo by turn or instead of someone else, do. en passant. Do. by mistake or into the wrong vessel, to put in but not properly so that the things fall out. with *mōni* pref. To pick up i. e. to gather and put in occasionally. *t.-m.* with *m.* pref. To gather and put in every time, always. *t.-pūkū* To burn or cook things in pans, baskets, or other vessels. *t.-teka* tr. To take things in other things and put them down. *ta.-tekwia* i. of the above. To be in as things in bags or cases deposited. *t.-tūpqa-na* To throw or cast away things in a bag or box. *ta.-tū.-ngōna* (*ta.-wōnari*) tr. To throw things overboard in other things as for instance sacks of rice or cases of rotten paint.

*taiyixwō-nar-īya, t.-n.-imōni* To be full or have things in as a floating barrel. *t.-n.-i* tr. pl. To put things into any vessel into the

water. *t.-rāgū* To take ashore as berries in baskets or mussels in bags.

*taiyixy-ella* To put in more, to put in sometime longer. with *yeka* suff. To put in a few more or for a short time longer. *t.-āgū* To tiyigoo for or on behalf of another person.

*taiyin-a* i. To go out at any time or place as a fire or light. *siūanči hama-t.-udē aian wāta* My wife went out in that place a long time ago. *t.-deka* To burn down to a clear fire, to burn down low.

*tačikū* tr. To say a thing or person is as bad or good or like some other person or thing, to think one is like or equal to another or as bad as another. To esteem anything or person to be like some other thing or person.

*tačikama* To cut with, to use for cutting, to cut a gash with. *t.-lagōna* tr. To try to cut or wound, to attempt, propose, speak of cutting.

*tačiga-ta-l.* tr. To see or try by looking whether a thing will do or not. Do. by examining whether a thing is like what one expected. To examine. To try, observe, watch, take notice, test. *t.-atūkū-tūmōra* To ask any question in order to test the truth of anything or to ascertain particulars about things or in any particular vessel.

*tašāg-āna* To pass through a channel at any time, in any part, or in any particular vessel. To be accustomed or wont to pass through any channel. To use a channel. *t.-an-gāmata* (*tstūwiwōr-*

*āgū* i. To be all dry and no longer having a passage thro.

*tabakāgū* tr. To go with as a helper in paddling the canoe in order to be entitled and get a share of the results of the spearman. To take as one's own and to care for an alien child.

*tabailen-ata* i. To get strong or recover life and health at any time or place. To get strong or vigorous by using any special means as food. *t-ur<sup>2</sup>-gāmata* To be revived as by any medicine or other means for a little time.

*tabailandeka* To recover strength and soundness as a wounded man after due time.

*tabākū* To accompany as a helper in order to get a share of the game speared or shot.

*tagainigun-g-* tr. To shine or be near to (of a rainbow).

*ta<sup>2</sup>līn-g-* tr. To treat without regard, specially by taking liberties with one's wife or property.

*talaš-āna* To refuse to do, go, take, bring, etc., because of or for any reason, at any time, in any place. *sōx kō-t.-ānudē* He did not like it or accept it or agree or consent because he was in pain. *talašangāmat-a; haia kō-t.-udē* He refused to go or do or take in my presence.

*talagōna* tr. To treat with regard, to spare, forbear to hurt or injure. To look at with as with a spy glass. To look through or into stereoscope or kaleidoscope or any such like thing. To hesitate to injure, to treat a person

with deference and without rudeness or violence. *t.-sīr<sup>2</sup>* s. Any kind of spy glass, any sort of thing like a stereoscope which is looked into or through. *t.-lagōna* tr. To inspect, look at in order to see whether a thing is straight or long enough. To look to see whether a thing will do, to look in order to see how a thing or person is. *t.-tāpōna* To look fixedly, gaze, be gazing intently. *t.-mburū sīr<sup>2</sup>* A mirror or looking glass. *t.-tārūgata* Not clear to see, impeding the sight as falling snow, or haze, or mist, etc.

*talagū-yella* To spare, not to injure severely. To look thro as thro a spy glass once more. *t.-taiaša (talagōnačōmašōpīna)* To look but not discriminate, notice, mark, or see.

*talagun-mōni (talagū-m.-)* To stand looking as through a spy glass. *t.-mūtū, (talagū-m.-)* To sit looking through as through a spy glass. *t.-tēnaka* To search for as an object with a spy glass.

*tala* tr. To use as a drinking vessel, to drink out of or with, to drink at any time or place. *t.-sīr<sup>2</sup>* A drinking vessel of any kind as a cup, mug, etc. *t.-ta* tr. To drink up all, to so cover that the sea is as it were all drunk up. *ōnda tala-tōra hauan yeka* Has he, or Did he drank a little out of this (full cup)? *ta.-tāki* A dense crowd or flock as of birds on the water, a fleet of canoes on the sea. *ānan ta.-tā-* A dense crowd of canoes. *t.-lagōna* To taste by sipping, to try to drink, to test by drinking, to offer or speak of

drinking. *t.-tāpōna* i.s. To die by drowning, to drown, be drowned, be drowning. *t.-tāpamamaia* i.pl. To die by drowning, to drown, be drowned, be drowning.

*talūbākōnat-a* i. To cover over and as it were (figuratively) dry up as a mass of drifting wood or great numbers of canoes or other things, the water on which they are floating. *t.-āki ānan* A great number or fleet of canoes on the water.

*tamaia* To vomit, be sick in any place, at any time. *t.-lagōna* To try to vomit, to attempt to vomit.

*tamašaga-mqala, -kunāgaia, sāg-ōna, -dūp-unata, -makaiinig-u., t.-t-āpōna* s., *t.-māmaia* pl.i. To die of starvation, to starve. *t.-kūlalana, t.-t-hārūna.*

*tamašāg-ū; haian t.-udē uškušša mōtan mqalun* We were hungering for three days at Ooshcooshsha.

*tama-lāgōna* To secure the safety of a person by taking him away from danger. *t.-ta* i. (*šōnata*) To turn back, to turn to come back, (begin to) return.

*tambqa* a. Mean, selfish, stingy, scarce, not plentiful. i. To be scarce, not plentiful; *haim t.-yarun amaiim* Fruit is now or this season very scarce. *t.-na, t.-nāgū* To refuse to give. To keep what one has. *t.-nata* tr. To refuse to give, to cease to give, to stop become stingy.

*tanqa-n-gāmata* tr. To cast things away over others or among other things. *t.-yella* tr. To cease to throw away things, to leave things, not to throw away.

*tannū-y-* tr. To cease to desire, want to see or have, to cease to long after; to cease to regret the loss or absence of any person or thing.

*tannu-n-gāmata* tr. To love other or rather To desire other than one's husband or wife.

*tanturux* part. Having or giving a sharp twinging pain either to the teeth as ice cold water, strong vinegar, or anything very sweet to a decaying tooth or as a dazzling light to the eye.

*tapaiikat-ana, t.-inata* To have comfort and confidence in the close companionship of a friend or parent.

*tas* (very close, almost an *ō*, yet it is better written in *a* than *ō*) of no definite meaning, to express Acquiescence and approval. So so, that's the way! That's right! You have it! That's well! You are right! aff. to nouns Good, nice, pleasant, fine, smooth, beautiful, etc. *hika-t-* A smooth sea. aff. to aa. Good, in good degree, nicely; *kausiū-t.-ūa* A man of attractive amiability, a pleasant or truly peaceable or kind, quiet man. *ūlā-pa-t-* Not altogether had, had yet not outrageously so or in the worst ways. aff. to vv. (then used as aa. or vv.) Clever, well, good, cleverly. *šaiina-t-* Clever in stealing, to steal cleverly. *wōštāgū-t-* Clever in doing things, to do things cleverly. *kūtana-t.-ūa* A good, clever, beautiful speaker. A man having a sweet soft voice.

*tasai-a* adv. Just as, in like manner as, the same way as, similar-

ly. *t-ella* To leave water, not to fetch or dip up all.

*tasag-āmata* tr. To add by dipping to water already in a vessel. *t-āna* tr. To earn, work for, to get by earning. *tasaga-na-lagōna* tr. To try or get by asking for, to ask for a thing. *t-mōni* tr. To earn regularly reward by labor of any kind. *t-nāgū* tr. r. To earn for oneself, to keep what one earns. *t-pkōna* To paddle or work the canoe for pay i.e. a share of the sport, to earn by working aboard ship. *t-yella* tr. To earn again or more, to work for some while longer in order to earn. *t-yāgū* tr. To earn for another person.

*tasakaia* tr. To put down liquid (say water) in a vessel in a place or at any time. *sima t-* Any vessel used for fetching and standing water in.

*tasa-mqala* i. To go out or ebb or be ebbing or be low water early in the morning. *t-nqana* tr. To use or dip up with and throw away as a man bailing out a hole. *t-sima* tr. To dip water with, to use for dipping. *t-tāgū* tr. To dip and give to drink, to give a cup of water. *t-taiyigū* To dip and fill with as a bucket with water from a hole using a pannikin. *t-ta* tr. To use or fetch water in in any vessel or at any time.

*tasā-kunāgaia* i. To go out or ebb in the evening, to be low tide or an ebb tide at even. *t-pūkū* tr. s. Any vessel as a kettle or saucepan used for boiling, to use any vessel thus (to boil in).

*t-uxyella* tr. To leave unboiled, to cease, or leave off boiling and thus to remain unboiled. *t-ux-gāmata* tr. To boil one thing with others not in place or instead of.

*taswai-(a); t-a sala wōštāgū hauan* Why, how is this, you haven't done it at all well.

*taswōci* a. (only offensively to men) Ugly, ill shapen, ill looking. *t-anda hiella w-wiu* I used to work cleverly or happily but now I do not so anymore. *t-a- hīlā-pudē hauan* Is this an ugly (canoe) that I made? Really what a beautiful canoe this is I have made. *t-a-malāpāgū aiū* What a very beautiful canoe he has made for himself! *t-atama* To abuse, speak rudely of or to a person, to make rude remarks.

*tata-bākū* tr. To kill any person or animal which is sick and in pain in order to put him out of his misery. *t-lagōna* To try to take, pick up, to attempt or speak of taking in the hand. To take or pick up, to lift in order to test the quality of anything, to try to lift. To try to take away in the hand as one might an anvil or cannon ball. *t-kurux* A small forest bird whose cry is *tarru-x-t-t-*

*tatama* tr. To use i.e. to eat with as one does food with a knife. To eat at any time, on any occasion, in any place. *t-lagōna* To taste, to try or test by eating, to try to eat, to offer, speak of eating. *t-sinana* To eat and be satisfied or refreshed, to eat to satisfaction. *t-saūna* i. part. To be satisfied, to have eaten enough, having eaten to satisfaction. *t-t-*

*-ūšūlōpatana* To eat and thus make bare as a horde of locust trees.

*tatamā-kurū* To like, relish as any sort of food, to enjoy or like any kind of food. *t-tunga* To (want to) drink when eating. *t-siūwātana* To get tired of eating or using as food. *t-gū* tr. To eat as one would with a knife cutting off bit after bit.

*tatega* s. Certain pieces of young smooth bark fitted over the rail of canoes in such parts as where the arms rest in paddling to guard them from chafing. That which is used for paddling, oars, paddles, the place for paddling. tr. To use i.e. to paddle or row with. To go by canoe, boat, or ship, from any place or at any time or for any cause. To leave, start as above. *t-mbqa* To carry a child at the back supported by being bound there in a mantle. *t-mōcēata* To run fast aground as on a soft place or on a bank. *t-sir<sup>2</sup>* Rowlocks or rowing pins.

*tategōmma* i. To touch and stick, to collide, come into violent collision and break, to run, or go, or get aground as a vessel. *t-gāmata* tr. To touch but not to get fast aground, to bump. *t-iella* To touch or bump a little or once or twice, but soon get off again.

*tategōng-ūta, t-usiū* i. To run on a rock and get wounded or broken.

*tategā-mqala, t-kunāgaia* To atega at dawn, at dusk, to be out sailing or rowing at dawn, at dusk.

*tateka* tr. s. To cover over with, to put on as pieces of bark over the rail of canoes to guard against chafing, to use for covering as one would a piece of board or a patch to cover over a faulty place, anythings so used. *kōtūpai t-hauan* This is for putting there.

*tatāgū* tr. To cut off and give as one might a piece of swede or a bit of fish for a bait.

*tatūgat-a* To take, fetch, bring, get, take away as persons a canoe or boat by rowing or paddling. To fetch a canoe as a person would either by going for it afoot or by canoe and bringing it back. *t-āgū* To fetch or bring (back) one's own canoe. *t-āpai, tatūgur<sup>2</sup>; -tūmina* du., pl. (of *tatūgata*). *t-čāgū* To tatoogata for another person.

*tatuštūšana* To take a canoe over an isthmus at any time or place.

*tatux-gāmata* To cover over a fresh or over any former covering. *t-yella* Do. with for a while as one would when in haste the rail of a canoe with an ill fitting piece of bark just for the time.

*tateta* tr. s. To use as a knife for sipping or paring or shaping shoes specially, to pare or dress with. *t-lagōna* To try to pare, dress, cut off, to offer to atetta, to try to pare off.

*tekūāgū* tr. To be worsted, to injure, illtreat, to overcome, beat, conquer in wrestling or fighting, to serve out. To find what is one's own, to find and appropriate.

*teka-yāgū, teki-y.* tr. To find for or what belongs to another person.

*tekēata; mōta-t.* To recognize, to see, observe, spy.

*teki* v. pref. To see. tr. (To be able) to see, observe, spy. To find. *t.-ell-a* tr. To find or see but not take, pick, or gather. *t.-kōna* tr. To (be able to) see. (*tikigaia; kwi aian hi-t.-šin* Where is the piece of firewood I saw standing up on end?) *t.-e.-āgāmata* To see on one's way and leave as a man a tree laden with fungus. *t.-gā-mata* tr. To see but not observe or notice, to have a glance at, not to see clearly or fully, to see just for an instant. To half see, to see but partly, dimly, or uncertainly, to see en passant. with *mōni* pref. To see occasionally, not every time, or from time to time. *t.-gū* a. Tame, unwary, unsuspicious, unsuspecting, unaware. *t.-gunata* i. To grow, get, be tame, unwary, unsuspicious.

*tekid-eka* tr. To come across and thus find as one in walking a lot of berries. *t.-ātū* i. To run or hop about as birds from branch to branch or as monkeys. *t.-ur<sup>i</sup>-wōrāgū* To cross over on a log or bridge.

*tekila-ina* To walk stepping upon. i. To pace, to step out, to make long or measured steps. *t.-i.r.* To step, plant, or place one's feet or foot, to perch, pitch, settle, alight. *tekilam-ōna* i.r. To put the legs out, to stretch out one's feet as when about to alight. To feel about with one's feet as a person hanging or as one in the

dark. To kick or throw the legs about as a dying animal. *t.-ōtta* To tread on and break as one might the skirt of a woman's dress. *t.-bōgūta* To cross over an isthmus. tr. To break as one a line by stepping on it.

*tekilat-ia* To be standing, stepping, or trampling on, to alight, pitch, regularly or often. *t.-a* r. tr. To reach with the foot or feet, to tread on, plant or rest one's foot on, to alight, stand on, trample on, to touch with one's foot. *t.-ūarūgata* To trample or step upon and so disfigure or spoil or injure in any way.

*tekilō-mma* tr. (*tekilamōtta*) To tread out, to wear out one's shoes or boots, to tread to pieces. *t.-ugū-ta* tr. To tread through into a hole, to break one's boots by wearing them. *t.-ugus-iū* tr. To tread on and break as one would a piece of rotten fuel and *t.-n.-ata*.

*tekilāgōla* tr. To wake up a person with one's feet or foot.

*tekilūaiyina(ta)* To put out fire by stepping on it.

*tekilūbala-m-ana, t.-n-a.* tr. To tread out or to pieces, to wear out boots or socks.

*tekilūkaia* To step up, to ascend a ladder or steps or stairs.

*tekilūmāmaia* tr. pl. To trample to death, to tread on and kill.

*tekilūp-ina* To trample over or upon as upon a lot of berries or plants. *t.-isteka* To scatter with one's foot, to step on and scatter. *t.-atagōna* To flatten with the feet. *t.-ōškūlū, -a* tr. To tread on

and squat or cause to fly or spring back. *t.-ōna* tr. s. To tread upon and kill, to trample to death.

*tekilur<sup>i</sup>-čella* To step, stand, tread, or put the foot upon for a short time or once more. *t.-gā-mata* To tread up slightly or by accident, to plant the foot insecurely as on the corner or edge of. with *mōni* pref. To tread on, alight, perch, pitch occasionally, not often.

*tekilū-āšina* To trample or tread upon and squat or squash as one might a shell or an apple.

*tekilūt-auwana* To harden with the feet, to stamp down firmly, to harden by walking on. *t.-ušū* v. To trample with noise, to stamp, shuffle, make a noise with the feet.

*tekim-anātsikōri* tr. To see when going out, to see and go or come out. *t.-ōči* (see *mōtāteki*) To see when going or coming in, to see and come home. tr. r. To put one's foot either into a hole or into a boot, to put on a boot. *t.-ōni* To tread or alight often or regularly, to see often. *t.-ina* To go or come down steps or a ladder or stairs. *t.-ūtū* tr. i. To (sit and) see, be seeing. To put the foot upon or tread upon when sitting.

*teki-ndeka* To put the foot upon, to put one's foot upon. *t.-nkōna* To put the foot down as a rower in a boat, to alight on the water, to stand on the water as little birds in kelp beds. *t.-ugā-mata* tr. To make a false step, to

step out of time. To step insecurely, to put the foot on fairly on and so fall and get it hurt. *t.-agū-leni* To thrust under water with the feet, to put one's feet under water.

*t.-pūkū* To put one's feet in or on the fire. To stamp on fire, to put into the fire with one's feet. *t.-sana* To speak of the dead in order to give offense. To speak slightly of a dead man.

*tekiwō-nari* To step in water, to put one's foot or feet in or under water. *t.-rāgū* To step ashore, to go ashore, to walk ashore step by step. *teki-wāna* To step further than or past, to put one's foot or feet past.

*tekōs* aff. to vv. Often, regularly, again and again (see Grammar).

*telawan, -l* Iron hoop or hoop iron. Knives of hoop iron.

*tella-igata* Having small or slit eyes, slit eyed. *t.-s.* tr. The eye(s), countenance, face, a patch, to patch. s. The eye of needles, the flower end of fruits or berries, the horny plate which shuts out the air from the close shelled snail. *t.-čela* s. The eyelashes. *t.-kāna* tr. To speak rudely of a person in connection with any personal peculiarities. To beget offsprings, to cause a conception, to have sensual connections. *t.-si-lgaia* A very small creek or cove.

*tellatek-a* tr. To (put on a) patch. *t.-wīa* i. (and tr. To be patching.) To be patched. To be lying as a patched thing.



*tellō-š* s. The shell of a very large mussel called *kōčauin* used as an oil dish. *t.-nnaka* (*tellārū-gata*) Having bad or sore eyes, sore eyed. *t.-pata* To split up, through, or down, to split off a piece or a length. tr. To inherit, be like one's parents either in character or physique.

*tellā-šunata* To grow, get, or be broad as a tellush. *t.-gūtan* Having an eye knocked in or broken. *t.-lōpat-a*, *t.-l.-ākīpa* Father and mother-in-law (fam.) *t.-mōni* To patch often, keep on patching.

*tellāpū* tr. To split out with the fingers and teeth either *uri*, *aikuš*, *dōš*, or *ušwōmi*. *t.-ta* a. Having deep set eyes. Blind i.e. having an eye knocked in.

*tellāsi-la* (Very) small. *t.-na* a. Having many relatives, a guarantee of safety. *t.-nana* Having lost a father, brother, uncle, or m. cousin.

*tellgaia* part.s. Being mourners or in mourning (for the dead). *t.-iamalim* Mourners for the dead. *t.-čis* News of mourning for the dead.

*tellqasell-a* pl.tr. To patch, to cover over with patches, to mend with patches. *t.-adātū* To put in patches everywhere or on all parts or all over. *t.-īa* i. To be patched over as a pair of trousers.

*tellūpōla* (*tellundāri*) Having full eyes. Large eyed.

*tetap-ux* A uniform black bird of the size of the thrush which is very noisy, a seed eater, and

very gregarious. *t.-ūkamaim* (*kō-šur<sup>2</sup>dārūwa*) A small tree fungus like *kīm* w.s.

*tetat-a* tr. To buy, sell, barter, purchase. *t.-āgū* Do. for oneself. *tetur<sup>2</sup>-čāgū* To buy regularly, to buy or purchase, to be purchasing, to buy often. *t.-gāmata* To purchase instead of, in place of, in lieu of. *t.-mōni* Do. regularly or always or continually. *t.-mūtū* To sit and purchase, to be purchasing, to purchase regularly. *t.-čella* To purchase once more or a little more.

*tet-isa* (*tūt-i.-*) A fur seal or otter skin.

*tetauiya* (light of color) A bird which nests in the Wollaston Islands (a sea swallow).

*tetta* tr. To cut or pare with, to use for cutting off or paring, to cut off at any time, in any place, to cut i.e. pare, chip a stick with (this word does not mean to pare or shape). i.pl. To grow (only in connection with mussel beds). *t.-lagōna* To try to atta. *t.-nqana* tr. To cut away, pare, and waste as one would a decayed potato in paring it. *tettā-tāgū* tr. To cut off (a) piece(s) and give; to pare and give. *te.-aiyigū* tr. To pare and fill, to pare into as one might potato parings into a basin.

*tiki-malagōna*, *t.-mū* tr. To put anything in anything or at any time or in any place. *t.-pqana* To throw away as a knife or other thing in a bag or basket, etc. *t.-tāgū* To give as a thimble in a bag, a coin in a purse, to give a bag or case with anything in it.

*tikin-gāmata* To put in anything in addition to or on top of others.

*tingagangāmata*; *hīla* *t.-wōxna skaia* I will not suffer anyone but you to trifle with me.

*tisiūwa*; *yeka* *t.-sa yaus* What lies you do tell, to be sure. What a great liar you are!

*tisinana* (by some for *č.-* w.s.) To expect or hope to get something from, hope in, look to, depend on, trust to.

*tisōfkanana* tr. To want to see very much as a father his absent child.

*tōči-x* s. A dull colored beach bird which stays all the year round. *t.-kāš-ūa* (A) bright varied plumage(s) and tiny forest bird, gregarious and very lively and noisy, stays all the winter and clings in every kind of position to the trees as well under as above a branch. *t.-k.-šin āman* s. Aman fungus (var.) *t.-kurux* s. A variety of forest bird, small and red.

*t-ōšē-ōngūta* tr. To *ōš.-ōn.-* with at any time, in any place. s. The place where such a hole is or suitable for it to be or where such has been. Anything as a knife for cutting such a hole. *tōšēata* s.v. The time for driving back or home, to drive back or home at any time, etc. tr. To keep, prevent from going or coming as a gale of wind or heavy snow. *t.-lagōna* To offer to drive, try to drive back or home.

*tōša-kim* s. *mēama* in its fourth and last state when sweetish, ful-

ly ripe and all open in orifices. *t.-ma* tr. To incite a person to hate, quarrel with or illtreat another.

*tōšat-a* i. To blow in violent puffs or squalls, to be a squall, to come on as a squall. tr. To blow and oppose as a violent squall anything exposed to its fury. To smell, to scent, meet or come across the scent as a dog, to track by the scent. s. Tempestuous, boisterous weather. *t.-ākurū* Tempestuous, ready or apt to blow with force as W. winds. *t.-alagōna* To try to smell, to see or try to find by smelling.

*tōši-šōši* A sink (round stone or lead) for fish lines. *t.-* tr. To delay, hinder, prevent, keep from as above.

*tōšogat-a* tr. To cut off with, to use for cutting off, to cut off at any time, in any place. *t.-āki* What is or has been cut off, a piece, portion, or part. *t.-alagōna* tr. To offer, try to cut off, to try by cutting off. *t.-āpai* tr.du. To divide i.e. to cut into halves or two pieces, to cut in two.

*tōšogūtāmisiū* tr.pl. To cut up into three or more portions.

*tōšogur<sup>2</sup>-čell-a* tr. To cease to cut off, to cut off and leave, to leave (what is left) uncut. *t.-č.-āki* A piece which has been cut off and left. *t.-dātū* tr.pl. To cut up into many parts or here and there.

*tōšōx-gāmata* To cut from or out (in place) of something else just as a tailor spoiling one piece in cutting out would use another

piece. Do. out with i.e. to use a pair of scissors for cutting out in place of a blunt pair. *t.-dātū* tr. pl. Do. out one article after another as a tailor. *t.-lōpata* tr. Do. off pieces and bits and thus waste, do. up wastefully. *t.-mōni* tr. To use often, always, or regularly the same things for cutting. *t.-tōlli* To cut up, to spoil by cutting up. *t.-tāgū* tr. Do. and give, to give what one has cut or will give. *t.-yella* tr. s. To leave uncut, unmowed, to cut and leave.

*tōšopa* tr. To prepare the inwards of birds for food by packing them into a gut as a pudding. s. Black pudding, sausages, sausage meat.

*tōš-āsulax* The ff. of the upland geese. *t.-qan-a* To bail out rapidly by casting the water out. tr. To go in or use a canoe which requires constant bailing. *t.-q-igū* tr. To cast or heave water at, to douse, slouse. *t.-auin*, *t.-ōin* Clams or queens, species of clams.

*tōšag-ū*, *t.-wīa* To ushagoo and ushagweea with at any time or in any place.

*tōšū* (S.T.) Thin, lean, poor, emaciated. *t.-pa-lagōna* To try, offer, propose to *t.-pū*. *t.-pū* s. The shin or fore leg bone below the knee used for wedges and chisels. *t.-yella* (fr. *tōšama*); *hī-dābūan haia kō-t-yeludē kulela* My father imparted to me his angry disposition.

*tōšu-ftāgū* To ushoopoo and give. *t.-yella* To leave untushoo-pooed.

*tōšur*<sup>2</sup> (The) sparrow(s). *t.-gā-*

*mata* To half scent, to get on the scent and then lose it. To blow irregularly in squalls. To blow just for a short time. *t.-čella* Do. again for a bit, to scent afresh, to regain the scent. *t.-mōni* with *m.-* pref. To keep on blowing constantly.

*tōščain-a*; *hai ha-t.-udē tūkōla* It was I who was laughing when out walking in the garden.

*tōškaiella* (with *yeka* suff. To laugh a short time longer.) To laugh afresh, to cease to laugh.

*tōška* v. To laugh, twitter. *t.-t-ūtūpōra*, *t.-t-ūšāmarana*, *t.-t-ūbōgūtata*.

*tōškō-li* The young of tucupi or some such fish. *t.-pōl* s. The between piece when a rod of Winters Bark is split into small ribs for canoes.

*tōškāšan-a* s. The collar or shoulder bones which connects the neck to the chest. tr. (generally with *ānan* suff.) To bind one or more pieces of wood to a tree, which serve as steps of a ladder enabling the man to properly cut and lower bark for his canoe. *t.-iatakōs* Go on and tie more pieces on and get up higher. *t.-ukaia*, *tōškāšū-kāgū* To ascend by steps as of a ladder.

*t.-pqana* tr. To throw a stick as missile. *t.-wōnigū* tr. To hit with a thrown stick.

*tōškašūwōsell-a* To put across or be across as booms and yards across masts. *t.-ūkanana*; *haim māgū t.-ū- kōnjīn wisaiānan* The ship had a great number of yards crossing its masts.

*tōškāšun-deka* To put across, to add to, to put as a boom across a mast. To put as a skin in a mantle across others. *t.-atōpi* s., *tōškāšūwāgōpi* pl. tr. To put aboard but across the thwarts.

*tōškā-kōna* To be aboard laughing, to laugh when aboard. *t.-gā-mata* To laugh now and again, do. for a short time. *t.-mōni* To stand laughing, to stand and laugh, do. constantly, always. *t.-mūtū* To sit laughing, to be laughing, to laugh much. *t.-tōpaia*, *t.-tōpōna* (with impatience) Why you are always laughing! Cease it! *t.-manaiina* To go about laughing, to walk about laughing.

*tōšk-qakai* What a pity! How lamentable! Well, that was a pity! *t.-urū* s. Knots in trees or boards, branches, place where branches have been. *t.-wīa* To be or lie laughing.

*tōšmōči* tr. To breathe into as a man into a bottle to warm it.

*tōšp-an-atega*, *t.-ōnūkaia*, *tōš-kaiuān a-*, *t.-ūkaia* or *tūsičaiūkaia*.

*tōšp-āna* (better than *tu-*) To return, repeat, to do anything over again. *t.-ō-nata* i. To do anything over again, to return, go, or come back, to turn back, retrace one's steps. To repeat any action (see *tušpāna*). *t.-ō-n-* (*t.-ōnūunna kōnakūpai*) To walk backwards.

*tōšt-āgi* tr. (*tōšwōnigū*) To breathe upon as a boy upon a cold slate. *t.-ūpqana* i. To breathe out with force, throw out breath. *t.-ūšana* s. The place where peop-

le have taken over (a) canoe(s) across an isthmus.

*tōšwōla-na* tr. To break through a piece of fuel with an ax by chopping it. *t.-yīpū* To chop through into pieces in order to readily split up into handy fuel.

*tōšyella* To cease to cry, leave off crying. To breathe upon and leave as one would that which a sick man has breathed upon. i. To cease to fall as snow, to snow a little and then cease. To snow once more.

*tōkīm-ata* To cover over so as to leave no spaces as a wigwam with grass and leaves. *t.-ū* tr. To put together as persons two pieces of bark or more, one on the other when carrying them down to the shore for canoe making. *t.-ūwāgū* To carry two or three pieces of bark or other things together on the shoulders.

*tōka-iamūtū* only used with *kō* pref.

*t.-* tr. To bring, get, fetch, carry any very large tree or other large thing as a stone. *t.-* (*tōkāgū*).

*tōkamar-čella* tr. To raise or lift up with the hands once more or for a little bit. *t.-kōna* To tucamatoo when aboard any floating thing. *t.-gāmata* tr. To take up anything in the hand in place of something else. *t.-mōni* tr. To hold or be holding up as one does what cannot stand. *t.-mūtū* To be sitting, to sit and hold up in one's arms.

*tōkamāt-ū* tr. To upraise in one's arms, to raise or lift up. To upraise one's hands or arms. To

lift up what is down, to put up on end. To raise to his feet a fallen person. *t.-ia* tr. To hold or be holding up in one's arms or hands.

*tökög-ata* tr. To shift a thing as a box or case by moving it a little. To shove, push. *t.-ur<sup>2</sup>-gāmata* tr. To clear away a little by removing the things in the way.

*tökög-atāmōni* tr. To nearly move, to bring by moving, shoving, etc. *t.-āpata* To tucagoo anything, say a large log, over or across.

*tökōx-mōci* To shift, push, move any heavy article or person little by little into any place. *t.-piūkiū*, *t.-teka* To shove, push little by little one thing to or upon another.

*tökōxwō-nari* To shove or push or drag into the sea little by little. *t.-rāgū* To draw, shove, push little by little ashore as one would a heavy case. *t.-sella*.

*tökōx-m.*, *t.-manātsikōri*, *t.-mīna*, *t.-pūkū*, *tökög-atōpi*, *t.-ūkaia* To tucagoo in, out, down, in the fire, into a boat, up. *t.-iūkaia*.

*tökō-mun* The arm pit, the hollow under the human shoulder. *t.-pi* The large, black conger eel. *t.-pūwa* A long line of kelp string used as fishing lines.

*tökāg-ū* This v. applies to such things as can neither be carried or drawn properly. To shove, push, or draw as one would a heavy log or case. *t.-wīa* To be bringing or taking little by little as a number of persons a thing

they could not carry or properly drag (see *tumūkāgū* or by some *tōfk-ūwa*, by some *t.-ōp-ū.*).

*tökāt-aka* tr. To bring, fetch, take in the hand as an ax, spear, etc. *annū kō-t.-a waia mun panakin* Your brother is bringing a p. *t.-ūgata* i. To get wasted in strength and flesh as a dying person.

*tökūč-i* (see *tōxk-*) tr. To take, fetch, bring, carry aboard in one's hand. *t.-ēata* (*tū-*) tr. To go by canoe to one's canoe and thus get it.

*tökūt-a* tr. To sew skins together to form a mantle, to split down a piece of wood into stripes for spear shafts or paddles. *t.-ata* tr. To split through or down or off, do. off one piece or length. To join together side by side skins in a mantle. *t.-atāpai* tr. du. To split down in two or right down through. *t.-āmisiū* tr. pl. To split down into three or more lengths with tushoopoo. *t.-ur<sup>2</sup>-dātū* To split out a number of lengths as a number of men would when making spears.

*tökula* s. (*sanagaiim*) Bark stripper.

*tökur<sup>2</sup>tūmīna* tr. pl. To split out spear shafts and get as a number of men for themselves.

*tökkawōnigū* To hit as a stone might any object during a land slip.

*tōkwōn* (W.T.) s. A crown of feathers.

*tōfka-lagōna* To try to bundle birds together as one does for convenience in carrying. *t.-ta-l.*

To try to take birds tied together in a bundle as one does birds to carry them easily. *tō.-tāgū* tr. To give birds tied up together say any number beyond three.

*tō(f)l-a* s. a. Fat, having much fat. *t.-ō-nata* To grow, get, be fat.

*tōft-āgū* To pull up and give, to give and pull up as one might carrots for a friend. *t.-ūppan-a* To pull up and throw. *t.-ū. haia karōt* Pull me up a carrot and toss it to me.

*tōgai(i)m* s. A spit for roasting blubber on.

*tōgakūl-ū* s. a. A friend, friendly, kind. tr. To be kind, to act as a friend, to forgive an injury. *t.-ūwa* A m. friend. *t.-ūkīpa* A f. relative. *t.-ia* To be in a friendly state, to be a friend, to be kind. *t.-ur<sup>2</sup>čella* To be kind to as a friend for a short time.

*tōgakūm-ōni*, *t.-ūtū* To be friendly to, kind to, to act kindly.

*tōgaku-lata* tr. To forgive, be reconciled to a person, to forgive an injury. *t.-n-gāmata* To be kind to as a friend now and again.

*tōgōgata* tr. To turn one's attention and anger from one person to another. i. To be confused not knowing with whom to be angry.

*tōgōx-kōna* i. To live on any floating vessel or on an islet. *t.-dātū* i. Do. here and there in a scattered manner or in scattered groups. *t.-g.* Do. for a while, not for good, in a place, to spend a little time in a place. To lodge, to live by turn in a place. To live

in a place, in place of somebody else. with *mōni* pref. Do. occasionally or now and then in a place. *t.-mōni*, *t.-mūtū* Do. fixedly in any place. *t.-tōlli* Do. a very roving vagrant life now here now there. *tōgōx-yella* (*mur<sup>2</sup>čella*) Do. a short time in any place.

*tōgāg-āgū* v. Do. in one's own place or on one's own property. *t.-āmisiū* To give three or more, to pick out or up two or three and give, to give a few. *t.-āmur<sup>2</sup>-mōni* i. To live now here a while and now there a while and so on. *t.-ū* To live, sojourn in any place. To have as a possession, as a house or land. To inhabit, live, reside, resort to, to have any kind of property. s. Abode, residence, place of abode, a place where a person or people live. *t.-ūtauwana* To keep in possession, to live, reside, sojourn fixedly in any place. *t.-wīa* To live or be living fixedly in any place. To have, possess.

*tōx* (used in place of *tō*) v. pref. To bring, take, have in the hand.

*tōxkōn-a* tr. To have or hold in one's hand(s) when aboard, to be in the hand. To give regularly when aboard as a cook does food to the men, to be giving. *kōmūdūa* *t.-ū kōnjīn* What is that (he has) in his hand? *tōk-ūci* (!) s. (*tūmī-k.* pl.) tr. To take aboard in the hand. To have in the hand when one goes aboard as a man his spear. *tōx-dātū* To give to three or four one after another. *t.-gū-mata* tr. Do. in place of something else. Do. by or in mistake. Do. the wrong thing or to the do. person or at the do. time or in do.

place. Do. by or in turn with someone else or in substitution for something else. Do. by chance, do. on one's way to any place. with *möni* pref. Do. occasionally, seldom, not every time. with *taiamöga* pref. Do. a thing in lieu of something else. *t.-g.-ta* with *m.-* pref. Do. now and then, not often, not every time. *töx-g.-tekös* imp. Do. frequently but not the same things. To be frequently given or to give at divers times a variety of things. *töxgām-atia* Do. or be giving a variety of gifts to one another. *t.-ur<sup>2</sup>-möni* Do. a variety of things to divers persons.

*töx-löpata* tr. pl. To give several things to a person. *t.-m.-* or with *m.-* pref. Do. regularly, always, every time. *t.-mütü* tr. Do., be giving. To give as one whose duty or rule it is to give. *töxtegata* imp. impf., only in the third pers. perf., see *kö-t.-*

*tö(x)wö-nari, t.-rāgū, t.-rri.*

*töxyell-a* tr. To give once more. Do. when leaving, do. and leave. *t.-āki* That which is given on leaving or when left.

*tölagaia* tr. To put the spear(s) in the proper place for them in the canoe where there is a rod sticking in to keep them from falling about. To put up or rather skick in this little stick. To make spears secure in the canoe by sticking up a prop to hold them. *t.-kōna* To stick in or be stuck in as this spear hold in a canoe.

*tōla-kunadātū* To fall asleep when or immediately after drinking. *t.-guf (čöpaluf)* Snow float-

ing and ready to cake together. *t.-ta* i. To cover over i.e. To fall in and cover as leaves in autumn the surface of any water underneath. To cover as a host of canoes any sheet of water. To be in great quantity on the water as logs in a log pond.

*töl(önat)a* better than *töfl-* w. s.

*töllē-ata* tr. To overtake, catch, pursue and catch, catch up to. *t.-ūkaia* To chase up, to pursue after going up a hill. *t.-yaiina* To seek about after, to chase about, to pursue after hither and thither. *t.-ōšēata* tr. To drive back or home, to chase back or home.

*töllü-a-nari, t.-örri* tr. To chase into the water or sea. *t.-a-rāgū* tr. To chase or pursue ashore.

*töllü* v. pref. To do anything badly and thus to spoil. Hither and thither without order, irregular, inconstant, changeful. tr. To pursue after, to chase, chivy. to hunt. To spoil, cut to waste. to render worthless. *t.-aina* tr. To pursue, chase (after), hunt. *t.-mēa-kāna* tr. To come or return again and again as an adversary or as an attack of illness making a person less and less able to offer further resistance. To beat about. serve ill as an opponent an enemy less strong than himself. *t.-mīna, t.-mōči, t.-manätsikōri* To drive down, in, out. *t.-pükū* tr. To give away lavishly, wastefully as when dividing blubber. *t.-tūmaka* To tack, to sew making few and very long stitches.

*töllüatük-antūmaka* tr. To sew badly, to spoil what one is sewing by doing it badly. *t.-awöštāgū* To

spoil anything when working at or doing it. *t.-āna* v. To do much work in a short time, to work briskly and do much and well. tr. To spoil, waste, to cut or use to waste or wastefully. a. Wasteful, given to spoiling things from want of care.

*töllöš* see *te-* and *ff.* words.

*töllāt-öpina* (A) scar(s), wound marks. A healed wound. i. To heal, (and to) leave a scar. *t.-ū* part. a. Split, open, having an open split, yawning, (having a) cleft. i. To split open, part and yawn as a board or pieces of whalebone.

*töllüša* s. Branches, boughs, twigs, foliage.

*tömi-la (dauila)* The wings of birds, the elbow joint of wings. *t.-na* tr. s. To take, carry, bring, fetch down in the hand.

*töman-iaina* tr. s. To take, carry about in one's hand as an ax, a bow, a saw, etc. *t.-ätsikōri* tr. To take, bring, fetch, carry out holding in the hand.

*tömat-a (tušpönata)* To turn to come or go back, to return. *t.-haina* To return, come back as a dog when on the scent of any animal.

*tömö-či* tr. To take, fetch, bring, carry in, holding in the hand. *t.-ni* tr. To keep in one's hands, to hold, not let go, to steady with the hand, to grasp. To hold or have in one's hands or paws, to be holding. *t.-niella* tr. To hold with or in the hand for a short time or once more. *t.-ra* A mound, hillock, little hill, a cone, peak,

jag, hill summits. *t.-ramögātū* Having many peaks, cones, crags, summits as broken mountains.

*töm-ūtū* tr. To hold, grasp, keep, or have in one's hands when sitting.

*töm-u-nux (t.-ö-n.-)* Clump, tump, lump. Clumps of balsam and similar compact masses of vegetation.

*tömiba-ina* i. To walk, go, or be walking together in a flock or company, etc. To be together as a fleet or company of canoes going anywhere. To keep together in company. *t.-* tr. To gather together in a mass or heap. To put together what is scattered. To repair or make the seams in a canoe water tight by paddling them and sewing them over. To use as a pair of tongs to move anything with, to take up with as with tongs. To umba at any time, in any place, for any cause, with anything. To put or mold or press together with the hand as one does snow. i. To join together, to go or come to others and thus join company as the scattered members of a flock of sheep.

*tömibač-ikū, t.-ixteka* To put or stick on or in as a bit of wet glue over and in a hole.

*tömibağütāgunkōna* To be split off, separated by deep waters as a rock or islet from the neighboring shore.

*tömbalīna* The mark of the hand where it has taken out a handful. To umbaleena at any time, in any place, for any purpose. *t.-lagōna* To offer, try to

take up any loose things in the hand.

*tömbäli-n-tüppana* tr. To umbaleena and throw away, to throw away by handfuls. *tö.-tägü* tr. To umbaleena and give. To give a handful or by handfuls. *tö.-tū-* i. To throw open one's hand or paw. *t.-yella* To leave off taking up handfuls. To umbaleena and leave. To leave, not take up all in the hand.

*tömbä-l-* tr. To offer, try, speak of, or intend to umbä. To offer as one might a freshly baked limpet yet hot between the

*tömbat-a* tr. To use as a pair of tongs to take or pick up with. To umbata with. i. To gather together, join company. To meet, assemble in a flock or company. *t.-alagöna* To try to umbata as boys snow to see whether it will unite. To put and press together as boys snow when making balls. *t.-eka* tr. To put together and thus make one lump as one might bits of soft clay or handfuls of snow. To take up as with tongs and put down as a smith a bit of hot iron. *t.-ägü* To umbä and give, to take up as in tongs and give. *t.-üppana* To take up as in tongs and throw away. *t.-haina* i. To keep close together when going as a fleet of canoes.

*tömbä-köna* i. To be together either on or in the water as a flock of birds, a nest of rocks, or fleet of canoes. *t.-küči* i. To go together, embark together in a flock, family, or company. *t.-möni* i.s. A cluster, bunch. To be in a cluster or bunch as fungus up in

a tree. To be together a few together. To be a few close together four or more. *t.-mütü* i. To be together, sitting together as four or more persons close together. A mass, clump, lump as of snow on a flat stone. To be thus together.

*töm(b)wä* i. To be together in groups or flocks or masses. To get together thus. To be in as fledgelings together in a nest or as bees in a hive or cluster.

*tömdēka* To burn to a clear fire.

*tömma-ü* tr. To cut or pare down or thin thick hide so as to render thin and pliant. *t.-s.* Young hair-seal pups or fur pups.

*tömmö-kur<sup>2</sup>* (*hammō-k-*) A rod used for fishing with from the shore. *t.-gütana* To use or fish with any rod or at any time, in any place.

*tömmuš-aimu* tr. To divide into lots and give. *t.-a* (S.T.) s. The f. breasts. *t.-ata* tr. To part off a portion, to divide off a part. *t.-atāpai* tr.pl. To part or divide into halves or two portions.

*tömmušur<sup>2</sup>-möni* with *m.-* pref. To divide regularly i.e. day by day. *t.-dātū* tr.pl. Do. into even portions among four or more persons.

*tömmuš-tägü* tr. Do. and give, to separate off a part and give. *tö.-wösell-a*, *t.-w.-ādātū* To put down in portions as one would when dividing a lot among many. *t.-w.-ia*, *t.-w.-ükānana* i.pl. To be divided and lying in lots as when ready for disposal.

*tömmuxt-ägü* tr. To give a number of things tied up into a bundle as rods of owachik or bundles of skins. To give a cluster of mussels or mussels in a cluster. *t.-üppana* tr. To throw away a cluster of mussels or by clusters. *t.-ü.-ri* tr. Do. into the sea (a) cluster(s) of mussels.

*tömtüppana* tr. To throw out a fish line into the water from the shore. *tömtägü* tr. To hand up and give as one might a fish to one's neighbor. *tömyella* Odd ends of fuel, left unburnt, unburnt ends of charred fuel. Such as is left on the hearth unconsumed when the fire has gone out.

*tön* s.a. Earth, mold, soil, ground, a. Dirty, soiled. *t.-ai-garum* Spaces under banks where the earth and vegetation overhang the sides. *t.-aša* i. To take offense, to be hurt, offended, angered, touched, irritated, annoyed. *t.-a.-kurū* a. Easily offended, vexed, touchy, irritable, proud. *t.-a.-taswöči* a. Easily offended, touchy, proud. *t.-ušata* tr. To have, feel, to have pain, to be hurt, to feel an injury or wound, to get hurt as one might in a weak place where one has been hurt before (this v. is always followed by *söx*).

*tönda-iella* tr.s. Such as are unundaed, to leave do. (see *önda*). To unda and leave, not take away. *t.-s* tr. What has been unda (see *önda*). A place where the mussels have been gathered. To unda at any time, in any place, for any special purpose, to

use as a canoe in gathering mussels.

*tön-deka* i. To burn low, do. down to embers or to a clear fire of embers. *t.-ölis* see *dön* and *dönd-ö-* Shrimps (var.)

*töndis-ia* tr. To lie down or be lying down picking over mussels. *t.-iü* tr. To undisu at any time, in any place, or on any noted occasion. To pick over mussels or rather to pick off the good from the cluster. *t.-anqana* pl.tr. To pick off and cast away as one would bad mussels or stones from a cluster of mussels. *t.-ägü* tr. Do. mussels from clusters before gathered for oneself. *t.-üpükü* Do. one mussel from a cluster and cook it. *t.-üpxyägü* tr. Do. one mussel from a bunch and cook it for as a mother for her child. *t.-köna* tr. To be aboard picking over the mussel clusters. To do thus aboard. *t.-gumm-a* tr. To pick off mussels from the clusters and eat them. *t.-g.-ā-k-* To be picking mussels from the cluster and eating them afloat. *t.-g.-ā-mütü* To sit and pick off mussels from the clusters and eat them. *t.-m-* To sit or be sitting down picking off mussels from the clusters. *t.-pükü* tr. To pick off mussels from the cluster and cook them. *t.-taiyigü* Do. mussels from the clusters and put them into any vessel. *tö.-tägü* (*tö.-tä-pai* du.) Do. off a mussel from a cluster and give it. *t.-tupqana* s. (of the above) Do. off from a cluster of mussels as one would an empty shell or a stone and throw it away. *t.-yella* tr. Do. some time longer or a few more from the clu-

sters. *t.-yāgū* Do. off mussels from clusters for another person. *t.-yātū* Do. off mussels and give them.

*tōndūgunata* i. To get muddy as disturbed water, to get dirty, to be dirty, dusty, soiled.

*tōnga tapōna* i. To die of thirst, to thirst unto death.

*tōnga* s. Any vessel used for dipping up liquid, the place of dipping. tr. To drive in as a wedge, to wedge, to split with wedges. To use for dipping, to dip with, to dip up at any time, etc. *t.-lagōna* tr. To try to dip up as sprats with a basket, to offer to dip, to test by dipping. *t.-tāgū* tr. To dip up and give, to give what one has dipped up. *t.-tūpāna* tr. Do. throw away as one might a dipper of small sprats.

*tōng-ōla* s. tr. A small black cup for drinking, to dip and drink with a vessel. *t.-āmōči* tr. To drive a wedge in. *t.-qanigū* To dip up and cast at as water from a bailer. *t.-ū* s. The knobs in bone joints. *t.-ūpārū* To split with wedges.

*tōnnaša-na* To go mad or become insane at any time or place, from any cause. *t.-ugāmat-a; haia kō-t.-u.-udē waiamun* Your brother went mad when I was present.

*tōnnaka* (*t.-t* before a vowel) v. pref. To do by surprise, unintentionally. To take or do the wrong one or thing, but unwittingly or by pure mistake. *t.-* tr. i. To be surprised, to wonder, be amazed, to show or express surprise. *t.-t'ata* To take the wrong

thing in mistake thinking it one's own. *tō.-wōštāgū* To do anything thinking it was that which one should have done.

*tōnnakā-kurū* Fond of expressing or showing surprise, easily set wondering. *t.-na* i. To be ill, sick, or hurt from any cause, at any time, in any place. *t.-tāgū* (*tūsētāgū*) To give in mistake, to give with other things by mistake or oversight.

*tōnnakwīa* To wonder.

*tōnnukāki* One (as a stone or shell) covered with white lime or coral incrustations.

*tōnnux* s. That white incrustation which covers stones and rocks beyond the ordinary ebbs. *t.-gāmata* with *mōni* pref. To be surprised sometimes, to be somewhat surprised or to wonder a little. *t.-m.-*, *t.-mūtū* To be astonished, surprised. *t.-yāgū* White (with or as) *t.-*

*tōnt-ōpa* Earth only, naked or uncovered soil, empty as a garden, bare. *t.-ūkū* (see *tōndūgunata*) s. a. Dust(y), dirty.

*tōpē-ata* tr. To serve out by severe treatment, to punish severely. i. pl. *t.-ir'dātū* To visit in numbers and with ceremony as when bringing important news.

*tōpaia* aff. to ss. aa. advv. expresses Impatience and annoyance. *kāgaka* *t.-* Why *k.-*, you are always putting off, do it at once! *tōška tōp.-* Bother your laughing, I am thoroughly weary of it!

*tōpa-(n)* suff. to nn. vv. aa. pronn. etc. (Variety of senses of

which the chief are) Only, but. *ūkqali-t.-n* One only, except one, all but one. *ū.-t.-n kaiyōna nan-udē* Only one lived. *tōrri tōpan* Only such as is cold, the cold only. *yārun-t.-* Now only, not on any former occasion or any future, nor for the first time.

*tōpat-ana* The knee cap, the flat bones found as a pad between many joints. *t.-anūwa* s. A thin plate of bone found in many joints, specially in the vertebrae. *t.-ayipū* To disjoint, break through or cut through a joint as cooks do before cooking. *t.-enata* To cut through at a joint, to part at a joint, to sever a joint.

*tōpan-amūt-ā.-* To keep food of any sort for oneself and use it alone i. e. without sharing it. *t.-nš* s. The sides of the body, the ribs, the part where the ribs are.

*tōpana-na* tr. pl. To pill or destroy all, to make a clean sweep, to take, carry away all as plunder, to steal all, to denude, lay waste, destroy. *t.-nāgū* To eat all, to use up all for one's own use. *t.-nhqana; ūkqali t.-n.-* Why, how is it you have left but one!

*tōpōna* suff. to nn. vv. etc. Annoyance. *ūkqali t.-* What, only one! Why, how is it, there is only one!

*tōpōr-a* The fur seal. s. Relatives such as a mother or father and brothers and sisters of a murdered person. *t.-a* (*t.-ūwa*) A father or a brother in the above state. *t.-a-kīpa* A mother whose son or a sister whose brother or sister has been murdered. *t.-anu*

tr. To do the duty of vengeance by serving out the murderers of one's child or brother or sister. *t.-qala* Stormy petrels, sea swallows.

*tōpp-i* tr. To pay a formal visit as a wizzard or as avengers or when having very important news to tell. with *mōči* pref. *ha-m.-ūa t.-* I will go in in ceremony. *t.-ušū* tr. To hit but glance or glide off as an arrow or spear which strikes obliquely. *t.-un* s. A small dark fish which spawns under stones on the shores.

*tōrāk-ū* i. *pikāšina kō-t.-udē ōš-unnan* The goslings escaped into the woods.

*tōrri* a. s. Cold. s. Young penguins. *t.-kamāšū* i. To rise up as a new generation, to grow up, spring up as the young ones of animals. *t.-nata* i. To get, grow, be cold. *t.-nur'kātaka* To grow or get colder and colder. *t.-sina* a. Capable of resisting great cold, not minding the cold, not afraid of or yielding to the cold. *t.-s.-na* i. To make light of great cold. *t.-tāgū* tr. To give a canoe ready for immediate use.

*tōr'-gāmata* To take from or instead of as one from another by taking it before him. *t.-yella* tr. To cease to take or pick up, to leave, not pick up, to leave one untaken, to leave, not take away as one might a spear shaft.

*tōs-iūkana* s. Sun freckles, little dark or black specks on the human face like powder specks. *t.-agōnnakāna* To point out (to) the wrong one.

*tös-ilūwa* s. A hollow pop of seaweed which bursts with noise when broken.

*tösōx-gūtāna* To speak directly to and pointing at or out the person spoken to. *t.-mōni*, *t.-mūtū* tr. To stand and point, to sit and point or be pointing. *t.-wunna* To quarrel with straight wise, to point at straightly and rebuke sharply. *t.-yella* To point out or to once more.

*tösāg-ū* To point (out), point at. *t.-wia* To be pointing to or out or at. *t.-auina* Small whales with teeth (var.)

*tōskaiauin-a* v. (used always with the v. of the action repeated) To repeat, to resume again, do again. *t.-ūkū* To resume oocooing, to repeat throwing a spear or shooting an arrow. *t.-kū-tāna* To speak again after one had done speaking. *t.-ye-tā-* To make again another basket. *tō.-kātaka* To go again after one had done going i.e. to again.

*tōsk-gāi* (*tūpita*) s. Penguin flippers. *t.-ūta* s. (A) lark(s).

*tōssiū* (see *deka*) Dull, not bright red (descriptive of poor eemi).

*tōssa* tr. To dip up with any vessel water for drinking or in any place at any time. *t.-iella* tr.s. Such as is left undipped, to leave undipped, to cease to dip.

*tōssā-gāmata* tr. To dip up and put in as water from a different hole into what has been before bailed up.

*tōssātāgū* (*tōngātāgū*) To dip

up a cup of water and give it. *t.-* tr. To give as a bucket with any liquid in it. To give water in a bucket. *kūpā-t.-* milk *galanči* Go down and give the milk (in a bucket) to my brother.

*tōssātūpqana* To dip up water and throw it away.

*tōs-tūpqana* i.tr. To leave as the tide a boat on the beach, to be left aground. *tōs-waia* i. To fly in circles as shags and pigeons. To go round in circles as a ring of children.

*tōteka* tr. To fall upon and jam as a tree upon any object.

*tōtegū-āšina* To fall upon and squat as a tree any beast upon which it fell. *t.-pōna* tr. To kill by falling upon as a tree falling upon a man and jamming him. *t.-panasana* tr. To squat flat as any object falling upon a second object might.

*tōteguia* tr. To be fallen upon and across and thus jamming any third object between the two.

*tōtūg-atama* tr. To eat one thing with another as bread with meat or mustard with meat. *t.-ata* tr. Do. do. as berries with oil, fungus with blubber, weeyata with meat. To add one to another. *t.-ummōnata* tr. To take or carry as one box on another on the shoulder. *t.-ur-gāmata* tr. To take to what one has or is carrying as one would a log from one who could no longer carry all he had and thus add it to what one was carrying. *t.-ūwāgū* tr. To add or put a second or third along with one on the shoulder.

*tōtux-gāmata* tr.i. To be slightly jammed or to slightly fall upon and jam. *t.-mōni* with *m.-* pref. To add from time to time a fresh one as one might a fresh log to a heap or one ingredient after another in any mixture. *t.-teka* s. (*tūwōsellā-g.-* pl.) To fall upon or over. To be under as under what has fallen on one. tr. To cover over with pieces of smooth bark, the rails of canoes to prevent chafing of the arm in paddling as well to guard the sewing. *tō.-tekwia* To be under and jammed as by a fallen tree. i. (of above) To be on, to be covering over.

*tōwōgāna* s. Accumulated and matted masses of kelp thrown upon beaches.

*tōwōx-mūtū* To sit close, to brood over as a hen over her young. *tōwōx-tek(wi)a* Do., he sitting close as birds in their nests or eggs. *tō.-tegūtauwāna* Do. very close and continuously as a good hen.

*tōwōxtux-gāmata* Do. upon the wrong nest or beside and not properly on it. *t.-mōni* Do. with frequent movings off as swallows and other active flying birds. *t.-yella* Do. upon a nest or eggs for a while and leave them.

*tōwō-nari* s. The places where a canoe or log has been drawn down into the water. *t.-rāgū* To take ashore in the hand as a spearshaft or an egg, etc.

*tōwōrri* To take in one's hand when wading. *t.-aina* To go about wading with anything in one's hand.

*tāčikū* tr. To cut small gashes in the flesh with as with the sharp points of broken shells. To achicoo with as with the point of a knife. Do. in any place at any time.

*tāš-aiāgū* s. Having a white skull either from being bald or gray specially the former. *t.-ōan* s. The top of any hill especially when bare and rounded, the rounded head of any hill. Any round headed hill, a mound, hill (top).

*tāša* s. The skull, the (top of the) head, anything resembling these. The larger end of eggs, the heads of pins, the knob of walking sticks, etc. *t.-kunāgaia* i. To fall in the evening or early night (of snow or hail). *t.-māla* i. To fall at daybreak or early in the day as a fall of snow or hail. *t.-pōn-u-pōn-a* s. *t.-p.-u-māmaia* tr. To kill by shutting up in any close place and thus suffocating. *t.-p.-a-p.-a* s., *t.-p.-a-m.-* pl. To die of suffocation as the prisoners in the Black Hole.

*tāšina* To (get soft with) rot as potatoes in the ground.

*tāšū* s. A N.E. wind, a N.E. gale. tr. To breathe upon. i. To fall at any time or in any place upon any occasion. *t.-kū* tr. To give in marriage either as parents a child or a husband his wife to another. *t.-lapū* tr. To cut down through lengthwise in twain, to split down through. *t.-lōftāgū* To cut down through and give as one might half a sheep.

*tāšūstōnna* s. The blow holes of cetacea.



*tāšun-aina* i. To be long or slow in walking or going anywhere. *t.-a* i. To delay, be long or tardy or slow doing anything. To be long delayed or kept long in doing anything, to get or be still as waters in a calm. *t.-ata* To get tired and unable to walk further or quickly at any time at any point, etc. To be delayed, hindered, or made long in doing or going by any hindrance. *t.-ur<sup>2</sup>-gā-mata* To become unable to go further from pain in the presence of a second person. *t.-mōni* To wait or tarry long, stay long, delay, be delayed.

*tāšuu-kōna* To wait, tarry, delay, by any manner of hindrance, to be delayed.

*tābaiekaia* tr.pl. To take up goods or things to the house as on arriving in a place the household property from the canoe.

*tābiū-arāgū* tr.pl. To land goods, to take things ashore out of the canoe, discharge cargo. *t.-āgōpi* tr.pl. To take or put aboard things packed up for departure into a canoe.

*tābakana* i. To wish, half purpose or want or intend to do anything. a. Sickly, weak, apt to get ill, ailing, frequently ill.

*tābi* tr.pl. To put, take, fetch, bring aboard as a lot of blubber or one's baggage etc. *t.-kōna* tr.i. To be busy putting things straight aboard, to be aboard as one's goods. To be bundling up packing up goods aboard, to be aboard as packed goods. *t.-kāgū* (generally with some v.pref. of direction); *ma-t.-k.-* tr. To go or come to any

place from the S. *t.-kātaka* tr.pl. Do. and bring things with one as a peddler his chattels. *t.-kūči* tr.pl. To go or come aboard and bring one's things or the packed goods of others aboard.

*tābim* (by some *tāpim*) A fish-line of plaited sinews. *t.-ōči* tr.pl. To bring home one's goods, to take in as goods into a house, to come home and bring in as a number of men quantities of guanaco meat after a hunt. To take home.

*tābind-āgū* tr. (takes *hapōna* after it) To think or be afraid one will die. To be often near dying or as though one would die. To have many escapes when near death. (may take many vv. as well as *h.-* after it but always means) To be often nearly or ready to do the thing indicated by the v. following.) *t.-ā.-* tr. To be waiting or seeking an opportunity to injure, fight, or kill. *t.-ā.-wa* An invalid, one who is often ill and near dying. *t.-ōxmōni* tr. To seek, be on the watch for an opportunity to injure.

*tābit-eka* tr.pl. To bring, get, fetch in large quantities by canoe as iacasi. *t.-āra* tr.pl. To bring or take things (as supplies of food) for or to an absent friend. *t.-ūkāt-aka* tr.pl. To fetch, take, bring things by canoe or ship.

*tābāk-anā* To be ailing and in a weakly, sickly condition. *t.-a.-*, *t.-amōni* To have a tendency to do anything.

*tākita* To use for scraping, to scrape (off) with, do. at any time, in any place. *t.-lagōna* To try to

scrape, to offer to do., etc. *t.-ma* tr. To comb with, to acetama with, to use a comb, to scrape off with. To comb one's hair in any place, on any occasion, at any time, for any special purpose. *t.-ma(sir<sup>2</sup>)* A comb. *t.-ma-l.-* To try to acetama, to test by combing, to offer to comb.

*tākaša-iaka* A scene in the cee-na drama. *t.-s.* A dark plumaged, red legged gull.

*tākas-anaina* To walk or take about any vessel packed with things as on a picnic. *t.-ana* tr. To stuff round about as with grass or other lining material to give shape and to guard what is with from being crushed or scattered. To tuck in and over as fungus or eggs in a basket, to keep them from falling out. To pack as things in hampers or cases and stuff in some soft materials between the interstices. To tuck in, up, or round about as a mother her child in bed. *t.-ataiyigū* tr. To put things in and pack them as things in hampers. *t.-atāgū* tr. To give things packed up, do. a hamper of packed things. *t.-imō-či* tr. To tuck in (under) as the ends of a blanket in under the bed. *t.-i-nata* tr. To fill up as by piling apples up in a basket or loaves in a box. To shut off from the rest by pelting with stones all around. To pile up, to bring in full as berries or fungus in baskets.

*tākina* or *ā-tā-s.* Any part of a thing causing a certain action or fulfilling a certain part. *t.-s.tr.* To begin, commence the doing of anything at or from any

point or place. *t.-ka* To purchase with goods or at any time or place. *t.-lagōn-a* (*tūwōštōga-l.-a*). *t.-ta-l.-a*; *māna-t.-ta-l.-gaskōna* *sa tūkunči* Go, try and get your wife back.

*tākir<sup>2</sup>-tāgū* To scrape and give, to give anything scraped.

*tākū* (as *ā-tā-*) To use for raking out as a stick for raking cooked mussels from the fire.

*tāgaia* tr. To agia with, do. at any time, in any spot, or on any occasion. *t.-ta* i. To strike or blow or spring up from the opposite direction as cross currents of air. i. *ma-tā-ta* Fit to be approached, safe for approach as a vessel. *tā-ta-lagōna* To try to agia to see whether one may or can, to propose to agia. *tā-teka* To shut a door, to close or cover over with a lid or cover. *tā-tekwia* To be shut or closed, to be in the state of being shut or closed as above.

*tāgaiatux-gāmata* tr. To shut, close en passant, do. by mistake or the wrong one, do. a person in the room. with *mōni* pref. To tagiateca sometimes, not every time. *t.-m.-* tr. Do. regularly or every time, to always shut. *t.-yella* Do. when one leaves to go away as one does one's door.

*tāgaia-gul-aina* To dap, spring, fly about as a ball or a stone striking a smooth rock. *t.-g.-ū* i. To dap, rebound, fly back in above manner. *t.-gūwōnigū* To hit after rebounding, to rebound and hit. *t.-lagōna* To try to agia, to speak of or propose to agia.

*tāgam-ōra* To agamura in any place at any spot at any time for

any cause, etc. *t.-ö.-l.* To try to stab, to try by stabbing, to offer to stab.

*tāgamuš-ata* To stop, halt, come to a sudden or full stop and go no further. To bring up at any place, not go beyond it, to stop, halt. *t.-tāgū* tr. To give as a fish on the end of a spear.

*tāgat-ia* To be bent and strung as a bow ready for use. *t.-a* tr. To string a bow, to bend a bow. To bend down the head of an opponent in wrestling or fighting. *t.-a-l.* To try to uga-too. *t.-ama* s. tr. A spade. To agatama with or in any place or at any time. *t.-ana* To agatana in or with or at any time or in any place. *t.-ūšabagūda* tr. To please with a gift.

*tāgawörägū* To land and spend the night or have a sleep at any place.

*tāgi* tr. To knock, strike, hit with. To strike one's head, foot, or other part against any object. To ram earth against the seams of canoes and thus wad them. To knock oneself against any object, to strike as a boat a vessel, to bump against. *t.-a-lagōna* tr. To try to knock or strike with the hand or a stick or other thing. *t.-ella* To tagi the seams of a canoe once more or for a while longer. *t.-gāmata* To knock oneself slightly or en passant. To tagi in another's place. *t.-mōči* To knock, ram, or drive in, to drive in as a hammer handle into the eye. To drive or knock in as a wedge or a post or stake into the soil or mud. *t.-pqa-*

*na* To strike a ball or stone and thus cast it a long way.

*tāgis-iū* To ram, pound as earth around a post or powder in a gun. *t.-ōtauwāna* To ram or pound tightly as above. *t.-āgōn-a; ha-t.-ā.-udē yōš kōnjima* I hurt my hand when beating him.

*tāgiskōsi* tr. To ram as powder in a gun or as earth round a post. *t.-ella* To reload once more, to put more in a charge. *t.-teka* tr. To load or charge a gun and put it down ready for use. *tā.-tek-wia* i. To be in a loaded state as a gun, to be charged or loaded.

*tāgisgāmata* To ram in place of someone else or by turn or a little.

*tāgit-ēnaka* To agitanaca with as with a spear or at any time or in any place. To hit with any struck object as a ball. *t.-eka* tr. To ram or wad earth along or over a seam in canoe to make it tight.

*tāgitūpqa-mōči* To knock as boys a ball into a room or as one man another with his fist into a hole. *t.-na* To knock off or over or down, to knock along, to strike with force and send flying. To knock a ball with a stick or the hand. *t.-na-lagōna* To try to tagitoopaana, to offer to ditto. *t.-nāmisiū* To knock, strike, hit three or four times or three or four things. *t.-ndeka* To knock a person so that he falls down flat. To knock as a ball from a ship or from one bank to the opposite of a river. *t.-agōna (t.-nari)* To knock over either with hand or stick into the water. *t.-*

*-ugāmata* To knock in place of another or by turn as boys a ball. *t.-pūkū* To knock into the fire, to knock down into the fire. *t.-yella* To knock or strike off, over, or away once more.

*tāgōšēata* To ucushaata with, do. at any time, in any place, etc. tr. To chop through, do. in two across as a stick in the middle. *t.-lagōna* To offer or try to chop in two or across or through, to test in this way.

*tāgōšēi-r'čella (twūgu-r.)* To chop more pieces off, do. off or through another piece.

*tāgōši* To cleave, to ucushi with, do. at any time or on any occasion, at any spot, for any cause. s. The place of cleaving, a cleft or gash, a cleaver, chopper. *t.-a-l.* To offer or attempt to chop, cut, wound as with an ax. *t.-ella* To chop more, do. again, to keep on chopping, cleaving. *t.-gāmata, t.-mūtū* To nod or drop the head when sitting asleep. *t.-tūpqaana* To chop off or through, to sever, to chop off with force, behead.

*tāgōla-iella* tr. To uculla and leave, to cease to ucōlla. *t.-* tr. To agula in any place, at any time, on any occasion, for any reason. *t.-tū-a; haian mōni tā-tūidē kūkūyitātōpan* We always slept in the same place. *tā.-ta* tr. To spend a night in any place as persons when out hunting.

*tā.-t-haina* To pass a night in any spot when out hunting. *t.-t.-hāpisinata* To be refreshed with sleep, to strengthen or refresh oneself with sleep.

*tagōlla-iella* tr. To culla in part i. e. to do a part and not all, to leave part undone. *t.-* tr. To uculla with, do. at any time, in any place, etc. *t.-teka* tr. To ucullateca with or at any time in any place, etc. *tā.-tekwia* To be as a stone or other weight on something to press it down. *tā.-tuxgāmat-a* tr. To weight down or put stones or other things upon in order to press flat one thing with or among other things. *hūk haia wē tā.-tu.-ga hauan* Please put this (bark) in with yours when you weigh it.

*tāgōllā-kōna; wāpisa kō.-t.-gārat hauan u-i* There is blubber under this stone. *t.-gāmata* tr. To put over on top of other things, to put additional stones on to weight down. To use one stone instead of another to weight down any object. To press or weight down one or more objects on top of or with others. *t.-gūleni(gārata)* tr. i.

*tāgōl-tqusell(i)a* pl. of *t.-atek-(wī)a*.

*tāgōna* To aguna with or in any spot at any time, etc. *t.-ki, t.-ka (tauwāna)* tr. To hit with a spear or arrow but not wound.

*tāgōndek-a* To agundeka at any time, in any place, on any occasion, at any spot. *t.-haina* To pass a night at any spot when out hunting.

*tāgōnkōna* To ucungcuna in as in a canoe, at any time, in any place, or on any occasion.

*tāgōr-ia* i. To be up on the land, in the grass or bushes (only of seals). *t.-a* tr. A bark stripper,

to agura with, at any time, on any occasion, in any place. *t.-a-lagōna* tr. To offer or try to agura, to test by taking off the bark.

*tāgōr<sup>2</sup>teka* i. To come to (by canoe) to any spot and land there. (as for a night).

*tāgāl-ia* tr. To ucaleea i.e. to sleep at any time, on any place or bed, etc. *t.-iaina* tr.i. To sleep anywhere, not in any one place, but here and there or anywhere. *t.-amqala*, *t.-akunāgaia* Do. into the day or till dawn, till night. *t.-ū* tr.i. To ucaloo (sleep) in any place, on any spot, at any time, from any cause. *t.-ūkurū* Fond of or given to sleeping in any spot or at any time, etc.

*tāgū* tr. To give (back), up (as to justice), do. i.e. return a thing lent or given or stolen. Do. (in the sense of selling). To hand, pass, put into the hand. *tāgū-āsi* tr.r. To wound oneself as with a fall. To bruise oneself in falling. *t.-āšina* To acooashina with or at any time, in any vessel, in any place, for any cause. *t.-ā-lagōna* To try to do., to test by chopping up. *t.-āsingāmata* Do. (one) thing(s) with or among other things.

*tāgūam-aiella* To chop and leave. To leave unchopped, to leave off chopping up. *t.-a* A chopper, to chop as peat with an ax. To use in chopping up. *t.-a-l.* To try to chop, offer to do., speak of chopping, to test by ditto. *t.-ata*, *t.-atāpai* tr. To chop or cleave in twain. Do. open or in two. *t.-ā-g.* Do. up on top of or over or close by or in addition to.

*t.-balanana* tr. To break the edge of an ax or chopper as by striking it against any hard object. *t.-bōgūta* To get very much hurt as

a man by a fall from a tree. *t.-kūci-a-lagōna* To try to jump aboard, to offer to do, to speak of leaping aboard. *t.-kurū* Generous, fond of giving, willing or desirous to give, to want to give.

*tāgūu<sup>2</sup>wōl-ana*, *t.-enata* tr.r. To knock and wound oneself, to scra ge oneself.

*tāgūd-ata-l.* tr. To try to split or chop open or apart. To test by splitting. *t.-etat-a*, *t.-e.-āpai* tr. To knock or split open, apart, or in two. *t.-ātū* tr. To acoodattoo with or on as on a block, in any place, at any time, for any cause.

*tāgūd<sup>2</sup>ur<sup>2</sup>-dātū* (*tāgūt<sup>2</sup>ur<sup>2</sup>-d.*) To split up one lot after another. *t.-gāmata* tr. To change as one ax for another or one place for another or one person with another when splitting out palings or other things. *t.-yella* To leave unsplit, to split and leave; remnants from splitting.

*tāgūlōp-ata* tr. To acoolupata at any time, in any place, for any cause, with any thing. *t.-a-lagōna* To offer to beat, to try to do., to try or test by beating or flogging. *t.-ur<sup>2</sup>-g.* To acoolupata a person when beating another or by accident.

*tāgūl-ōpūšū* r.tr. To lame or hurt any joint by striking it against any object. *t.-āgōna* tr. To nick the edge of a knife by improper use.

*tāgūm-ōci-a-l.* To try to jump or leap down as down into a pit or into a room. *t.-ō-kōnīūa-činat-a*; *ha-t.-ō-k.-udē* I in falling into the hole or through the snow injured or dislocated my joints. *t.-uri-sī<sup>2</sup>* Any thing used as a mortar or pestle or hammer for pounding things. *t.-u.-a-l.* To try to knock or pound as a piece of chalk with a hammer.

*tāgūpa-sawāna* tr. To acoopasawana with anything or at any time, in any place, etc. *t.-ta* tr. To break in twain as one would a piece of rotten wood. To split in two, cleave asunder.

*tāgūpisteka* To agoopisteca at any time, in any place, for any cause, with as with a rod. *t.-l.* To offer to beat, try to do. or flog or whip, to test by beating.

*tāgūpōš-ata*, *t.-atāpai* tr. To split open or apart or in twain with a blow. *t.-ata-l.* To try to split open, do. to split in twain. *t.-kūlu* To acoopushcooloo with or at any time in any place for any cause. *t.-gāmata* To split in place of another person. To use another ax for splitting with, to change places or tools when splitting. To acoopushgamata with. *t.-tāgū* tr. To split and give as one might palings to a friend, to give in a split state as palings ready split. *tāgūpōšyella* To leave unsplit, to cease splitting, to split and leave.

*tā-gūpōna* (*tūwōni-g.*) To kill at any time, in any place, do. with a blow. To acoopuna with. To floor in wrestling. *tā-g.-l.* To

try to kill with (a) blow(s). To offer to kill, to test by killing.

*tāgūpōš-ana* tr. To acoopusana at any time, in any place, with anything, for any cause. *t.-a-l.* To try to do., to offer to do. *t.-kul-ata* To acoopuscoolata with or at any time. *t.-k.-a-l.* To try or offer to acoopuscooloo.

*tāgūpār-a-l.* tr. To offer to split up, to try to do., to try by splitting. *t.-ū* tr. A cleaver. To acooparoo with, in, on. Do. in any place, at any time.

*tāgūp-ū* tr. To break as a spear by throwing it against any hard thing. *t.-ūtāgū* tr. To give in a dead state, to kill and give. *t.-ūyella* tr. To leave unkilld, do. off killing, to kill and leave, to be left unkilld. *t.-ua-gāmata* To kill a person in the presence of or beside another person.

*tāgūt-a* (*tāgūkurū*) tr. Fond or ready, without due thought to give. *t.-ata* tr. To bend down as a strong man the head of his opponent when fighting or wrestling. To pull or bend down a branch to the earth. To break (off), to crack by bending down as above as one might a bough. To agootata with or at any time or in any place or on any occasion. *t.-a-lagōna* To try to ditto. *t.-asana* To acootasana with or at any time or in any place.

*tāgūt-ōngus-iū*, *t.-ō-ata* tr. To bend, break as boys a branch. *tūšū* tr. To acootooshoo with. Do. at any time or place. s. Drumsticks. *t.-ur<sup>2</sup>tāgū* tr. To chop or split up and give.

*tāgūw-ona-l-* tr. To endeavor or try or offer to leap past.

*tāgūwō-nari* i. To leap into the water at any time, in any spot, etc. *t-n-a-l-* i. To offer or try to leap into the water, to test or try by leaping in. *t-rāgū* v.a. To leap or jump ashore at any place or time. A place used thus or fit for this purpose. *t-raka-l-* i. To offer or try to leap or jump ashore.

*tāguš-aiella* tr. To agura and leave, to cease to agura. *t-ata* tr.s. To rip off a piece of bark in any place, at any time with anything. A piece of bark ripped off. *t-tāgū* tr. To rip off bark and give, to give bark one has ripped off.

*tāguš-kāgū* tr. To break off piece after piece as a man pieces of fuel from a long dry log or pole till it becomes short. *t-gā-mata* tr. To break off the point of a spear as when one throws it against a tree. *t-lōpata* tr. To break in pieces or piece after piece as a man a rod when beating another man with it. *t-dātū* (*t-yif-d-*) tr. To break up pieces of fuel. *t-yipū* tr. To break as a spear piecemeal when beating anything with it.

*tāgulū* i. To fly as birds from the nest, to get fledged, to be flown. The time when the young birds leave the nest and fly. To drop and cease to be as berries on bushes when the season is past. To pass over as the berry or fruit season so that what was plentiful was scarce.

*tagulla-iāgū* tr. To dip and soak

as fungus in order to soften it for another person. *t-* s. *haian aiama-kudē* *t-* We had a fight of dipping under the water. *t-dātū* (*tāgullgasella*) tr.pl. To put to soak under water as one might hard dry fungus. *t-ta* tr. To dip as a sop, to duck, dip (in), dip down, dip in or under the water as one does the hand or anything else when washing it.

*tāgullā-kōnn* To put to soak as a piece of bark to soften it, to dip, put in under water. *t-gū* tr. To tagoollata i.e. to dip and soak fungus for one's own use.

*tāgullūpōna* tr. To kill by dipping under the water.

*tāgun-ata* To agoonata with, do. at any time, in any spot. *t-a-lag-ōna* To try to do. *t-deka* i.s. To agoonata at any spot, at any time, a place fit for this purpose. *t-dātū* i. To leap in a succession of leaps and springs as porpoises.

*tāgunkōna* i. To leap, jump, fly down into the water at any time, in any place or spot, for any cause.

*tāguri; paikan haia kōkūpā-t-dē* He came down to the shore and waited for me to give him something and I did.

*tāgur-mōōi* tr. To bend down the head of an adversary, do. a tree or branch.

*tāla* (perhaps the better writing of *tala* and its compds.) see under *ta*. *t-mānkōna* i. To be out in the canoe fishing by moonlight. *t-māna* i.tr. To fish with a line during the night when the moon is up.

*tālā-kurū* To like, relish, enjoy any kind of drink (see *tatamā-k-*). *t-pa* a.s. Inexperienced, unsuspecting, unprepared, simple minded, young. *t-pāki* A little child. *t-pādāra* During the time of simplicity i.e. when young, when inexperienced. *t-pāna* i. Not to know, remember, or understand. To be simple and inexperienced. *t-tāpōna* s. (*t-māmaia*) pl.i. To die by drowning, to be drowned, to drown. *t-punata* (by some *tāmala-p-*) To forget, to not know nor understand, to fail to remember. To neglect, treat with neglect, to pass over, not to treat like the rest.

*tāmigata* tr. To form together in a continuous line in order to drive birds up into a creek and thus cut off their retreat to the open water by hemming them round. To drive up together into a compact body in order to catch many as sprats, etc. as the tips of high waves or the broken waters of a tide race. To encircle, surround, cut off the retreat, prevent escape.

*tāma* s. A large full grown m. fur seal. *t-gūta* s.v. Material used for bagging together odd pieces of whale meat and fat. To amagoota at any time, in any place or with any materials. *t-lagōna* To try to haul or pull up as an anchor. *t-mōni*, *t-mūtū*, *t-nā* To select, choose with care. To be in doubt, to waver. *t-na* tr. To choose, select, hesitate, not know what to do, where to go or what to take. To be in doubt, to be undecided and perplexed, to be careful, thoughtful, to waver. tr.s.

To lay eggs at any time, in any place, the seasons of laying, the place of ditto. *t-ndeka* i. To recover from any severe injuries or sickness. To come round, to be ill, get mending. *t-stāgū* To skin and give, to give any animal when skinned. *t-syella* To cease to flay, to leave unskinned, to skin and leave. *t-āmata* or *ā-t-ā-* The season when the bark closes tightly upon the trees i.e. March.

*tāmi-kū* tr. To pack up as persons their goods when removing, to put together and pack. To drive up together as a number of people in canoes a lot of birds. *t-gūtauwāna* To pack things up orderly and closely together or away. *t-xmūtū* To put things together which were scattered, to pack up or together. *t-siū* tr.pl. To take or pick up several from any spot, at any time, for any cause. *t-stāgū* tr.pl. To give several things to a person, to pick up one thing after another and give. *t-tāgi* (*t-wōnigū*) tr. To vomit upon, to be sick upon any object. *t-ūpgana* To vomit up or forth, do. forth with force, to bring up by vomiting.

*tāmō-m* s. A lad who has not yet been subjected to the ceena discipline, nor yet initiated into the ceena rites. *t-ranata* To change into or to become a guanaco. *t-skīmū* s. A small case of bark for putting spear heads in.

*tāmōpi* Back to earth, for or to the earth i.e. down.

*tāmās-iū* tr.s. A knife used for skinning, to skin with, to skin an animal in any place. *t-a-lagōna*

To try to skin (with) as with a knife, to test by skinning.

*t-āmauina* or *ā-t-ā*. The place where a person leaped about.

*t-āmū* tr.s. To amoo with, at any time, in any place, for any cause. *t-ā*. or *ā-t-ā*. Any apparatus for raising up things, the windlass.

*tāmūta* s. Any shortish piece of hide such as is used as toggles for the seal spears. *t-ta* tr. To amootata with or at any time, for any cause, in any place. *tā-ta-lagōna* To attempt, try, offer to take i.e. steal a seal spear i.e. amootataed.

*tāmūt-ūtauwāna* tr. To fix owia with tamoota firmly in its socket. *t-ū* tr.s. Such thong as is used for amootooing spears. To amootoo with, for, at any time. *t-āgū* tr.r. To amootoo a spear for oneself or such as is one's own.

*tāmuš-ata* To be overtaken by night or darkness at any time or in any place, or with any cause as snow. tr. To come upon and thus hinder from seeing plainly as a fall of snow or rain the traveler. To fall or become blind at any time or place. *t-a-l-* tr. To try to get by asking for, do, to buy or purchase. To try to catch with a noose at the end of a long rod. *t-āgū* tr. To ask and get for oneself, to buy for oneself. *t-ū* tr. To amooshoo for anything, at any time, in any place, for any cause. To buy, purchase, get in exchange, to ask; to get by asking. *t-ur-gāmat-a* To become blind or to be overtaken by night when one is present. *ōšingāia tū-*

*lara haia kō-t.-u.-udē kūpōnaka* In ushinaia hill I was overtaken by a fall of snow. *t-gāmata* To buy, purchase, get by asking one thing in place of something given in exchange. *t-mōra* To hear indistinctly, faintly. *t-tūpōana* tr. (*ūwōnikāgū*) To raise up a person in order to throw him down with force.

*tāmušša (tō)* tr.s. A small line (say a reed) of fish, to put fish on such a line. *t-* tr.s. A handle as of a bucket, to handle a bucket or basket, not a cup. *t-ta* To bring such a line of fish, to take, get, fetch such (see above). *tā-a-l-* To offer to bring a bundle of fish, to try to string fish together.

*tāmun-ata* tr. To select, pick out the good from the bad, to choose or take one. *t-atōpi*, *t-ikimū*, *t-ūwāpū*, etc. *t-deka* tr. To lay or drop as a bird an egg on the ground. *t-taiyigū* tr. To select and put in as potatoes of one size into one vessel and of another into another. *tā-teki* tr. To spy or find out to one's mind, to choose, select. *tā-tāgū*, not *tst*. *tāmun-tūmīna* tr. To select, pick, choose, and take away, to pick up with selection.

*tāmungaia-gū-lū*; *ōnda sa t-n-gaiata yārumhakun* Have you in revising finished the (one) book and reached the other?

*tāmur-mōci* tr. To fix the owia to which the toggle is attached in its socket. *t-teka* s, *tā-wōsella* pl.tr. To put down (an) amootaed spear(s). *tā-tāgū* tr. To give an amootooed spear. *tāmur-yāgū*

tr. To put the tamoota on a seal spear and thus fix it for another person.

*tāmuthaina* tr. To take an amootooed spear with one and walk about with it.

*tānina* tr. To scratch with the nails, to fight and tear with the nails. *t-ta* tr. To scratch once, to tear with the nail.

*tāna-x* s. Clumps of roots of kelp bogs, kelp bogs such as are washed ashore. *t-wōla* s. Clumps of balsam plants, compact masses or clumps of vegetable growth such as balsam bogs.

*tāni-na* tr. To anina with or at any time or in any place. *t-n-gāmat-a*; *haia kō-t.-n-g.-udē yōš-kan* When I was out at the island it blew hard for a short time from the N.

*tānisa-n-g-a* To suspect the wrong person of anything or at any time or for a short time.

*tānisā-mūtū* tr. To think, suspect, judge likely, look as suspiciously. *t-nīa* tr. To suspect, think, be of opinion, to look at suspiciously. *t-na* tr. To think, be of opinion, to suppose, judge likely, to reason, to weigh evidence.

*tānū-nata* i. To become earth, to get dirty or covered with earth. *t-wa* s. (My) father, my old man (fam.) A being personified in the ceena drama (was supposed to come up out of the earth, he was an old man and did not come forth and leap about but lay still in the ceena and beat the earth and brayed). *t-wāmāgū* Son of

Tanoowa (a character played in the ceena drama). *t-wāngōra* Any earth worm, (mud) worms.

*tānun* In the earth or soil, under ground, in the soil, soil, mold, earth.

*tāpa-lagōna* To try or offer to apoo, to try or test by pulling up, to see if one can pull up. *t-ta* s.v. A (the) place for crossing over or where persons have crossed over as an isthmus. To cross or come over land at any place, at any time, for any cause, etc. *t-wāna* tr. To vacillate, to think one thing now and presently another, to change one's mind.

*tāpis-ēata* tr.s. To burn, scorch, char any piece of bark or wood that it may burn freely. *t-ēōngus-iū*, *t-ē-ata* To burn through and thus break as one might a long piece of fuel if one could not chop it. *t-iūāci* (*t-iwāci*) Charred bark to serve as torches. *t-a-l-* To try or offer to char, scorch as above, to test in this way.

*tāpisi* To char for a purpose at any time or place, to char, burn, scorch, as above. *t-teka* s., *t-ūasella* pl. To char, burn, as above (see *t-*). *t-gāmata* To char after another person, in a person's presence, by turn. *t-tāgū* To give bark in a half charred state, to thus char and give. *t-tūpōana* To half char a piece of fuel or bark and throw it away.

*tāpōlisān-ia*, (*tāpōlisimūtū*) To sing, be singing. *t-a* i.s. To sing, chant, singing a song.

*tāpōna* i. To thirst (in this sense *sima* is to be suff.) To want as

a child the breast. To die at or in any place, at any time, of any cause, etc. *t.-törri* To be cold. *tā-amašagū* To be hungry. *t.-ta; ha-möni tā-ta sima* I often get or am thirsty.

*tāpös-ana* To apusana at any time, in any place, from any cause. *t.-inata* i. To hapusinata in any place, at any time, from any cause, etc.

*tāpū* s. tr. To apoo at any time, from any cause, in or from any spot, in any direction. *t.-šata* tr. To apooshata in as in a canoe or in a wigwam, to do. at any time, or for any purpose. *t.-š-lagöna* To try to do., to test by baking in the fire. *t.-štägū* To give a cooked crab, to cook a crab and give. *t.-š-yella* To leave (a) crab(s) unbaked when one bakes others. To apoorroo and leave. *t.-kaienata* tr. To determine to leave alone, to purpose leaving off what one thought of doing or would like to do. *t.-kū* tr. To want or think of doing anything, yet hesitate to do it. To hesitate, vacillate, waver, to be undecided, to be in doubt, to fear to do. To treat with diffidence, to hesitate to disturb, trouble in any way, leave alone. *t.-gata* tr. To determine to desist from what one purposed to do, to leave alone, not to do. To halt in one's purpose. To change one's mind, to hesitate, waver, vacillate. *t.-rū* To apoorroo at any time, in any place, with anything. *t.-takāna* To apootacana with or at any time or from or to or in any place. *tā- ta-l-* To try to do., to

offer to do., to test by using a paddle.

*tāpuš-ata* To use a crab, i.e. to take and bake one and use it. *t.-gāmata* tr. To apooshgamata at any time, in any place or in addition to others.

*tāpux-möni, t.-mütū* tr. To hesitate from fear or doubt, to leave alone, waver, desist from doing one's purpose.

*tāpu-nat-a* To die away, cease, moderate as the wind or droop as a withered flower at any time. *sewn öklök kö-t.-n.-udē hūša* The wind fell light at seven o'clock. *t.-u-gāmata* To die in the presence of or before a person or before one as a witness. *t.-ralagöna* To offer or try to apoorroo, to test by baking in the fire.

*tā(bitā)ra* tr. To bring, fetch supplies of food especially a share of any seals, porpoise, whale, or iacasi, to any friend who has not had a share. *tāra* i. To cry for any cause or in any place or at any time, etc. *t.-lōmb-i* Calm, a state of calm, specially in reference to the sea. *t.-l.-i-nata* i. To get still as the sea during a perfect calm. *t.-tāpöna* To cry very much, to keep on crying as a young child in pain.

*tāri-nateka* tr. To cover of a box or saucepan, to close a door or lid, to shut a door.

*tārūg-ata* To be in trouble about or for or from any cause. *t.-ur<sup>2</sup>-čel-la* Do. on any account and then cease to be in trouble. *t.-u.-gāmata* Do. about for a short time or in a light measure.

*tāsa-ia* adv. Even as, just as, as well as, in the same manner as. *t.-kunāgaia* To ebb or be low water in the evening. *t.-mqala* Do. in the early morning, to be low water early in the day.

*tāsi-ū* tr. To asu at any time, in any place; *simāči haia kö-t.-dē; hama-t.-dē paiaha* The ebb tide is going out for me i.e. we shall have a good time. To asu or strike fire with iswali in any place, at any time, etc. The tide turned to ebb when I was at Simachi. *t.-gata* tr. To take a thing and say nothing about it, to steal and conceal one's doing so. *t.-nata* i. To get well, recover, to get better, to improve in any way, to mend. *t.-nur<sup>2</sup>-gāmata* To get better in any of above senses for a time.

*tāta* (see *tata*) To take at any time, in any place, by any part. A handle. *t.-ra* s. A knife specially a carver, to carve with, cut up with. *t.-sgāmala* To sink in the presence of any persons as witnesses close at hand. *t.-yengwīai-na* To take one here and another there thinking the things taken belong to no one and then find one and another claiming them as theirs.

*tātis-iū* tr.s. A thing to atisu with, a chisel chopper, to atisiu with at any time, etc. *t.-imūwa* A small black bird frequenting the ocean coasts (*tössak* bird). *t.-a-lagöna* To try to atisu (with), to offer to atisu. *t.-gāmata* To atisu in the presence of a person or by or before a person. *t.-tägū* To atisiu and give, to give a thing just atisued. *tātis-yella* tr. To leave

unatisued, to atisu and leave, to leave off fining down a spear shaft or paddle.

*tāteg-alagöna, tātuxmöni-a-* To try to spread out one's legs in order to stand firmly.

*tātöm-aimū* To break off pieces and distribute as the disciples of Jesus did the loaves. *t.-ma* tr. To break up. *t.-mata* Do. off a piece. *t.-matägū* Do. up and give as one would a large flat loaf among a number of persons. Do. off a piece and give. tr. Do. off a piece for oneself.

*tātöpi-tükātaka* tr. pl.

*tātāsi-ū; hauan kö-t.-dē kaiiūala* The child sunk here, in this place.

*tātū* tr. To distribute a lot of mussels to all the people around. *t.-kamātū (tātul-k.-)* To put one's hand on anything in order to rise upon one's feet easily. *t.-gata* tr. To plant the foot against any object in order to resist strong pulling. The place where a man has so fixed his foot as when attached to a wounded seal.

*tā-tūlöp-ūšū, tā-tū.-ušata* To a-t.-ū.- and p-u.- at any time, in any place, for any cause. *tā-tū.-u.-lagöna, tā-tū.-uštägū* To try to atoolupooshata, to do. and give.

*tātūm-ata* i. (*tātuššönata*) To turn to come home as (an) animal(s) at even tide. tr. To eat up, do. all, finish eating anything at any time, place, or on any occasion. *t.-öči (tātulm.-ö.-)* To press in down with the hand so as to cause to go in or sink in or fall in as one might a column of snow. *t.-öni, t.-ūtū (tātulnm.-ö.-,*

*t.-ū.-)* Footstand, sit with the hand on.

*tātū-pōna(lagōna)* To throttle to death at any time, in any place, for any cause, to try to throttle. *t.-tauwōna-lagōna* To try to hold or grasp firmly in the hand or with the hands. To try to hold firmly. *t.-wōnari* tr. To put one's hand on anything in the water to steady or keep it there. i. To put one's hand in the water as a person does when falling to support himself. *t.-yella* tr.s. To leave uneaten, to leave not eat; to leave off eating, what is left after a meal.

*tātuš-aimū* tr.pl. To cut up and give, to distribute and cut up as a joint of meat among many. *t.-ikimū* tr. To cut of a portion, a half or large piece and put into any vessel.

*tātušata* tr.s. To cut off a chunk or big piece, to cut through as a carver a joint in two. *t.-l.-* v. To try to cut off a portion, do. to cut through or sever. *t.-ma* tr. To cut into halves or pieces and eat.

*tātuš-kōna* To atooshcuna with or at any time, in any place, for or upon any cause. *t.-gāmata* tr. To atara in the presence of a person, do. in place of and for another.

*tātušt-aiyig-ū* tr. To cut up into portions and put into as pieces of meat into a bucket. *t.-a.-wīa* tr. To be cutting up or keep on cutting up and filling. *t.-eka* s. (*tātušwōsella* pl.) tr. To cut off or up, to carve pieces and put down as one might portions for

absent persons. *t.-ōlli* tr.pl. To cut up into many pieces or parts, do. up wastefully. *t.-āgū* tr. To atara and give, to give, cut up into portions as one might a joint of meat to one person. *t.-ūpāna* tr. To cut off a large piece, half or part and throw away.

*tātušyella* tr.s. To cut up or off a portion or pieces and leave them. To leave uncarved. To leave uncut or undivided by the knife, such pieces as are left uncut.

*tātul-ia* tr. To have or keep one's hand on, to lie with one's hand over or on as a mother comforting her sleeping child. *t.-ala-lagōna* tr. To try to put one's hand on, to try to hold under the hand and thus steady. *t.-ata* tr. To put the hand on and hold or steady, to hold, steady with the hand. To catch or keep from falling or moving about by putting the hands upon. To place one's hands on, to grasp or hold under or in the hand, to put the fingers in. To press with the hand, to put the hand over or on top of anything. with *kō* as a v.pref. *sewn oklok kōkō-t.-atudē ānan* At seven o'clock the canoe floated off. *t.-ū* tr. To press with the hand, to work or move or press anything by pressure with the hand, to put the hands upon and thus hold down or steady, to press down on. *t.-ūbālānana* tr. To press down heavily with the hand so as to squat or squeeze and break. *t.-ūlūpaii* tr. To press down with the hand so as to cause to fall. *t.-ūtauwāna* tr. To put the hand(s) firmly down upon, to

keep one's hands steadily pressing. *t.-ur<sup>2</sup>dātū* tr. To put one's hand on here and there whilst remaining, to put one's hand on one after another as one man on many persons' heads. *t.-mōni* (*tātū-m.-*, *t.-mūtū*) To stand with one's hands resting on any object.

*tātund-eka* tr. To lay or place or put one's hand upon, to lean the hand heavily or otherwise upon. i. To flatten down, sink, lower as a bed of snow during a thaw. To fall on one's hands, to put one's hands on when falling and thus keep oneself from a complete fall. *t.-ekwīa* To keep a person or animal down by placing or keeping one's hands upon him. *t.-ātū* To put the hand(s) on here and there, successively or as a number of persons in many places at a time.

*tātun-kōn-a* To put one's hand on, to have one's hand on when aboard, to eat anything when aboard; *kōmūdūa hī-t.-k.-qana* What shall I have to eat aboard? *t.-gāmata* To put one's hand on and thus steady for a short time or en passant or in place of another person or by turn or insecurely. To eat in the presence of a person or near or before one.

*tqa* (never used by itself but is always joined either to *sa* or *kōnna*) Surprise, admiration (see *sa-t.-*, *k.-t.-*).

*tqalasinana* To aalasinana at any time, or from any time, in any place, from any cause.

*tqar<sup>2</sup>-čella* tr. To bundle together again or more, to die up together for a short time. *t.-čagū* To taatoo for another or birds belonging to another person. *t.-teka*, *tq.-wōsella* To put down (a) bundle(s) of birds. *t.-tāgū* To taatoo and give, to give birds bundled together. *tq.-tūmīna* tr. To take, bring, fetch, get bundles of birds.

*tqat-ia* i.pl. To be in a bundle as birds tied together by their heads. *t.-ata* tr. To bind together in bundles as one does birds for convenient carriage of same. *t.-a-lagōna* (better *tstauata-l.-*) To try or offer to *tqāt-ū*. *t.-āgū* To *tqātū* one's own or for oneself.

*tqātū* tr. To tie birds together by the feet or heads in order to carry conveniently.

*tauīna* tr. To command, tell, bid, to do anything, to rule, reign. To oweena in any place. *t.-lag-ōna* To try to void excrement, to do.do. in any place. *t.-ma* s.i. Lightning, to lighten or flash or be as lightning. *t.-ta* a.i. (To be) given to ordering, imperious, to act the bully. *tau.-tas* Exercising rule in a nice way, clever, able in ordering or ruling. *tau.-tasana* To rule, order, command wisely, kindly, ably, well.

*tauīn-ōnnaka* Not able or accustomed to order, command or rule. *t.-ākūrū* Given to ordering, fond of commanding, imperious, to love to rule. *t.-āsiūwāta* Weary, tired of ordering, not willing to order. *t.-ūa*, *t.-ākīpa* A man who orders or is in command. A woman ditto. *t.-kōna* To order, rule, command as officers aboard ship.



*t.-gāmata* To order for a short time, by turn, in place of some other person. *t.-dek-a* i. To avoid excrement in any place, on anything, at any time. *t.-d.-wīa*; *hau-an kö-t.-d.-w.-ta* Here is ordure lying here. *t.-dātū* To rule, order, be in command as three or more persons over others. *t.-mūtū*, *t.-mōni*, *t.-ia* To rule, reign, be in command as a king or governor. *t.-wōnari* i. To void excrement into the sea or water.

*tauū-tōlli* tr. To give contrary orders, to order about inconstantly. *ta.-yella* tr. To give a further command, give something further to do.

*tau-ara* tr. To cut a piece of bark in twain for canoes as when one gets one piece from a tree large enough for two parts. Do. up into small portions with as with a knife. *t.-indek-a* To make a smoke or fire or to do this and take up one's abode in any place. To make a fire on any spot; *kōn-na hauan t.-i.-udē* Who kindled a fire here?

*tauūš-ata* used with *wōla* as its pref.; *ha-w.- t.-atudē* bix I have finished singeing the birds. *t.-kōna* tr. To owooroo aboard ship in any place, etc. To owara lupoooh when aboard. *t.-dātū* tr. pl. To singe a number of birds one after another, do. together as three or more persons a quantity of birds. *t.-tek-a* tr. To singe and put down as one might a bird to be cooked presently. *ta.-tekāgū* tr. To towoshteca one for oneself or

belonging to oneself. *ta.-tāgū* tr. To singe and give, to give in a singed state. To cut up into small bits certain parts (as lupoooh) and give to eat. *ta.-tūpāna* tr. To singe and throw away as one might a bird unfit to be eaten. *ta.-tuxyāgū* tr. Do. for another person. *ta.-yella* tr. To leave unsinged, to singe and leave, to leave off singeing.

*tauug-ilana* To build any house or wall with in company with another person. *t.-ata*; *mōni t.-a.-* To go with, accompany always or often or every time. *t.-a.-ma* To eat in company with. *t.-atūmūtū* To sit and eat in company with. *t.-at-hapōna* i. To die of or from great cold. *t.-ōrāpū* To urapoo in company with as three canoes together. *t.-ū* tr. i. To be near, keep near, to help, accompany, go, or come with. i. To shake or tremble with cold or any other cause as fear. *t.-ūkaia* tr. To go or come up with as a companion, to accompany up. *t.-ūtauwāna* tr. To keep quite close to, to stay or go with continuously. *t.-ūtušū* tr. pl. To accompany a number of persons, to go or walk with. *t.-haina* To walk close to a person, do. with, be walking with or near, to accompany, go with, to keep near or in company as one canoe close to another. *t.-wīa* tr. i. To sleep or lie close to or with another person, to help or keep with continuously.

*tauugwiaka* To chop or fell down trees in company with a person.

*tauux-killā* To cilla in company with another party. *t.-kōna* (by some *tauū-k.-*) tr. To be with aboard as a helper or companion. To sit with or near or close to aboard the canoe or ship as next accompany. *t.-kūci* (*tauu-k.-*) tr. To go or come with, to accompany in canoe or ship, etc. *t.-gā* To go or come with, to accompany in canoe or ship, etc. *t.-gāmata* tr. To be with or go with in place of someone else or for a short time. with *mōni* pref. To be with, go, or come with occasionally, not daily. *t.-dāt-ū*, *t.-d.-ia*, *t.-dōr-m.-* tr. To often visit as a man his sick friend. *t.-lāpū* To lapoo in company with (a) person(s) but not at the same canoe. *t.-pi* To pi in company with, to pi together. *t.-tēnaka* To search for in company with another person, to assist in this searching. *ta.-tek-(wī)a* To lie down by or close to, to lie or sleep with, to be sleeping or lying with as next neighbors. *t.-wōštāgū* To work with, do. in company with. *t.-wōrri* To go or walk about in in the water with, to be with, to wade with. *t.-yella* To stay or go with for a short time or once more. with *yeka* suff. To go with for a short time longer.

*tauum-ina* tr. To go or come down with as a companion or a helper, to accompany down. *t.-an-ātsikōri* To go or come out in company with. *t.-aniaina* To wander about together, to walk or go about in company with. *t.-ōci* tr. To go or come in with, to accompany into any place. *t.-ōni* tr. To live with, to wait for, to stand

with or near as a companion, to help, accompany regularly. with *mōni* pref. To go or come with regularly, every time, constantly. *t.-ō-ella* tr. To wait for a little while, to live with for a short time, to stay with a short time. with *yeka* suff. To wait a short time longer, to stay a short time longer with. *t.-ur-čella* tr. To wait for or stay with or live with once more or for a short time. *t.-u.-yeka* tr. To wait for a short time longer, to live with once more for a little time.

*tauun-mūtū* tr. To sit with, be sitting with as a companion, to be with, stay, or live with.

*tauur-a-lagōna* tr. To try or offer to singe, to test, try by singeing, to speak of singeing. *t.-āmisiū* To singe three or more, do. as a number of persons. *t.-ū* tr. s. To owooroo with, to use for singeing, to singe at any time, do. in any place or on any occasion or for any cause. s. The time of singeing, the place of singeing, material used for singeing.

*tauwa-ia* It is hard, stiff, tight. It is firm, strong, thick. *t.-a* Hard, firm, thick not liquid, strong, fast not loose, stiff not limp, secure, compact, dense, crowded, substantial, tight not easily undone, tough. s. A drift of snow either at rest or in motion, a blast, a gust, squall, williwaw, whirlwind. *t.-mōni* i. To be firm or tight, to be set, to be stiff and hard. part. Settled, firm. *t.-mōgātū* i. pl. To be firm, settled, fixed, tight as up-rights in their sockets.

*tauwi-lix* The nose, nostrils. *t.-siūwa* A black seagull of the size of a pigeon but more collected and very gregarious.

*tauwō-gata* tr. pl. To be with, keep near to and thus support or defend one's relatives. *t.-xmōni* tr. To keep near, to stand by in order to help or defend as one person by his friend during a fight. *t.-xmūtū* To nurse, hold in the arms, to be thus nursing. *t.-teka* tr. To sit as birds on their nests or over their young. *ta-la* s. A basket ordinarily in use of reeds and firm make. Certain choice parts of a whale mottled in appearance. i. To recover, revive as after a fainting fit or trance or insensibility. To recover consciousness, to come to life again. tr. To hate, to observe with evil purpose, to persecute, ill-treat, illuse. *t.-lūw-a*, *t.-l.-ākīpa* A man or woman in mourning for a child, a parent, a brother, or sister.

*tauwōn-ikāgū* i. A great gale at sea, to blow or be blowing hard at sea, to blow furiously, do. in clouds of spray. *t.-nata* a part. Hard(ened), solidified, stiffened, condensed, to become close or crowded as plants with growth so as to be overcrowded. *t.-n.-* v. aff. To do constantly, keep on doing. firmly, closely, steadily. i. To get firm or tight, to get strong, to settle or set as mortar. *t.-ur-čella* To harden in small measure, do. a little. *t.-u.-kātake* i. Do., set, get stiffer and harder as mortar in a newly built wall. *t.-deka* i. To cease as a fall of snow, do. to fall as snow.

*tauwōngasa* s. (S.T.: Nose). Beach insects found under stones.

*tauwā-gū* tr. To keep near to in order to support or aid by one's presence, to be with, to abide by, stay with or close to, to defend, support, aid by being present. (*kīya*) Not roomy, not spacious, not sufficiently large, wanting in space or width or length. *t.-gušai-ina* tr. To sit close to and thus keep warm as one by his neighbor. *t.-nīa* To be falling, to keep on falling as snow or hail. *t.-na* i. To harden, cook, solidify as eggs in cooking, to set as mortar or plaster. To thicken as flour in cooking, to get dense, compact, hard, firm, thick, to be all engaged in a fight or contest, to be all in an uproar as a number of persons engaged in a fight. tr. To hit, strike with a spear, arrow, or dart but not to wound deeply, not to enter. *t.-rū* s. i. A gale of wind, storm(y) weather). To blow hard, be a gale. (*tūmēalōšāgū*) tr. To rebuke with much to do the relatives or clansmen of a murdered or dead person for neglect or ill-treatment of him when living. s. A man suitably painted who does this duty with great vehemence and meets the avengers, himself being a distant connection as they land in any place. *t.-rūčili* i. To be swaying about in the breeze as tall trees. *t.-rūbāk-ana*, *t.-r.-ōnata* To dry up as a breeze the wet land or clothes. *t.-ramma* i. To break and fray out as clothes in the breeze. *t.-tisāgū* tr. To wrestle with a relative or connection, to strike or knock accidentally. i. To bump against as a whale against

rocks among which it has drifted, as one vessel against another or as one man against another, to thus come into collision.

*tauwūš-ata* tr. i. To blow away or over, do. past, to drift with the wind, to be blown as a hat off one's head away with the wind. To blow hard, to rise into a gale, to blow a gale. *t.-atōpi* To blow into any floating vessel. *t.-gāmata* i. To blow for a short time, to blow in passing squalls. with *mōni* pref. To blow occasionally i. e. now and then. *t.-dātū* i. To be blown quickly along by the wind, be blown out of reach. *t.-m.-* To be or keep on blowing. with *m.-* pref. To be always blowing. *t.-pūkū* To blow into the fire. *t.-teka* To blow or be blown ashore or upon a reef or rock. *ta.-tūpqa-na* To blow away or off as the breeze any light object. *ta.-tū.-nari* (*ta.-tū.-nkōna*) tr. To blow into the water or sea. *ta.-tū.-ndeka* tr. To blow ashore or up upon the shore or any reef. *ta.-yella* To blow afresh or once more, to blow a little more.

*tauwu-mūtāgū* To be greatly satisfied and congratulate oneself upon one's abundance. *t.-na* tr. To have hopes, to be very happy or pleased with the prospect of receiving gifts from one's friends on going to any place where they are, to rely upon, trust to. To feel comfortable and pleased as the son of a sick man with the prospect of his inheritance. *t.-nāgū* To be satisfied with what one has got when that is much. *t.-nmōni*, *t.-nmūtū* To have hopes of, to rely upon, trust in or to.

*tū* v. pref. (see Gram.) always caus. and tr.; if used before vv. beginning with vowels and the following cons. *č*, *š*, *b*, *k*, *d*, *g*, *h*, *j*, *l*, *m*, *p*, *s*, *t*, *w*, *y*; as v. pref. before vv. beginning with *š*, *b*, *j*, *m*, and *p* signify the same as the preff. *t*, before vv. in vowels, *ts*, before vv. in *d*, *t*, and *č*, before vv. beginning with *č*, *š*, *k*, *g*, and *s*, and *y*, and *iū* w. s. To do anything with anything (see *tumūkusi* (?); see Gram. for further particulars). Do. at any time, under any circumstances, for any cause, in any place, from any spot, etc.

*tūēzāgana* (*tūtambqana*) To induce another to refuse or object to give or lend.

*tūaia* tr. To imitate, mimic, mock. To reflect as a looking glass, to mirror.

*tūaiy-i* tr. To make, send, cause, induce a person to call another to come. *t.-ēata*; *hai skaia* *t.-ē.- hau* *ōkātūpai kōnjima sa wē aiiūa* I desire you to summon him to my house, you call him. *t.-yawōštōx-g.-* tr. To trouble a man by meddling with his wife. *t.-yana-lagōna* To try to get by persistent or rough urgency, to try to compel to do against the will. *t.-y.-* (*tūkōsāgāna*) To induce to persist in begging or trying to get. *t.-īya* tr. To mimic often or always, to be always mimicking. *t.-aiya* tr. To bid or cause to call and tell to come.

*tūiak-a* To ask or get another, send, bid one to weecaca, to empty to ditto. *t.-āgū* To tooeeaca a person his own wood. (*tūuxyāgū* Do. for another.)

to recover  
vive as after a fainting fit or  
trance or insensibility. To recover

hard, firm, thick, to be all enga-  
ged in a fight or contest, to be all

Hard(ened), solidified, stiffened,  
condensed, to become close or  
crowded as plants with growth so  
as to be overcrowded. *t.-n.-* v. aff.  
To do constantly, keep on doing.  
firmly, closely, steadily. *i.* To get  
firm or tight, to get strong, to  
settle or set as mortar. *t.-ur<sup>2</sup>-čella*  
To harden in small measure, do.  
a little. *t.-u.-kātaka* *i.* Do., set,  
get stiffer and harder as mortar  
in a newly built wall. *t.-deka* *i.* To  
cease as a fall of snow, do. to fall  
as snow.

A man suitably painted who does  
this duty with great vehemence  
and meets the avengers, himself  
being a distant connection as they  
land in any place. *t.-rūčili* *i.* To be  
swaying about in the breeze as  
tall trees. *t.-rūbāk-ana*, *t.-r.-önata*  
To dry up as a breeze the wet  
land or clothes. *t.-ramma* *i.* To  
break and fray out as clothes in  
the breeze. *t.-tisägū* tr. To wrestle  
with a relative or connection, to  
strike or knock accidentally. *i.* To  
bump against as a whale against

pre-  
-teka To blow or be blown  
or upon a reef or rock. *ta.-tūpqa-*

glass, to mirror.

To make, send, cause.

upon one's abundance. *t.-na* tr. To  
have hopes, to be very happy or  
pleased with the prospect of re-  
ceiving gifts from one's friends  
on going to any place where they  
are, to rely upon, trust to. To feel  
comfortable and pleased as the son  
of a sick man with the prospect  
of his inheritance. *t.-nāgū* To be  
satisfied with what one has got  
when that is much. *t.-nmöni*, *t.-*  
*nmütū* To have hopes of, to rely  
upon, trust in or to.

pel to do against the will. *t.-y-*  
(*tūkösägāna*) To induce to persist  
in begging or trying to get. *t.-īya*  
tr. To mimic often or always, to  
be always mimicking. *t.-aiya* tr.  
To bid or cause to call and tell  
to come.

*tūiak-a* To ask or get another,  
send, bid one to weecaca, to empty  
to ditto. *t.-āgū* To tooeeaca a per-  
son his own wood. (*tūuxyāgū* Do.  
for another.)

*tūiagata* To bid, send a person to (t) weeagata.

*tūiāšū* tr. To stop up the opening of any animal's burrow to prevent its escape.

*tūiāg-ur<sup>2</sup>yāgū*, *tūiāga-tāgū* To cause, send, bid to weeagooryagoo or to weeagatagoo.

*tūikamana* tr. To cause to write, give writing to a person to do, to set writing. *t-lagōna* To ask a person to write or draw or paint. To try to get a person to do ditto.

*tūik-āna*, *t-ō-nata* tr. To make wet(ter), to make thin or watery, to moisten. *t-ōnur<sup>2</sup>-gāmata* tr. To add water to anything to make it thinner. *t-ō-čella* To slightly moisten, to make a little thinner, to add water once more to or in small quantities. *t-ōfk-ō-n-*, *t-ō-āna* tr. To (make) salt, to pickle with salt. *t-ō-ōn-g-* tr. To salt, to rub salt into anything, to pickle with salt. *t-i* tr. (*t-aiyāgū*, *t-iāgū*) To cause, induce, make or get to ceci.

*tūiella* To be favorable, to blow after, to drive before it as the wind any ship.

*tūigūtana* To mimic, mock, imitate the voice and words of another person.

*tūil-anāgū*, (*tūilay-āgū*, *t-ōga-lagōna*) To ask one person to build for another. *t-ana-lagōna* tr. To try to get a person to build in order to test his powers. *t-āna* tr. To cause, induce, get, or employ a person to build.

*tūilin-a* tr. To cause to reach

out the hand, to reach out as a mother her child's hand. *t-deka* To take hold of a person's hand or finger and cause it to touch and rest on anything.

*tūinan-aina*, *t-mōči*, *t-ana-l-* from *wīnana*.

*tūiyigat-a* tr. To cause, bid, get or require any person to bring any vessel full. *t-āgū*, (*tūiyur<sup>2</sup>yāgū*, *tūiyigur<sup>2</sup>yōga-l-*)

*tūaia* tr. To imitate, mimic, mock. To reflect as a looking glass, to mirror. *t-nana* To let water out, to take shoots for carrying water in. tr. To kill, scorch, cause to die down or wither as the frost does tender plants. To burn, scorch as a careless toaster a slice of toast. *t-kurū* a.v. Fond or given to mimicking, to like to mimic. *t-maka* tr. To cause, bid, compel, or lead to fight. *t-mana*, *t-mu-nata* tr. To get or induce a person to take the lead. *t-si-n-* tr. To cut down in two, do into two strips or pieces. *t-tas* (*tūaiqalitas*) a. Clever, skilled in imitating. *tū-tasana* To cleverly mimic, to nicely imitate.

*tūaiāgū* part. Having a thick back or edge not sloped off by beveling the edges as an ill made spear shaft.

*tūaiqal-ania* tr. To teach, make things known regularly. To be occupied teaching. *t-ana* tr. To cause or make to understand, to interpret, make intelligible. *t-amōni* To regularly, always teach or cause to understand. *t-an-gāmata* To further interpret, to teach again, to cause to understand more clearly. *t-an-g-mōni*

To teach, cause to know from time to time, not always. *t-e-nata* tr. To put in mind, to remind, cause to remember. *t-enur<sup>2</sup>-čella-yeka* To teach, instruct, make plain a little while longer.

*tūai-mū* tr. To make or cause to give out things among many persons. *t-pata* tr. To make or cause to ipata as a basket filled with mussels.

*tūāč-e-lāku-šata*, *t-i-l-rū* To make or cause to hate:

*tūabail-amōni*, *t-ania* tr. To strengthen always or regularly. *t-ana*, *t-e-nata* tr. To strengthen, help, support, make strong. *t-an-gāmata* tr. Do. by any additions or insertions. *t-endeke* tr. To strengthen by any support as by a buttress or pillar. *t-enur<sup>2</sup>-čella* Do. or help once more or a little more.

*tūāš-a* (*t-āgū*) To deck oneself out by putting on a garment and thus conceal ugliness. tr. To ooasha at any time, in any place, to any spot, for any cause, in any particular vessel. To come or be drifted or to wash ashore as anything drifting about. *t-āgū* tr. To saw. *t-alagōna* To try to ooasha. *t-ōgata* To cut or saw off, to saw a piece off, to saw through and thus sever. *t-āgana* tr. To cover up as the mud in a rough place any object lying under the water.

*tūāšög-atāpai* To cut or saw up in two, to saw through in twain. *t-atāgū* tr. To saw off a piece for oneself. *t-āmisiū* To cut three or four boards, pieces, or logs. *t-āgū*

tr. To saw for oneself or one's own.

*tūāšōx-dātū* tr.pl. To saw up one after another or to saw as four or more persons, a lot of wood, lot after lot, to cut up several pieces. *t-g-* tr. To cut or saw by turn or in the place of a person. with *mōni* pref. To saw occasionally, not always, not every time. *t-mōči* tr. Do. into as into the head of a balk of timber. *t-mōni* tr. Do. regularly, daily, constantly, every time. *t-tūmia* tr. pl. Do. out boards or pieces of any kind. *tūa-wāna*, *t-mymaka* tr. Do. astray or beside the line. *t-yella* Do. once more or for a short time. *t-y-yeka* Do. again. for a short time longer, to saw a little more. *t-yāgū* tr. Do. for another person.

*tūāšāg-āna* tr. To take a person either through or across a channel.

*tūak-ilana*, *t-ilenata* tr. To make ice, to convert into ice as men do water in India. *t-a* tr.s. Anything used for rubbing down and polishing as hual, sand paper, etc., to ooaca with or in any time, at any place, for any cause. *t-ītama* To send, bid, or give a person a comb to comb his hair. *t-ītata* tr. To cause or induce to scrape as with a piece of glass. *t-an-alagōna* To try to ooacana, to test by poking down with. *t-i* tr. To (cause to) hit or knock as a man another with the end of anything long by carelessly handling it. *t-a-* To test by rubbing smooth with, to try or offer to scrape or rub down smooth. *t-ōndeka* To put down

to sleep as a mother her sleeping child. *t.-ālī-a; kwi sa t.-ga kōnjima* Where will you put him to sleep? *t.-āna* tr. To oacana with, or at any time, or in any place. *t.-āsinana* To cause a person to be or remain wakeful. *t.-ātāgū* tr. To give (as an arrow) already rubbed down smooth, to polish and give. *t.-ūmuri (t.-ūāš-ina)* tr. To make a person bruise up by crushing. *t.-ūlōpata, t.-ūpis-teka* tr. To cause or induce to flog or whip.

*tūagō-pātāna, t.-patū-wōštāgū* To do anything very cleverly so that the way of doing it cannot be seen. *t.-tata* To pull or paddle with force in order to get near to or overtake another canoe. To overtake by paddling, to bring near to by paddling as a woman her husband.

*tūalīna* tr. To make or cause to treat with rudeness.

*tūalāš-ū* tr. To inflict pain, to wound, hurt, inflict any personal injuries. *t.-teka* tr. To wound a person so that he is unable to get about. *tū.-t-uxyella (tūsāgund-u.)* To injure a person so as to invalid him for a time.

*tūalag-a* v. pref. To do anything before or in the sight of any person. *t.-ataiyigū* pl. *t.-ātikimū* s. tr. To tiyigoo and iceemoo in the presence of a person. *t.-atūapāna* To mention by name in the presence of anybody. *t.-atūkātaka* To take, fetch, bring things in the presence of others. *t.-ātūkūci; haia kō-t.-ā-dē samākunči* He took your son in his canoe to the object of pursuit I being present.

*t.-atur<sup>2</sup>-dū dārūra haia* Why did you not let me see when or how you took it? *t.-atūpašū* To show how to toopeoshoo, to toopeoshoo before one. *t.-amōēi; haia kō-t.-a.-dē* He went whilst I was there and looking on. *t.-ōnīa* To display to view, to show always, be showing regularly. *t.-ōna* tr. To show, cause to look at, make to see, to display to.

*tūalagū-mōni* tr. To show or point out regularly or always. *t.-mūtū* To be showing, to sit and show, to display to view. *t.-yella* To show once more, with *yeka* suff. To show a little while longer.

*tūalagu-nata* (see *mōtā-t.*) To show, discover to one's sight, to display to view. tr. To make bitter, acrid, or biting, or peppery as horseradish. *t.-u-gāmata (tūalagū-y.)* To show for a short time or en passant. *taiamōga tū.-* Do. things instead of other things or some other person. with *mōni* pref. tr. Do. occasionally, not always. *t.-ndātū* Do. all around to a number of persons.

*tūalapōna* tr. To cease in any way to fall overboard or into the water.

*tūama (tūapiči)* tr. To burn, to put into the fire, to burn. *t.-činata* tr. To make what was sweet and nice sour. *t.-šāgū* tr. To cause or make to hunger.

*tūamašōgatū-māmaia, t.-pōna* pl. tr. To kill by starving. *t.-dūpu-nata* To weaken by starving.

*tūamašōx-gāmata (t.-yella)* tr. To make to hunger for a short

time. with *mōni* pref. To starve or make hungry from time to time. *t.-m.- (tūamašāguia)* tr. To cause or make to hunger long or continue to hunger.

*tūama-lāgōna* tr. To make wild, to warn, put one on guard, to render wary or suspicious. *t.-na* tr. To purpose to kill as one does a man he hates. *t.-si-n.-, t.-sinur<sup>2</sup>-mōni* To cause a fire to burn low or slowly. *t.-s.-čella* tr. To cause a fire or flame to burn a little lower. *t.-ta* To cause or send a person to pull up (see *amata*). *tū.-tas-ana* tr. r. To escape from ill-will and bad treatment by flight. *tū.-tasiyella* To escape from hate and ill treatment by avoiding persons for a time. *tū.-taswōčina* tr. To cause a person to hate and treat another spitefully.

*tūamōngūsata* tr. To cause to burn through and thus break to burn thus.

*tūamāgu-na(ta)* tr. To sweeten, to make sweet what was not so. *t.-nur<sup>2</sup>-čella yeka* To make a little sweeter. *t.-ndātū* To make sweet one after another as a lady a lot of cups of tea. *t.-n-gāmata* To sweeten, to make sweeter by adding more sugar.

*tūam-qače-lagōna* tr. To induce any person to act with intrepidity and great determination. *t.-ūgūt-ana, t.-enata* tr. To (cause to) stick or adhere to as by paste. *t.-ušata* tr. To (make) blind, to darken as one might a room by closing the shutters. *t.-mōgatāna* To make or cause a person to fish with a rod and line from the shore.

Bridges: Dictionary

*tūan-aiamunata* tr. To shelter, to render shelter as by any defences against the force of the wind. *t.-ōši (tūūkū, tūōnari)* tr. To let or cause a person to try his hand spearing birds or fish. *t.-qan-mōni* tr. To cause to throw away things frequently. *t.-nūna* tr. To cause to grieve for or lament or sorrow after the loss of.

*tūap-iči, t.-isi* tr. To burn partly, to char. *t.-āšan(i)a, t.-ā-(n)-m.-* To apprise, warn, instruct, teach. *t.-āna* (see *tūap-ā.-*) tr. To name, to call or speak of by name, to mention the name. *t.-ū-m.-* (see *tūap-ū-m.-*) To mention often or every time by name. *t.-ūkū (t.-ūgata)* tr. To cause or induce a person to leave another alone. *t.-ūtakana-lagōna* tr. To cause a person to apootacana in order to see how he does it. *t.-ulenata* tr. To use anything as water to make soft as masons their over dry mortar. *t.-ušata* tr. To cause, make, induce a person to bring a baked crab.

*tūarāk-i(ella), t.-imōni, t.-i-gām-ata, t.-aiya. t.-iāmisiū* To disarrange, to make untidy, to create trouble in any way. *t.-ū* tr. To lose, cause to get lost or be scattered so not to be able to find or gather things up.

*tūar-āpū* To send a person by canoe up any creek or river.

*tūarūg-ata* tr. To spoil, damage, deteriorate, injure, to mare in any way, to trouble, annoy, perplex, hinder, give trouble. *t.-atākurū* Troublesome, fond or apt to give trouble. *t.-ur<sup>2</sup>-čella* To tooarogata a little. with *yeka* suff. Do.

for a short time longer. *t.-u.-gāmata* To trouble in light measure. with *mōni* pref. Do. occasionally. *t.-u.-m.-* Do. habitually, to often tooaroogata.

*tūas-a(lagōna)* To ooasa at any time, in any place, to try to do., to offer to ditto. *t.-asina* tr. To cause or make to fetch water. *t.-agūna* To make or bid to ask or bid for anything. *t.-asinana* tr. To help, to strengthen, invigorate, encourage, inspirit. To cause or enable to conquer or persevere. *t.-ella* (better than *tūōs-e.-* and compds. w.s.) *t.-woia* better than *tūis-w.-*

*tūatēa-gata* tr. To hang, suspend as clothes on a line. *wātāki kwi hakun tōpaia t.-gur<sup>2</sup> gāmatarā* Where is the former one? it is a fresh one that is hanging up. *t.-gatōpi* tr. To suspend anything on taking it aboard, to hang. *t.-xkaia* tr. To hang (up) as a basket on a nail or line. *t.-xmani-aina* tr. To balance as a long thing in the centre of gravity. *t.-xyella* To hang up and leave or when leaving.

*tūata-iāgū* tr. To hang as clothes on a peg or line, to hand up or out thus. *t.-* tr. To pass (a-long), to put into the hands of a person, to cause to pass. To send anything by the hands of a messenger, to make take. *t.-mīa* To be feeding, to feed regularly as a nurse her charge. *t.-ma* tr. To feed, give to eat, to supply with food.

*tūatamatū-šaii-nata* To give to eat till the appetite is satisfied. *t.-sinana* To feed till the appetite

is satisfied, to give food to a person sufficient to refresh him. *t.-pōna* s., *t.-māmaia* pl. To kill by feeding or by making to eat. *t.-sāgōna* tr. To cause pain by making to eat.

*tūata-pēya; kōmōni-t.-p.-ta haia tetasa* He often sends me skins.

*tūateg(hain)a* To steer, scull, propel a boat by sculling.

*tūatōmiatakōs* Keep on feeding.

*tūatōpi* s. (*t.-pai* du.) tr. To send or forward by ship or canoe, to send aboard anything by the hand of the messenger. *t.-ella* tr. To send again, do. by ship a little, do. once more. *t.-āgū* tr. To send aboard anything of one's own or for oneself. *t.-dātū* tr. pl. To send aboard one thing after another or one lot after. *t.-gāmata* tr. To send aboard anything by mistake or the things of one person with one's own. To send anything aboard in place of some else. with *mōni* pref. To send aboard anything occasionally. *t.-yāgū* tr. To send aboard anything for or on behalf of another person.

*tūatū-m.-* tr. To give to eat, to feed daily or regularly as one whose work is to feed. *t.-mūtū* tr. To feed, be feeding to give food to regularly. *t.-gat-a; kōnima sa t.-g.-udē* Whom did you get to paddle you? (*tūtātū-g.-a* tr. To get any person to send any person to fetch or bring a canoe.) *t.-mata* tr. To put into the mouth of a person, to force to eat. *t.-pōna* tr. To cause or make to kill by throttling. *t.-yella* To feed a little more, to give a little food to eat.

*tūatux-kōna, t.-mōni* tr. To steer, be steering or sculling. *t.-gāmata* tr. To steer or scull instead of someone else or by turn or for a little while. with *m.-* pref. Do. or do. occasionally, not often. *t.-mōči* (*tūa-tūgōrāpū*) tr. Do. or do. in or up a creek or river. *t.-manātsikōri* To steer or scull out or down a river or bay. *t.-teka* tr. Do. or do. to shore or upon any reef or rock. *tū.-wāna* Do. or do. past. *t.-yella, t.-mōniella* Do. or do. a little longer.

*tūatun-kōna* To feed, supply with food as the cook a pig aboard ship. *t.-gāmata* To feed with food of another sort as for a change, to give to eat in place of something else or in place of some other person, or on one's way to any place or by turn or for a short time or only just a little. To feed the wrong person or one instead of another. with *mōni* suff. To feed occasionally, not every time, only one now and then.

*tūatu-rēata* tr. To lower right down so as to touch the bottom, to lower one down as sailors cargo into the hold or a yard or top mast down to the deck. To launch a ship, to cause to slide, to start anything as on a slide. *t.-riiūōnari* tr. To lower down into the sea as men a corpse into the water. *t.-ri* tr. To lower or let down, to let slide or glide down. To cause to atoori, to push, make slip along, to shove on any slippery place.

*tūatta-iella* To tooatta afresh or more or again or a little. *t.-* To

plane as with a plane, spoke shave, or draw-knife. *t.-ta* To cut off or out as with a draw-knife. To plane off any mark or projection, to finish off by planeing. *tū.-tāgū* To tooatta. To tooattata for oneself and give as one might a spear shaft.

*tūattā-gāmata* To tooatta instead of another or by turn or for a little bit. *t.-gū* Do. for oneself. *t.-mōni* (*tūattā*) Do. regularly, to keep on planeing, etc.

*tūattū-mōra-nata* Do. to a point. *t.-pūōšēata* Do. almost in two or in a hollow.

*tūayō-n.-* tr. To open a doorway on the other side as when the wind changes.

*tūičikū* tr. To see, (have a) look at, behold. To stick, put on by sticking. *t.-tauwāna* tr. To fasten firmly, to lock or secure safely or tightly, to stick tight, stick on tightly, to put on firmly.

*tūiči-šeki; hūk haia t.-š.-n aian* Please give me a chunk of fuel to put on my fire. *t.-kōša* tr. i. To rub or chafe against with noise as branches of trees one against another in a breeze. To put forth a noise as trees which chafe each other in a gale. *t.-gata* tr. To lock, secure, fasten, latch, to stick, to close tightly or close. *t.-gur<sup>2</sup>-gāmata* tr. To take another and stick it on or over another. *t.-gwāa* s. *t.-xtekwāa* s. *t.-xwōsellia* pl. tr. To be stuck or sticking on.

*tūičix-dātū* tr. To stick on one here and another. *t.-gāmata* tr. To lock a person in or out, to get caught in or to fix or catch in as

one might the dress in closing a door. To shut in the place of another person. To stick another on or at the back in order to strengthen or cover. To half see, to see just for a moment, to see en passant, to see or have a passing look at, but not enough to recognize. *t.-möni* tr. To see often or regularly, to secure every time as a porter the door. *t.-teka* tr. To stick on as a paper on a wall. *tū.-wösella* tr.pl. Do. as pictures on a wall. *t.-yella* tr. To see once but not again, to secure or lock on leaving, to leave and fasten. *t.-sana* tr.part. Drawn up in creases, to be puckered, to cause to pucker.

*tūičenuwönata* tr. To foul, make dirty, to stir up the mud at the bottom and thus foul the water.

*tūikim-ata, t.-ū* tr. To give anything to a person to take to another which he would take in a bag, box, or basket i.e. any small things.

*tūigūtāna* To mock one in speech by mimicking it.

*tūiīsa-möni* To stand apart, not close to as racers in a row so as not to interfere with each other. *t.-na, t.-ta* tr. To leave spaces between, cause to be apart one from another.

*tūilöp-i-nata (ūmušgāmata)* tr. To change, alter, transpose, end for end. *t.-itölili* tr. To change about, to try how a thing will best do as in fitting together the parts of anything.

*tūill-ēata (t.-i); wē kūpā-t.-e.-yekākin* Go down and put the litt-

le one for a bath into the water. To take into the water and make to bath as a mother her sick child. *t.-ikōna* To take or go with as a father his son in teaching him to swim. To send one's wife or other person in canoes to seek after birds especially loggerheads in the breeding season.

*tūis-atāgū (tūmūk-a.-)* tr. To give anything which is long especially a long bar or a long rail or log. *t.-itu-nata* tr. To cause to rise up in a cloud as if one was scattering flour.

*tūisātāgū* see *ūisa (tūmūkā-t.-)*. *t.-etta* tr. To cause or induce a person to leave things or other persons alone. *t.-itu-nata* tr. To cause to rise up in a cloud as if one was scattering flour. *t.-kinde-ka* tr. To turn over with the bottom upward or upside down.

*tūiskū-la* tr. To stir (round) as porridge with a stirrer. *t.-lata* tr. To go round, to make the circuit of any place, to go all around. *t.-wösella* tr.pl. To put round as coils, to draw circles on or round.

*tūisku-laina* tr. To go or walk round, to make the circuit of. *t.-lwāgōpi* tr. To put aboard, to coil up as a cable in a boat or ship. *t.-ndeka* tr. To put down round as one might a rope around any object.

*tūisp-ēata* To turn round the other way, to bend down or over. i. To turn as an arrow when it ceases to go higher. *t.-igōra* To cut out a thong by cutting round and round. *t.-wōštāgū* To go about backwards and forwards in doing anything so as to pass and

leave nothing undone as one would in weeding a bed.

*tūiss-ia* tr. To cultivate, till, rear fruit, roots or other produce, to have such. *t.-a* To cultivate, till, rear fruit, seed, or produce, to have do. growing. *t.-ata-lagōna* tr. To try or offer to bring a long rail, log, or bar, without cutting it shorter. *t.-adātū* tr.pl. To cultivate or rear produce in many places or here and there or by many persons.

*tūist-ekasana* To thoroughly consume: fuel, cause to burn to a clear fire. *t.-ōmullana* tr. To make deep as one might a hole or pit or canal. *t.-auwōl-agōna, t.-a.-āgū-mōni* To render or give good success to in hunting.

*tūisw-ia* To stir as with a spoon, to stir round. *t.-ōgata* tr. (*t.-āgā*) To burn any skin, leather, or hide, to scorch do. so that it contracts and puckers.

*tūōšē-ata (tūōšiteka, tūōšūasella pl.)* tr. To keep from falling by putting anything or things to support as the fiddle on a ship's table. *t.-ya (tūōšimūtū)* tr. To appoint a person to watch or guard or keep safe.

*tūō-šata* (better *tūlū-š.-*) To let sniff, to put to the nose to make smell. tr. To lightly yet tastefully paint a person with eemi. i. To cease to rain heavily, to rain lightly, softly, moderately.

*tūōši* tr. To erect barricades or any hindrances, to put anything in the way to hinder. *t.-ū-gaia* To put close up against as a bucket against a door to keep it open. *t.-*

*-g.-* tr. To put down against so as to keep from moving. *t.-kōna* tr. To appoint or set a guard aboard ship, to keep guard over in a canoe. *t.-teka* tr. To put any hindrance across the way as a tree or log. *tū.-tekwia* i. To extend across and bar the entrance, to be lying across as a hindrance or barricade. tr. To put down anything as a support or guard to something else to keep it from falling. *t.-möni* tr. To set a guard, to appoint a person to stand guard lest things be stolen.

*tūōšō-šō-nata* tr. To make very untidy, wet, and dirty any place or floor. *t.-ligōna* tr. (*tūōšikū*) To cause to be silent about for some selfish purpose. *t.-n.-* tr. To drench, make very wet, to wet, saturate, to thoroughly soften with water. *t.-pī-n.-* tr. To make very cold as a sharp blast the face or hands so that they ache with cold.

*tūōšū-gata* tr. To beautify oneself with, to use for beautifying oneself. *t.-pū* tr. To cause or get any persons to ushoopoo.

*tūōščip-a-wösella* tr. To cut up (as follows) and put ready either for use or distribution. *t.-ōna* tr. To cut up large pieces into strips for distribution. *t.-ō.-*, better *t.-u-nata, t.-ōnaimū* tr. To cut up slabs of whale blubber into rashes and distribute.

*tūōšk-ōšana* tr. To enrich, to save, get, gather, accumulate many things in order to enrich a person. *t.-ōte-nata* tr. To cover with or bespatter with brains or similar offal. *t.-āgū* tr. To send a person



up a tree, to cause to climb a tree. *t.-ānu-nata* To make a tail, to put a tail on as one might on the figure of any animal.

*tūōsmūt-ū* tr. To be painting the face of a person with eemi pigment. i. *sōx kō-t.-'ōkan* He is resting at home because of pain.

*tūōšt-egamana* tr. To set 'or go with a dog out about to see whether one can find any animals. *t.-ūgū* (*t.-ōxmōni*, *-mūtū*) To give work, to employ. *t.-ā-*, *t.-egata* tr. To give trouble, to be troublesome, obstinate at any time. *t.-ā-* To give work to a person to do, to employ. *t.-ā- kurū* Fond of giving work to do. *tū(w?)ōšt-ā-* To work in any place, at any time, with any tools.

*tūōkōš-ēata* tr. (*tāgōši*) To chop off or in two in order to shorten. *t.-itūmīna* (*tāgōšikāgū*) tr.pl. To chop off piece after piece in order to shorten. *t.-i* tr. To cause a person to chop himself in any way.

*tūōk-ōlla* tr. To employ a person to chop down bone for spears. *t.-atana* To cause to wucutana as *mana-t.-a- kōnjima*. *t.-ālū* tr. To cause or make to sleep, to bid sleep, to send to bed.

*tūōgata* tr. To cause to wugata, to hail a meeting, to cause to meet together.

*tūōl-ēdāgōna* To cause or make a person to be chaste. *t.-īa* tr. To give to drink continually or often, to be giving drink to. *t.-a* tr. To give or cause to drink. *t.-ata* (see *tōlata*) tr.i. To spread aboard as people or houses so as to cover

the place where they are, to bring or put things in large quantities anywhere so as completely to occupy, fill, or cover the place where they are. *t.-atama* tr. To give to drink or eat anything which is half drink, half food. *t.-atūpōna*, *t.-ūmōlamīna*, *t.-ūōkālū*. *t.-apata-gōna* tr. To bring together things in large quantities so as to cover as the houses of a town or the logs of a vast heap the place where they are put. *t.-a-egana* (see *mūal-a.-e.-*) To say of or act towards or treat a person as though he could not be hurt. *t.-ītasana* tr. To beautify, tidy, make pretty, ornament, improve. *t.-ōnga* tr. To abuse, rebuke, reprove, find fault with, to reprove of any fault. To insinuate evil motives to. *t.-ūwāna* tr. To cause to feel for and take up the cause of another, to incite to pity or party spirit on behalf of anyone to defend his rights.

*tūōll-ōpa*, *t.-aina* tr. To cause or make to spread the sails as a captain his crew. To cause any person to spread by stretching a skin on a frame to dry. *t.-ufmōni* tr. To employ a person constantly in stretching as above.

*tūōmb-aina* tr. To induce, cause to take things in the hand by taking handfuls of them. *t.-a* tr. To cause to umba i.e. to fix prongs or shooshshaia to a rod or shaft two or three together for catching fish the better. *t.-ata* tr. To cause a person to take up as between a tongs. *t.-ateka* tr.s. (*tūmbqasella* pl.) To cause or make in any way to put down as with tongs anything as a man might bid his

daughter to take hot liropets from the fire and put them down ready for her brother who was out.

*tūōmbōa(ta)* To put a child on the back of a person that he may so carry it.

*tūōmbōma* tr. To give a person anything soft to eat, to cause to umbuma.

*tūōn-a* tr. To cause or give to wuna. *t.-ōši* tr. To bid, tell, make, or cause to bathe, or baptise or sprinkle.

*tūōna-ta* (fr. *ūa*) i. To become a man i.e. to grow into manhood at any time, in any place. *t.-ri* tr. To send a person to fish in a canoe. To let or send a person to try his hand in spearing fish or birds. *t.-* tr. To cause or give to wuna.

*tūōnig-alagōna* (*tūkūtūmōr<sup>i</sup>-a.-*) tr. To ask a person anything to see whether he will do or not. *t.-ū* tr. To cause a person to hit with a stone. To oounigoo at any time, for any purpose, etc.

*tūōncōnata* To use for uncha, to make into, an uncha what one intended for another part of a canoe just as one might a piece of bark one intended for ooshluk seeing it to be more fit for uncha.

*tūōnd-ia* To send or set a little child unda who can only do so slowly. *t.-a* tr. To send or cause to ōnda w.s. To tell a person where to ō- or to ō- in a certain place. *t.-ā-gāmata* tr. To send one person in the place of another to ō-; with *mōni* pref. To send a person occasionally to ō- *t.-ā-m-* To send a person to ō- frequently, con-

stantly. *t.-ai)āgū* tr. To send a person to ō- for oneself or for another person. *t.-isiū* To send or cause to ōnd-i- *t.-is-g-* To *tū-ō-i-* in the place of another person. *t.-is-m-* To *tū-ō-isiū* frequently, daily, always, to employ thus.

*tūōnm-ōni*, *t.-ūtū* (see *tūāwīa*).

*tūōnn-akāna*, *t.-agō-nata* tr. To make ill, disorder as bad food the person who takes it. To disarrange, make untidy, to make awkward in the doing of anything. *t.-āčikū* i. tr. To be among or with as persons from other parts with persons native to the place, or as things of divers sorts together. tr. To vary, cause a difference, or a variety in above manner.

*tūōng-asima* tr. To make thirsty, create thirst as salt. *t.-a*, *t.-āmōni* To send, cause, employ to unga or unggamōni. *t.-ata* tr. To send any liquid in a cup or similar vessel by any person. *t.-āmaka* tr. To plait in a certain way with more strands than three. To plait sinnet, to interweave, interlace, a flat plait. *t.-āmata* tr. To pass or hand on or along instead of something else. Do. or do. along the wrong thing or the wrong way or to the wrong person. *t.-ā-gāmata* To get a person to unga i.e. to dip up in one's place.

*tūōppōlenata* tr. To cover over, make dirty with scales as canoes when quantities of sprats are taken.

*tūōr-ēata* tr.; *t.-ē-* sa *ūākīpanči šaia*. *t.-ūkān-īa* tr. To be rubbing or scrubbing as a board with a

stone to make it clean. *t.-ū-a* tr. To thus rub or scrub.

*tūōra* To send or cause a person to bind about a corpse for burial. *t.-tana*; *hauan kō-t.-tangai-ata wōrur<sup>2</sup>kūkūpai* Here there are several trees together. *tūōrāgū* tr. To bid or get a person to tie on a fish bait.

*tūōsell-aiella* To send or give things to a person that he may put them down and then leave them. tr.pl. To induce or cause a person to put down things and leave them. *t.-a* To give or send things by a person for him to put down or arrange. To send a person to put down or arrange things, to employ thus, to make do them. *t.-ā-gāmata* To send things by a person to put down in the place of other things. *t.-ā-mōni* To too-usella any person continually, to employ them.

*tūōsik-āgū* tr.; *wē kūpā-t.-āgun haia ūsaiānan* Come down into the canoe and take me to the ship that I may see it. To take, fetch, bring a person near any object of wonder that he may see it closely. *t.-ū* tr. To bid or cause a person to hush up any matter or to be silent about any matter. *t.-wīa* tr. To make or cause a person to continue to keep any matter secret.

*tūōsix-mōni* To bid a person continue to hush up any matter. *t.-yella* To charge a person to keep anything secret on leaving or during one's absence.

*tūōs-čipunata (tōšōgatāpai)* To cut down in two, to cut off a half or part. *t.-č.* (see *tūōš-č.* and compds.) *t.-manātsikōri* To take

out as a current any floating object out to sea or down a river. *t.-teka* tr. To drift or wash ashore as a rough sea or current a vessel in a calm. *tū.-tuxyella* To drive on shore as the current or waves yet so that it presently gets off. *t.-wāna* tr. To rub toōmarapoo on the head of a person to make his hair white.

*tūōteka* tr. To get another person to wuteca fish.

*tūāšap-ōna* tr. To cause to pant, to exhaust, put out of breath. *t.-ūgāligū* tr. To command to do much more than is proper so as to unduly work a person.

*tūāšī-na* tr. To soften with water. *t.-nata* Do. thoroughly. tr. Soften as frost potatoes, to cause to soften or rot. *t.-n-gāmata*, *t.-nur<sup>2</sup>-g.* To mix with and thus soften and liquify.

*tūāšū (mūāšū)* i. To rest, cease from work. *t.-* To paint the face red with eemi, but not one's own.

*tūāšun-a* tr. To weight heavily, to put much on so as to make heavy as one might in loading any man. *t.-ata* tr. To weight down, to make heavier or heavy. *t.-deka* tr. To put on so as to press down to the ground, to weight down.

*tūāki-n-g.* To mix a little of one or more things with something else. *t.-naka* tr. To send a person to give things as purchase money for a wife. To cause to refuse the bait as the full blaze of the sun does fish.

*tūād-etata* tr. To finish making a cijima i.e. To pass in and com-

plete the rim. *t.-āt-atōpi*, *t.-ur<sup>2</sup>-wāgōpi* pl.tr. To tooadatoo aboard ship or in a boat. *t.-ātū* To put or thrust or pass in anything under or between other things in order to hide it. tr. To thrust in, to pass in through as a small rod through the loops of the rim of a cijjim. To lace, pass through, in and out as a needle into a piece of flannel or as when darning. To pass in and pick up as a knitting needle through the rim stitches when it has been pulled out. tr. To pass through in and out as a stick through a series of loops or a needle between the stitches in darning or in threading it into pieces of flannel for safe keeping. *t.-ur<sup>2</sup>-tekwā*, *t.-u.-wōsellia*, *t.-u.-kōna* tr.i. To be hiding, to be hidden. *t.-u.-teka*, *t.-u.-wōsella* tr. s.pl. To hide in above ways things. *t.-u.-tūmaka* To darn.

*tūāgamuš-ata* To cause or send or bid another to agamooshata. *t.-u.-manaiaina* To spread out one's legs firmly so as to resist force.

*tūāg-atōma* tr. To send or employ or cause to agatuma. *t.-ōna* tr. To send a person to dig up roots to eat as owunioo. *t.-ōpi* tr.pl. (*tūmōnōpi*) To send things aboard by or to any person. *t.-ōra* tr. To send or cause a person to rip off bark. *t.-ōri* tr. *t.-ušmani-aina*, *t.-ur-a.* To send or cause to beg.

*tūāgū* tr. To send or cause a person to wagoo aroof. *t.-mōči* tr. To lose by letting fall down through or into any crevice, to cause to fall down into any hole or through any crevice. *t.-pūkū* tr. To cause to fall into the fire in

any way. *t.-tata* tr. To send to cut off and thus get a turf for the canoe hearth. *tū.-wōnari* tr. To cause to fall in any way into the water.

*tūāgu-šata* tr. To send or make to rip off or bring or get a piece of bark from a tree. *t.-lū* To cause or make to fly, to induce to fly away, to let fly (at any time mentioned or in any place, or for any cause). *t.-ndeka* tr. To bring close to shore so as to enable to leap ashore. *t.-nkōna* tr. To send, cause, make to jump into the water.

*tūāl-āpū* tr. To send a person to cut up a whale or to cut off pieces from a whale. *t.-ū* tr.pl. To give crabs or eggs to (a) person(s) to eat.

*tūāmas-gāmata* To employ a person in place of someone else to flay a skin. with *mōni* pref. To occasionally employ to flay. *t.-m.-* To employ a person daily or always at flaying skins. *t.-yella* Do. do. or to send in order to flay another or again.

*tūāmatalagōna* tr. To try to rip off bark in order to ascertain whether it is tight or loose.

*tūāmi-nna* tr. To jerk the fish line to make the fish seize the bait. To cause or get any person to beckon to another to come. *t.-siū*, *t.-sata* To send with three or four, to give three or four to a person to give to someone else.

*tūāmāsiū* To send or cause a person to flay a skin.

*tūāmauina* tr. To cause or send a person to prance or leap about.

*tūāmū* tr. To cause or employ to or make amoo. *t-tata* tr. To get a person to amootata, to send to or make amootata. *tū-tatōpi* tr. To send an amootooed spear aboard by a messenger.

*tūāmuš-ia* tr. To cause or induce a person to beg constantly or regularly. *t-ū*, *t-mōni* tr. To send or make a person to beg. *t-maniaina* tr. To send a person to wander about begging. *t-gā-mata* tr. To send one person instead of another to beg. with *mōni* pref. To send a person to beg now and again, not always. *t-yella* To send or cause a person to ask for something further. *t-ata* tr. To get or send a person to lift up another off his legs in order to throw him.

*tūān-ia* To pass (on or along), pass from hand to hand, be passing, keep on passing along. *t-a* tr. To hand or put past, to shove past, to pass, hand, pass from hand to hand, pass along, hand on. *t-ara* tr. To get or employ a person to make any hole or pit. *t-ina* s. The door lintel. The doorway or rather the side posts of the doorway. *t-i-n* Near, at, by, in, or against the doorway.

*tūāpaias-a*, *t-ā-mōni* tr. To stick on, hang on as things on a Christmas tree. *t-atāgū* tr. To give in a bunch or cluster as one might a bunch of raisins.

*tūāpa-n-m-*, *t-n-mūtū* To (mention by) name. *t-n-gāmata* To mention by name occasionally or

by mistake. To misname, to call a person by his wrong name, to say amiss. *t-n-gūtāna* To read, to say one word after another. (*t-ntiāmuna*) To particularize by name when giving an account of. *t-ta* tr.s. To make to apata, to chase across an isthmus, the place or track of an animal so driven. *tū-yella* To say again, to call by name again, mention again.

*tūāp-ōsi-nata* tr. To rouse up a person to energy, to refresh, revive, make well. *t-ania* To be speaking of, to mention, to name when lying or often. *t-āna* tr. To name, say, call by name, to mention the name of anything.

*tūārūna* tr. To sharpen on a whetstone or oil stone as a plane, iron, or chisel.

*tūāt-ē-mōčēata* (*t-ōmōči-ōnga*) tr. To dip the jowunoosh in under and thus catch sprat etc.

*tūāta-m-* tr. To put a needle in as into a piece of work when leaving off work. *t-mōči* tr. To thread a needle, to put in as a needle or pin into a bit of cloth or into one's work. To lace i.e. to pass through as a lace through a hole or as a cobbler his waxed end through the hole. To put or thrust in or under or between as anything under other things to conceal it. To dress, to put on any article of dress, especially trousers or shirt upon a person. *t-m-dātū* tr.pl. To tooatumuchi several things one after another. *t-na* (*tūātenata*) tr. To loosen, slacken, make less tight. *t-pūkū* tr. To put or pass in as bread in a

dish in an oven or as a shad roe in under the fire. To put into or thrust or pass into the fire as a smith the iron he is at work upon. *t-ra*, *tūātuš-mōni* tr. To cause to atara, to send or employ to ditto.

*tūāt-isiū*, *t-is-m-* tr. To send or employ a person to atisu, to atismuni. *t-āsiū* To cause to hata-su, to lose by sinking, to sink and thus lose, to submerge, put under or down into the water as one would any heavy thing on the bottom under the water. *t-āswör-āgū* To land in a sinking condition, to reach the shore in a sinking state. *t-ūkaia* tr. To draw up and fix i.e. plant the legs of a sick person under him so as to enable him to sit up or by a fire. *t-ū-mūtū*, *t-ū-pi* tr. To draw up the legs etc. as above and thus enable a powerless person to sit up. *t-ū-mōni* (with *m-* pref.) To keep a boat afloat by shoving it off every now and then as sailors waiting for their captain. *t-ušat-a*, *t-u-ōpi*, *t-uškō-na*, *t-u-si*, *t-ušwōsella*, etc. To send or cause to atooshata, etc. *t-ux-m-* tr. To set a person or other object on legs well spread out so as to firmly support. *t-ux-mūtū* To set or draw up the legs of a person and plant his feet on the ground well apart so that he sits safely. *t-ulū*, *t-uluta* tr. To shove or push out a canoe or other object so that it floats. *t-untūpāna* To shove off a boat or canoe into the water so that it is lost.

*tūgalasin-ana*, *t-enata* tr. To restore to life and health, make

well. *t-āmōni* tr. To restore, make well, keep well, make strong.

*tūqan-e-* i. To become ooaana (said of men who have been yecamooshes).

*tūauin-a* part. Admitting the wind and rain or the weather as any thin and flimsy article of clothing or a very thin and worn skin which does not protect the wearer. *t-ākūrū* part. Having the above qualities, apt to admit the weather as above.

*tūau-ara* tr. To cause to, induce to, bid or send to owara. *t-isa* tr. To fish with the line and keep on moving the bait to attract the fish either by jerks or a steady movement of the hand. To draw the hand up and let it fall when holding a line fishing to make the fish bite. *t-isākōna* To be aboard fishing with line in above manner. *t-wānūnata* tr. To make faithful and true, to make sincere and trustworthy.

*tūauur-ū*, *t-šmōni* To send or employ or cause to singe or burn off hair or feathers.

*tūū-ata* To give or send one thing to be ooeeoed. *t-ū* tr. To give or send things to a person to ooeooo. *t-gāmata*, *t-mōni*, *t-mūtū*, *t-aiella*. *t-gulata* To give or send a thing to be washed clean, to get a person to ooeegoolata. *t-na* To give a line to a person to fish with. To send a person to fish with a line. *t-teka*, *tū-wōsella* tr.pl. To thread on, to bind on ooeeteca.

*tūūiū* To tell, get, cause a person to weooo or ooiu.

*tūua-ša* tr. To take a man across in canoe, in order to bring back fuel; *ma-t-š haia aian* Take me over to the N. shore that we may get or bring back a load of fuel. *t-ka* tr. To get or employ a person to rub up or mix in the hands as eemi. *t-sa* tr. To send, employ, get, or bid to catch shags by night with the hands. To send or induce a person to quarrel aloud with another.

*tūūgūtāna* tr. To send or bid or cause a person to bespeak or beg something.

*tūūš-kāšu-nata* tr. To put (anything) across a man's back for him to thus carry.

*t-ūūškūtata* To ū.- at any time, in any place, with any thing.

*tūūun-alagōna, t-na* tr. To try to make walk, to put down a child on his feet that he may walk.

*tūūš-ana* tr. To make or cause to blow, to make the wind, to send wind. *t-ata* tr. To send or cause to drift down as a log down a river. *t-āmikū* To send, bid a person to hasten another. *t-āri-na* tr. To make a promise through or by another person. *t-ḡalakaia* To give a light or lamp.

*tūūka-ia* tr. To take or cause to go up as a man his dog by going up with it. To direct, appoint, send or cause a person to hang or put up anything in the sense of oocia. *t-iaiella* To direct, etc. any person to ūka-i.- anything. *t-* tr. To get a person in any way, to sew in the bottom of a canoe. *t-iāgū* tr. To toss up

as a happy mother her little child to amuse it.

*tūūkū* tr. To get or send or employ or bid a person to oocoo. To put a spear or arrow into a person's hand to spear or shoot. *t-či* tr. To send a person by canoe, boat, or ship. *t-čičikamōra* Do. as a man might his son by canoe to go wandering about. *t-čigāmata* tr. To send a person for a short time as above. with *mōni* pref. Do. by ship or canoe occasionally. *t-sella* tr. Do. or cause a person to pour out (see *ūkū-s.-*) *t-ta* tr. Do. or get a person employ a person to milk. *t-tāgū* Do. as a gift by the hands of a person any vessel less than full of things.

*tūūku-nat-a* tr. To give half full, to half fill and give or send as some mussels in a basket. *t-n-ōpi* tr. To send aboard less than full or things in any vessel as a man might a basket half full of mussels or fungus. *t-ndeka* tr. To put down any vessel or bag half filled for any person. *t-r-<sup>2</sup>-mōni* tr. Do. or employ a person regularly to milk.

*tūūdātū* To take a person out into the open water as when out seeking seal.

*tūūdauila-na* To take hold of the arm of a person and stretch it out or up. *t-ndeka* To take hold of the arm, extend it and place it thus as one might the arm of a sleeping person. *t-nīa, t-mōni* To extend the arm of a person.

*tūūgaig-ūtata* tr. To bring or press together so as to fit close

up against. *tūūgaigur<sup>2</sup>-kōna* To put persons or things close together in any vessel afloat. *t-mūtū* To put anything so close to another as to touch it, to make sit close together. *t-wōsella* pl., *t-te-ka-s.* To put things close together so as to touch each other.

*tūūg-ātū* tr. To assist a person in his desires to get back anything he has lost and thus keep alive his purpose and hope as the kindred of a man his wife for him after he had lost her by being given to some else. *t-ūtata* tr. To put on anything that sticks as tar, or glue, or paste, etc. *t-ūtur<sup>2</sup>-teka* To put anything sticky upon something else so that it sticks to it. *t-ur<sup>2</sup>-teka* tr. To inlay as bits of wood or veneer upon other wood. To put any on that clings or sticks as a plaster on the body. *t-ulata* tr. To cause as by use an ax or other edged tool to come off its handle.

*tūūlō-ški* tr. To send or bid or induce a person to whistle. *t-ōfki-alagōna (ts-t-a.-)* To ask a person to whistle. *t-mbīn-a* tr. To give a person anything to lick, to ask or get a person to lick. *t-m-ōla* tr. To get or make to lap up, to give in order to make lap up as a woman milk to her cat. *t-m-a-* To ask or try to get a person to lick anything, to offer thus. *t-ngawaia* tr. To send, employ, or get a person to coil up or roll up in a coil. *t-pat-a* tr. To get or set or employ any person to oolupata. *t-p-a-* To offer anything to a person to peel, to ask a person to peel anything. *t-puš-ū, t-p-ata* tr. To employ or set

a person to turn as bags inside out. *t-p-at-al-* To ask a person to ūlō-p-ata, to offer a bag to do this. *t-p-mōni* To employ or set a person daily turning bags inside out. *t-pūtata* tr. To cause or set to oolupata all, to take off turf in slices.

*tūūl-āpō-nata* tr. To spoil, make bad, to make worse, to damage, injure. *t-ā-n-l-* To tempt to sin, to lead into mischief, to try to spoil or injure. *t-āpāt-āmu-šū* tr. (*ālīn-ā-*) To ask or beg for anything without due respect to the person asked.

*tūūlūašata* tr. To cause or get or send or employ any person to oolooashata. *t-lagōna* To ask or try to get a person to oolooashata.

*tūūlūana* tr. To get, send, employ, make to fold or roll up. *t-ta* tr. To send anything rolled or folded to a person by another. *tū-lagōna* tr. To ask a person to roll or fold up anything. To give or offer a thing to a person to roll up to see whether he will or how he does it.

*tūūlūan-natōpi* To send anything rolled up as a skin by ship or canoe. *t-mōni* tr. To employ a person regularly as roller or folder. *t-ra* tr. To send, get, induce, make, cause, employ a person to oolooara. *t-ra-l-* To ask a person to oolooara, to tell a person to try to roll. *t-ndeka* tr. To get, or send, or bid a person to roll or fold up anything and put it down.

*tūūlūuš-teka* s., *tū-wōsella* pl. tr. To employ, send, get, make to

*ūliuś-teka* and *ū.w.- tūlū-ōšagū*  
To cut much or in great quantity.

*tūlū-činata* tr. To tell or make  
or set a person to make a grove,  
or trench, or drain. *t.-wōštāgū*  
To do or make much, to make  
any large thing.

*tūlūšw-āna* tr. To send or set  
a person to oolooshwana. *t.-ōnde-  
ka* tr. To get, send a person to  
prepare a site by clearing a place  
for a wigwam, tent or house.

*tūluna-(ta)* To make large, to  
give much, to do much, make  
broad, to say one has done much.  
*t.-* To exaggerate.

*tūm-ēakāna* tr. To send, em-  
ploy, or make to *tūm-ē.- t.-aka* tr.  
To employ sewing, to give sewing  
to a person to do. *t.-aka-lagōna*  
To offer sewing to a person to  
do, to try to get or ask to sew.

*tūmiana* tr. To send or get a  
person to roughly shove or push  
another. *t.-a-l.-* tr. To ask a per-  
son to oomiana another.

*tūmis-ata* To send a person  
to oomisata, to get or make to  
ditto. *t.-a-l.-* tr. To ask a person  
to oomisata, to offer a child to  
a person to nurse. *t.-atāgū* tr. To  
give one's own child into the  
charge of another to nurse. *t.-aina*  
tr. To give a child into the arms  
of a person to take out when  
walking. *t.-atā* tr. To get often  
to nurse, to put often into the  
arms to nurse, to employ a nur-  
se. *t.-ur<sup>2</sup>-čella* To get a person to  
nurse a little, to put again into  
a person's arms to nurse a while.  
*t.-kōna* tr. To get or send or em-  
ploy a person to nurse, to put

a child into the arms of a person  
to nurse when aboard. *t.-kūči* tr.  
To send a child or other pet a-  
board in the arms of another. *t.-  
gāmata* tr. To change i.e. To  
put into the arms of another per-  
son. *t.-mōči, t.-mīna, t.-ūkaia, t.-  
manātsikōri* To send as above in,  
down, up, out. *t.-manaiāna* To  
send a person with a child in her  
arms to walk about. *t.-mūtū* tr.  
To send, get, cause any person or  
employ any person to nurse. *t.-  
teka* tr. To send, get, make a  
person *ūmis-t.- tū-tāgū* tr. To  
send as one might a pet dog to a  
person in the arms of another  
person. *tū-wōrāgū* To send a  
child in the arms of a person  
ashore.

*tūmō-rana* tr. To send, get,  
cause, employ to point arrow  
flint heads. *t.-taganana* tr. To  
hurt or injure a person so that  
he continues in pain from the in-  
juries inflicted.

*tū-ūmānurū* tr. To bid or cause  
a person to *ū.-*

*tūmū-kōnata* tr. To send, to  
get a person to bring any long  
thing in its length as a long pole  
from the wood. *t.-gata* tr. To send  
or get a person to spill anything.  
*t.-ūū* To send a person anywhere  
to sit down or wait.

*tūm-uxmūtū (t.-axwīa)* tr. To  
keep a person employed sewing.

*tūm-ana, t.-ena* tr. To give sin-  
ew to a person to split up into  
fine fibres. *t.-unmūtū, t.-anā* To  
employ a person or to give sinew  
to a person to split up in large  
quantities.

*tūpala-mōči* tr. To put in as  
a handle into an ax eye or any  
other eyed or socketed tool. To  
put in as sleeves into a coat or  
as a needle into a piece of cloth.  
*t.-mōni* tr. To put in as a key into  
a lock or a peg into a hole so  
that half or more of it projects  
out. To put in as an awl into a  
board or a needle into one's work.  
*t.-na (t.-mōni)* tr. To stick in as  
one might a spear shaft into the  
soil as a mark. *t.-ugaia* tr. To  
stick in as a rod in the soil or the  
mast of a ship, to put or thrust  
in so that it sticks up high.

*tūpalankōna* tr. To stick any-  
thing as a stake or stick in the  
mud so that a part of it is above  
the water.

*tū-pana-lagōna* (better *tstūin-  
p.-l.-*) tr. To try to bait a hook.

*tūpatag-ōna* tr. To send or em-  
ploy a person to level any ground  
or any heaps or mounds, to send  
to spread out a scatter. *t.-ō.-l.-* To  
send or ask a person to spread  
or try to spread. *t.-ū-wōsella* To  
send or employ to spread abroad  
or out as blankets or other things.  
*t.-unat-a* tr. To give any flat thing  
unbroken as a slate or biscuit, to  
put any flat thing into the hands  
of a person and thus send it. *t.-u.-  
ōpi* s. *t.-unwāg-ō.-* tr.pl. To send  
or put aboard anything broad, to  
put aboard on its flat surface.  
To send anything which is broad  
and flat by ship to any person.

*tūpōškū-lū; t.-š.-bauin haia  
yārum* Let me shoot now or send  
me to shoot now. *t.-lapalana* tr.pl.  
To stick as pins in a cushion or  
stakes about in the ground.

*tūpō-sata* tr. To split anything  
(generally), to cause to split. *t.-  
lakamōni* To lessen liquid in any  
vessel to a small quantity. *t.-rina*  
To send a person or draw or  
make lines on anything. *t.-sana*  
Do. or employ a person to oopu-  
sana.

*tūpā-na* tr. To bait a hook, to  
put on a bait. To say, state, af-  
firm that a (the) mussel(s) are hoo-  
pa. To fatten, make fat as certain  
states of weather might the mus-  
sels. *t.-rū* tr. To send, get, make,  
or employ a person to *ūpārū* w.s.

*tūpū-kū* tr. To ask, tell, send,  
employ, make to oopoocoo. To gi-  
ve a fish to a person to cook. *t.-  
kāgū; t.-k.- dabaima apōmur<sup>2</sup>* Get  
your mother to cook you a fish.  
To give a fish of one's own to a  
person to cook. *t.-gata* tr. To send  
a cooked fish or other thing by  
the hands of a person. To give  
into the hands or send by the  
hand of a person a cooked  
fish. *t.-talenata* To send or get a  
person to make anything smooth  
or slippery. *tū-wōsella* pl. (*tūpun-  
deka* s.) tr. To bait hooks, to bait  
a hook ready for use. *t.-yella (tū-  
punāmisiū)* tr. To bait another  
hook, to bait three or four. *t.-  
yāgū* tr. To bait a hook or trap  
for another person.

*tūpu-xyella* tr. To send a per-  
son or get a person to cook an-  
other fish. *t.-lla* tr. To give (a)  
thing(s) to a person to melt or  
soften by the fire.

*tūsē-ambu-lagōna* tr. To cause  
or bring about a state of thaw as  
cloudy sky with a N. wind. *t.-  
ōnnakana* To render impassable,

to choke, fill up with wreck of trees, etc. as a landslide.

*tūūs-ia* (*t.-möni*, *t.-mūtū*) To give birds to a person to pluck.

*tūūs-iū* tr. To give (a) bird(s) or a skin to (a) person(s) to pluck. *t.-ata* To give a bird to a person to pluck. *t.-ina* tr. To make land, to draw a map, to represent scenery by painting or drawing. *t.-ina-na*, *t.-i.-möni* tr. To send or cause to help. *t.-inanköna* tr. To send a person with another in a canoe to assist in paddling. *t.-āpönana* tr. To half char bark or fuel in order to have fuel very dry and which will burn in the canoe free of smoke. *t.-ömma(ta)* tr. To send or get a person to oosumma(ta). *t.-auiyana* tr. To send or bid a person to make a great commotion in the water as by bailing out any water very roughly.

*tūūt-asana*, *t.-asimöni* To send a person to ootasana snow away. *t.-teka* tr. To give (a) thing(s) to a person to put down as peace offerings to avengers. To send a person to put down anything(s) as peace offerings.

*tūūtō-nasa* tr. To bid or induce to touch, to cause to hurt by touching any sore place. *tū.-pušū* tr. To take out in canoe by paddling in order to get iacasi as a woman her husband. *t.-r<sup>3</sup>möči* To wash or drift into any channel as a strong tide a vessel.

*tūūt-āramāgū* To incite to vehemence in any quarrel or contention. *t.-auwölana* tr. To make round or short or stumpy, to

press up into a compact or round mass.

*tūūtū-kaiā-gū* To raise and let down and raise again as a mother her child in her arms to please it. *t.-k.-xmūtū*, *t.-xmöni* To do as above sitting, standing, or often. To be (often) doing as above. *t.-lārēata* tr. To ask, tell, bid, cause a person to dip the bucket in and thus fill it as in a big hole with plenty of water. *t.-pōna* tr. To send a person to ootoo-puna anything. To give a person or send a person anything to ditto. *t.-pōra* tr. To send a person to awake a person, to cause or make to awake.

*tūūtūš-aina* tr.pl. To drive, to send persons to walk anywhere, to send walking. *t.-ata* tr.pl. To drive away all, to collect together and drive away so that none are left. *t.-ū* tr.pl. To drive a flock or herd, to send away, dismiss, to send forth. *t.-ūkaia*, *t.-mīna*, *t.-teka*, *tū.-wōnari* To drive up, down, ashore or across as across a stream, into the water. *t.-kūči* tr.pl. To drive as one might a drove of pigs into a vessel. *t.-kul-ata* tr. To scald as one person another with any hot boiling substance and thus cause the skin to come off or the flesh from the bones. To cause to ootooshcoolata. *t.-gāmata* tr.pl. To send or drive in place of some other person. To drive or send when on one's way to any place or just for a minute or two. To drive or send the wrong ones or some instead of others or to the wrong place or at the wrong time. with *möni* pref. To toootooshoo occasional-

ly. *t.-m.-* To drive or send away as one whose duty or custom it is to do so. *t.-manātsikōri* tr.pl. To drive out, to send persons that may go out. *t.-möči* To drive in or home as flocks at night. *t.-m.-dātū* tr.pl. To drive in one flock after another. To drive in at different places, to drive in as a number of persons or one person in succession. *t.-m.-g.-* tr.pl. To drive into the wrong place or the wrong animals as by mistake or at the wrong time. To drive in just for a short time. (with *möni* pref. To drive in once, now and again, sometimes.) *t.-m.-čiella* tr.pl. To drive in once more, to drive in more animals. *t.-m.-möni* To drive in as one who ordinarily does so. *t.-wörāgū* To drive ashore. To send or land animals or persons ashore. *t.-yella* tr.pl. To drive once more, do. again or a few more or a short time longer. *t.-wāna* tr.pl. To drive past, to drive beyond or further than.

*tūūtux-g.-* tr. To send or give a person anything to put down in place of something else. To send anything by one person in place of another or in his turn i.e. he may also place it. with *möni* pref. To send anything by a person to be put down from time to time. *t.-möni* tr. To tooooteca any person regularly, every time, or habitually. *t.-yella* tr. To send an offering once more, to tooooteca another thing.

*tūūtulata* tr. To shorten, make short or dumpy, to make shorter or round. To press or draw up anything all of a heap. To cut off

and thus shorten, to make too short.

*tūūwōf-gāmata* tr. To toooowapoo any person anything in place of something else. To send the wrong thing or by the wrong person or to the wrong place to be oowapooed. with *möni* pref. To toooowapoo seldom i.e. once now and again. *t.-m.-* tr. To send things or to give things to a person to oowufmuni. *t.-yella* tr. Do. more things to be oowapooed, do. another person or again the same person to oowapoo.

*tūūwōg-ata* tr. To put anything as a log on a person's shoulder to be carried. *t.-ur<sup>2</sup>-g.-* tr. To put into the arms of another to nurse, to put a log on the shoulder of another person in place of someone else. *t.-u.-čella* tr. To toooowugata again or on(c)e more or for a little time. *t.-atāmisiū* Do. three or four, to send three or four in this way.

*tūūwōx-mūtū* To put or bring a child to a person to nurse or embrace. *t.-teka* To send a child across in the arms of a person, to send thus over or ashore.

*tūūwōn-ari* tr. Do. a person to oowunari, do. anythings by a person to be oowunari. Do. persons to oowunari a canoe. *t.-ikā-gū* Do. a person to oowunicagoo another person.

*tūūwōnata* tr. To tell a person that he has enough and needs no more help or gifts.

*tūūwā-gōpi* To send a child or thing in the arms of a person to put aboard. *t.-gū* tr. Do. do. to

oowagoo, to put into the arms to nurse. *t.-pū* tr. To send (a) person(s) to oowapoo, to give things to any person to oowapoo. *t.-pāmisiū* tr.pl. To give three or more things to a person to oowapoo. *t.-pāgū* To give things of one's own to a person to oowapoo.

*tūučikāna* tr. (not used, but *tū-tūmučkanāgū* in its stead).

*tūuš-galakaia* To put up a light, to light a lamp, to hold up a lamp. *t.-qanana* To say one is vain of one's beauty, to accuse one of vanity. *t.-ōulana* tr. (*tūmūusa-sinana*) To incite a person to do anything with energy. *t.-aiipai-nata* tr. (*tūš-a-u-n.-*) To pass anything from the right hand into the left. *t.-ata* tr. To set adrift, to put anything into the water that it may drift away. *t.-āri* tr. To promise to send anything by another person as a gift.

*tūuš-īina* tr. To cause a person to ooshshecina, to put or hand water to a person that he may ditto. *t.-i* tr. To give water to a person to ooshshi, to cause to ditto.

*tūuš-kāš-ana* tr. To put anything longer than broad across or at right angles to. *t.-ūmqamikōgata* tr. To put anything as a sack of potatoes across a man's back for him to carry. *t.-undeka* tr. To put anything longer than broad at right angles to or across.

*tūuš-kōna* To use as a person a canoe, to ooooshcuna in or with.

*tūuš-kāna* To clothe, to draw clothes on a picture. To enrobe as

with pencil or brush a figure with clothing.

*tūuš-kū-lušana* tr. To ooshcoo-looshana with or at any time, into any vessel, in any place. *t.-tata* tr. To ooooshcootata with, at any place or time, on any occasion. To laden deeply, to cause to sink down to the gunwale.

*tūuškušmūtū* To feed, give food to any person as a habit i.e. regularly.

*tūuš-kuna* tr. To smoke with as with a pipe, to use for smoking, to smoke in any place, to draw or delineate on paper smoke, to draw up smoke as a chimney. To dip any fungus into oil as a relish and thus eat the two together. To use for smoking, to oooosh-coona with as with pipe or tobacco. To dip any morsel or sop into sauce of any kind and thus make it relishable. *t.-kurū* tr. To give to eat, to give something to a person to eat or swallow.

*tūušg-aiipōna* tr. To mark off a piece of blubber by drawing the knife across it in order for a regular division of it for distribution. *t.-āmata* tr. To tooasha instead of someone else or in turn with someone else.

*tūušl-āgōna* tr. To use for or make into an ooshluk, to make a keel. *t.-āgungāmata* tr. To use for ooshluk a piece one intended for some other part. To put on or add a second or false keel or bottom to a ship or boat. *t.-ūčina* tr. To ooooshloochina with or at any time or in any place. Do. from any spot or in any direction.

*tūušmanātsikōri* To set or send drifting out or down as logs or a boat down a river.

*tūušp-iteka* tr. To put a person by the fire with his back towards it. *t.-ō-nata* tr. To turn round end for end, do. the stern or back to, to return a thing given, borrowed, or sold. To put back as one does the time by a clock. To make late, to take from the front or vanguard and put behind or in the rear. *t.-ōntāgū* tr. To return anything given, sold, or borrowed, to give back again. *t.-ušō-n.-* tr. To rot, cause to get rotten and putrid.

*tūuš-eka* tr. To drift, carry, drive ashore as the waves or current does any floating thing, to wash or be washed ashore, to be drifted ashore, to get stranded. *t.-ekwīa* To be lying as a stranded vessel on the shore, to be drifted on shore. *t.-ōnana* tr. To oooosh-tunana with as with a bar, to make a hole at any time, from or towards any spot, for any purpose, in any place. *t.-āna* tr. To draw or make hair as a painter on his figures. *t.-ānimana* tr. To ooooshtanimana with or at any time or in any place.

*tūušw-ōlāmaia* tr. To cause to ooshwulamia, to send a person to ditto. *t.-ōna* tr. To take a person in a canoe as a woman or women do by ooshwuning the canoe for him so that he is thus at liberty to use his spear. *t.-ō-ta*, *tū.-āna* tr. To breed or beget maggots, make maggoty. *t.-ōrāgū* i. To ooooshwuragoo at any time or in any place. *t.-ōsell-ia* i.pl.

To be lying in a stranded or drifted state as logs or wreckage on a reef. *t.-ō.-a* tr. To set ashore as the waves or current any floating thing. *t.-ōtakōna(ta)* tr. Twirl as a sling round the head when about to use it.

*tūušy-ale-nata* tr. To slacken, loosen so as no longer to be tight or firm. *t.-ella* tr. To leave fuel unooashaed, to ooasha and leave i.e. not to bring.

*tūušk-aielata* tr. To slacken, make loose so that what was stretched tight hangs loosely in folds. *t.-i(mūtū)*, *t.-aiya* To cause to oofca, to give, to give or send a line to a person to coil up. *t.-ōnata*, *t.-āna* tr. To corrupt, cause to smell offensively, to spoil. *t.-ilina(ta)* tr. To loosen, slacken, to render weak, make flaccid. *t.-āgū*; *ha-t.-āgudē kōnjima tābim* I gave or sent him my fishline to coil up for me. *t.-āritekāna* tr. To make oofcariteca, to send (as God does) supplies of whale meat.

*tūušftūkuna* tr. To cover with feathers, to befeather.

*tūuš-kōna* tr. To go or come with or to take as a wife her husband in canoe by paddling for him and thus enabling him to freely try his hand in spearing fish or birds. *t.-gāmata* tr. To give one spear instead of another to a person to spear. To send one person in place of another to oocoo, to cause to do. by turn. with *mōni* pref. To send or cause occasionally to oocoo. *t.-mōči* tr. To stick an arrow or spear in, to thrust, stab thus. *t.-mqama-*



*ka* tr. To give a spear into the hands of another to try his skill in spearing any object.

*tuul-ata* tr. To send a person to woolata. *t.-la* tr. To put or send ashore as one person another, to bring ashore and land. *t.-la-g.-* To put a person ashore for a short time or in place of or by turn with another. *t.-ur<sup>2</sup>-g.-* To toooolata one person in place of another.

*tuul-möni*, *t.-mütü* tr. To give to drink (as one who does so regularly). *t.-ndätü* tr. Do. do. to many one after another in rapid succession. *t.-yella* Do. do. once more or some more.

*tuumbulugu-nata* tr. To render soft, make pliant, plastic, yielding, or submissive.

*tuummöna* To put anything as a filled sack, a short yet large chunk or box on a man's shoulders.

*tuummun-ata* tr. To send anything on a person's shoudler as a box, to cause to oommoonata. *t.-atöpi* tr. To send anything large in as potatoes in a sack aboard by putting them on a man's shoulders. *t.-ukaia*, *t.-tümīna*, *tummūm-īna*, *t.-öçi* To send after above manner up, more things than three, down, in. *t.-tägū* tr. To send as a gift anything by a person carried as above.

*tūunai-ella* To send or get a person once more to woonna. *t.-na* s. Footprints, tracks. *t.-nāki* Do., do., traces.

*tūuna-lagöna* To try to walk, to

offer or assay to walk or go, test by walking.

*tūund-öna*, *t.-ümütü*, *t.-ümöni*, *t.-önīa* vv. To set, appoint a person to look out as a watcher or observer, to appoint a watch. *t.-āran-a-l.-* tr. To try to cut off a large slice, to try to slice off. *t.-ā-tägū* (*gaiūūšwölenata*) To cut off a slice and give. *t.-unkönn* To set an observer or watcher aboard ship to watch any object.

*tūunna* s.i. Tracks, footprints, the place where a person has gone. To walk or go from or to any spot or direction, to oooonna at any time, for any cause, in any place, or in any path, track, etc. To cause or send a person to oonna one with another.

*tūunnis-iū* tr. To cover over and thus conceal as a person his body with clothes. To cover slightly over just so as to hide or cover, to mingle, mix, disguise either by mixture or covering so that the thing is no longer seen in its natural state. To eat or use one thing with another as mustard with meat. *t.-(at)ama* To eat one thing with others as a relish, as blubber with weeyeta. berries with oil. *t.-ata* To give one an article of clothing to cover oneself with. To cover over, to clothe, dress another. *t.-taiyigū* To put in of divers things into any vessel, to mix, mingle as divers seed in one package. *tū.-teka* To cover over, put a cover on as brown paper over a book to keep it.

*tūunā-gāmata* v. To walk over where others have walked before

and thus make indistinct the tracks.

*tūunnus-iū* tr. To make shy, cause to blush or blink, to put out of countenance, to overpower the sight as any glaring light. To make one ashamed of oneself. *t.-ökurū* a. Given or prone to act or speak so as to make persons ashamed and blush. *t.-ägū* To cause any person to show or express contempt of another. *t.-gāmata* with *möni* pref. To make a person blush now and again for shame. *t.-m.-* with(out) *m.-* pref. To often or always make or put to shame. *t.-yella* To make a person ashamed once more or for a short time. *t.-yägū* tr. To cause persons to feel shame on account of others.

*tūun-köna* (*tūuln-k.-*) To give or be giving drink to on board. *t.-g.-* (*tūuln-g.-*) To give to drink by turn, do. do. to the wrong person, or the wrong drink, or at the wrong time, or instead of some other person. with *möni* pref. Do. do. seldom or only now and then. *t.-gūta* tr. To paint the face of a person over black in sign of mourning. *t.-ur<sup>2</sup>-gā.-* with *m.-* pref. To toooonggoota seldom or once now and then.

*tūupul-ū* To set or cause a person to oopooloo mussels. *t.-mütü* To set or employ a person to sit down and oopooloo mussels.

*tūurūm-öna* tr. To cause or make another willing or obedient. *t.-ū-möni* tr. To get a person always or habitually to comply. *t.-ütü* To get in large quantities.

to make many, to have much. *t.-ütägū* To get in large quantities for oneself, to increase one's possessions. *t.-üyella* tr. To ask or get a person once more to comply or obey. *t.-un-g.-* tr. To get one person to assent to do in place of someone else who refused. with *m.-* pref. To sometimes get a person to do as he is told.

*tūurun-a(ta)* tr. To make many, to do many or much. *t.-ägū* tr. To enrich oneself, to get or do much for oneself. *t.-ur<sup>2</sup>-čägū* tr. To get many, do many for or on behalf of another person.

*tūur<sup>2</sup>-čella* tr. To put into the hand again for a person to take, fetch, carry, etc. To give again, to give another, to send another. *t.-g.-* tr. To give or send by the hands of one person in place of another. with *möni* pref. To send by the hands of a person sometimes, not every time. *t.-dätü* tr. pl. To send things by a number of persons one after another. *t.-lō-pata* To give into the hand several things, to send three or more i.e. several things by the hands of a messenger. *t.-m.-* tr. To send anything regularly as by habit by the hands of a person.

*tūus-yella* tr. To give or send again or one more to pluck, to make pluck longer.

*tūut-āmisīū* To send three or four things by a person to any place or person. *t.-ušana* tr. To ooootooshana with or in any place or at any time.

*tūč-ēnaza* tr. To make shaggy, to make hairy, to cover or put on with long shaggy hair.

*tūcīū-a(ta)* tr. To cause to cheeua, to send by making a person take the things sent in his apron or mantle. *t-atōpi* To send things (as mussels) by ship or canoe to a person by toocheeu-ing the messenger. *t-āgōpi* To send large quantities by many persons or by one person many times by ship. *t-ata* tr. To join boards, to put or make fit close as the joints in a table slab. *t-ateka* tr. To put one thing close to another so that it fits tight as one board on another. To send things as in the apron or mantle of a messenger for him to put down. *t-gasella* tr. pl. of *t-a-* (in both its senses). *t-a-gāmata* tr. To toocheeua the wrong things, to do. to the wrong person or at the wrong time or just for a little way. To do. by one person instead of some other person, to do. so that the things carried drop and get lost or broken or scattered. with *mōni* pref. To do. occasionally or sometimes. *t-garā-gū* tr. To do. ashore i.e. To the shore. *t-ateka* s., *t-gas-ella* pl. tr. To take things as shellfish from the canoe to the shore in the mantle. *t-ai-e-* tr. To do. more things, to do. again. *t-ā-m-* tr. To do. regularly, constantly, daily, always.

*tūcīy-amasa* (*tstwi-a-*) tr. To tell or send to tie with or to or in. *t-ellana* (*tūcī-e-*) tr. To smear, smudge, besmear, to dirty, make dirty, defile, mess, spoil. *t-e-* (*t-y-e-*) To send anything as food supplies by a messenger to any person either by land or sea.

*tūcī-ōšana* tr. To give to a person things to eat with something else. *t-kū* tr. To copy, imitate, make like, compare with, to say one thing is like another, to liken unto, to say one does as well as another, to say one is equal to another, to reflect, draw or make a likeness either in painting, drawing, or sculpture. *t-pina* tr. To whet or sharpen a tool on an oil stone.

*tūcīy-ikū* (better *ts-tū-i-* w.s.) *t-ekasana* tr. i. To tie, secure by tying and binding round, to entangle, to be in a tangled state, to be bound and tied in many knots, knotted, entangled. *t-akana*, *t-akō-nata* tr. To make angry, to annoy, irritate, vex.

*tūcīy-ata* tr. To ask or get or send another to yeepata. *t-ū* tr. To ask, get, or send a person to yeepoo.

*tūcīya-masa* (*ts-tū-*) tr. To give a person anything to tie with. *t-na* tr. To cause a person to want and try to get the thing he wants.

*tūcīye-lqara* tr. To cause a person to give away the things of a dead man in token of their sorrow. *t-nata* To desire inordinately, to persist in pressing one's desires. *t-tana* tr. To give anything knitted or yetanaed in an unfinished state to another to finish.

*tūcīyi-nara* tr. To give as Pharaoh his chief baker to the birds to eat. *t-ngūtata* tr., *t-ngur-teka* s., *tū-n-wōsella* pl. tr. To put close together so as to fit tightly.

*tūcīyōš-ata* tr. To send a person to caulk or stuff up any holes, etc. *t-mōcī* tr. To send or employ a person to *cīyōš-m-* *t-mōni* tr. To send or cause to stop up any crevices as a man his servants any chinks in his room.

*tūcīy-ārū* tr. To send or employ a person to cheeyaroo. *t-qagātū* tr. To send or cause any person to envy or strive to get what he wants.

*tūcī-činia-lagōna* To offer, attempt, threaten, try to chinia.

*tūcainata* tr. To cover over with oil or grease and thus dirty or befoul anything.

*tūcī-šaiiūa* tr. To cause to long for or be angry at not getting or satisfying one's desires by not yielding to the wishes of another. *t-šanenata* tr. To throw such large quantities of floating materials into the water as to cover it and make it look like land. To suffer or offer a child, niece, or nephew to be illtreated by others. *t-šāp-ina* tr. To give one's sling to a person that he may use it for slinging. *t-šā-tōrana-(ta)* i. To procrastinate, delay, dilly dally. *t-ša-t-ina* i. To delay, walking idly about and thus dawdle away the time, to be long away dawdling about. *t-šatōrankōna* To delay, be long aboard dawdling away one's time.

*tūcīkī-mū* tr. To give a person grass or other materials to lay as a man does beds for cows. *t-pina* tr. To lend or give a basket to a person to ceepi in or with. *t-p-na* tr. To have a child

or other dependent whose life is threatened by others. *t-wōnari* tr. To let use, to give kelp to a person to lay for oowunaring canoe.

*tūcīkai-a* tr. To contradict, to object to what another says, proposes, or asks for. *t-akurū* Contrary, ready to oppose, contradict, dispute, gainsay, obstinate. *t-ōšata* tr. To hold anything up or between or before the face and thus intercept the view. To darken as any object darkens or shades that which is intercepted. *t-ateka* tr. To put down by force in wrestling a person with his knees on the ground. *t-āšū* tr. To intercept the view as any intervening object.

*tūcīkamōra* tr. (*tūlōpēata*) To go round about the edges or borders in doing anything and not do it clean through, but only in circles round about. *t-ina* i. To walk round and thus not tread upon.

*tūcīkamuš-(ath)aina* i. To walk round the borders or boundaries. To walk round a place. *t-ata* (*tūcīkamōra*) tr. To surround, environ, enclose as a number of persons any person or animal they wished to catch or kill. *t-āpū* tr. To pluck up weeds round the borders of any bed. *t-gōra* tr. To gura i.e. To cut round about the edges, to cut out a long throng or strip by cutting off round and round the borders. *t-teka* tr. To fix or put anything as a boundary line round about. *tu-wōštāgū* To do anything in above manner. *t-wōsella* tr. pl. To put things down around or on the borders.

*tūčiki-lla* To let to cilla in a canoe or on any occasion, to lend or give to cilla in. *t.-ndeka* To give a cloth or other thing or to send a person to chcindeca. *t.-tai-āgū*, *tū.-tēaxteka* tr. Do. things or lend things or cause to chcitiagoo. *tū.-wōsella* Do. do. or do. same to a person to spread.

*tūčikō-šāgū* To give logs to a person for building a log hut. *t.-ššaina* tr. To give any materials as dush or oori to a person to use in completing the rail of a canoe. *t.-ššakūta* tr. To give nails to a person to use in nailing up anything. *t.-gāna*, *t.-gōnata* To let cugana and cugunata with, to lend or give to thus use. *t.-na* tr. To send a person in one's canoe, to let a person use or get a canoe for a person to use as women do in their daily fishing, to lend or give a canoe to a person to use. *t.-ri* (*tūušāri*) tr. To propose or promise to give or do anything through another; *annū skaia ha-t.-ridē tūtāgū naif haua mākunči* I promised to send you a knife by my son. *skaia ha-tūčikōridē tūtūatōpi naif haua mākunči* I promised to send you a knife by sending it by vessel by my son.

*tūčikōs-itāgū* To give a bag to a person wherein to give things, to cause to chcusitagoo. *t.-sa* tr. To give, lend, hand, let use, or send a person to cussa with or in.

*tūčikušata* v. To blur as a hair in a pen the writing it performs.

*tū(i?)čikā-kina* tr. To give a rod or lend or let use a rod to a person to cicina with *t.-kurū*, *t.-*

*mōni* To be always sending a person to make canoes.

*tūčigai-ateka* tr. To put a person down in wrestling, yet not so completely but that he supports himself by catching himself on his knee(s).

*tūčigaigathaina* i. To walk together as two persons pressing against each other. tr. To come, get, or keep close to another person and thus walk.

*tūčigaigūt-ata* i. To meet, come together so as to appear one as two distant objects approaching each other. *t.-ūteka* (*tūčigaiūt-iteka*) tr. To put two or more things together.

*tūčigaigur<sup>2</sup>-kōna* tr. To sit or be close together as two or more persons in close contact. *t.-tūpu-šū* tr. To plant or sow very close together. *t.-tūwāgū* i. To meet or come together in a compact mass as persons round a table at meals. *t.-wōsella* tr. pl. To put things close together having no space between.

*tūčigai-gutālū* i. pl. To be crowded close together as a number of canoes in a compact mass. *t.-lūana* To fold up clothing compactly as for packing. *t.-lūitai-yigū* tr. Do. things up and put them in any vessel. *t.-lūiyamasa* tr. To tie things in a folded knot so as to readily untie, to tie (with) a bow.

*tūčigaia* To give, lend, let a person use to gia with as one might a spear to a friend to get crabs with. *t.-ši* tr. To cause a person to wound his knees by

throwing him down upon them in wrestling. To lend, give, or let a person use anything like a chisel to giashi with. *t.-kamātū* tr. To send a person to chgiacamato, to give anything to giacamato. *t.-kōna* To lend, give, or let a person use anything to giacuna with. *t.-ma* tr. To send to giama with or in, to lend or give or let giama with. *t.-ma-lagōna* To let try to use or (ask to) dig with. *t.-mušša* tr. To give a person anything as reeds to make handles for buckets, etc. *t.-mbatūū* tr. To send to chgiambatweeo with, to give or lend to do this. *t.-ta* tr. To give or lend a person a spear to giata anything with. *tū.-ntisi* To let a person use as a pair of scissors to unrip with. *t.-gulū* tr. To give, lend, let use anything as a spade to giagooloo with. *t.-pula* tr. To give, lend, or let a person use anything to giapoola with.

*tūčigai-iūāšina* tr. To bid a person to giuashina, to give, lend, or let anything to a person to use thus. *t.-ōmbōma* tr. To lend or give as a spoon to a person to umbuma with. *t.-āšū* tr. To give, hand, or lend anything to chgiashoo with. *t.-gala* tr. Do. etc. to *gai-q.* with.

*tūčigō-maka* tr. To give, hand, pass, lend, or send material to a person to plait with. *t.-ra* tr. To give, lend, send, or let a person use a knife to gura with.

*tūčigōr<sup>2</sup>čkālī-a-lagōna* To order a person to look at when averse to do so. *t.-aiyi*, *t.-ilina*, *-ilana*, *-ikamāna*, etc. *t.-kīpi* tr. To com-

pel a person by order to ceepi against his wishes. *t.-kōna* To compel a person to stay aboard. *t.-kāta* To order or bid go against his wishes. *t.-kūči* To make a person go aboard against his wishes. *t.-lāpū* To compel to lapoo. *t.-atega*, *t.-lāri* To compel to lari. *t.-mōči* Do. to go in or come in or home. *t.-mōni* Do. a person to stop, wait, or stand. *t.-māna* Do. to lend. *t.-mūtū* Do. to sit down, wait, stay. *t.-pūkū* Do. to burn and *t.-ičišeki*. *t.-tetata* Do. to buy. *tū.-tāgū* Do. to give. *tū.-ata* Do. to take. *tū.-tūkū* Do. a person to marry.

*tūčigōr<sup>2</sup>-kōna* tr. To go with a person in order to help him to get anything he wishes to recover and thus keep alive his purpose to do so. *t.-gāligū* tr. To send or bid a person to do anything against his wishes. *t.-gāmata* with *mōni* pref. To compel or force sometimes.

*tūčigōr<sup>2</sup>tū-šaiina* Do. or do. a person to steal. *t.-kīpi* Do. a person to ceepi. *t.-činia* Do. do. to chinia another. *t.-čikimū* Do. do. to chceemoo. *t.-kilina* Do. do. to cilina. *t.-gūtāna* Do. do. to speak. *t.-kurū* Do. to like or love. *t.-ōsi-kū* Do. to usicoo. *t.-atama*, *-tūtū-a.* *tūč.-dātū* To force or order a person to run. *t.-ōla*, *t.-ata*, *t.-gāmū* Do. or do. do. to gamoo. *t.-mīyama*, *-manakāgū*, *-mulaka* To compel by force to meeyama, borrow, wrestle, or strive with. *t.-pi*, *t.-taiyigū*, *-ūteka*, *-ikimū* Do. to pi, put in, put down, put in. *tū.-ōsell-a*, *-ō.-aiella*, *-ō.-ā-gāmata* Do. to *w.-ō.-a*, *w.-ō.-a.*, *w.-ō.-ā-g.* *t.-mūtauugū*, *-uumōni* Do.

to wait for one or go with one, do. to stop for one. *-mūgaisinana* Do. to help one. *t.-tūmāna* Do. to *t.-tūc.-tūmaka, -mōpi, -atōpi, -āgōpi* Do. to sew, toomupi, *tū-a-*, *w-ā-* *tūc.-tūsikū, -pušū, tūtwiāi* Do. to toosicoo, toopooshoo, tweeii, *tūc.-ōštāgū* Do. to work or do. to force to work.

*tūcigör-wōštāgū* tr. (*čkōr-w-*) Do. a person to work or make or do anything. *t.-yāgaia* tr. To tell when asked not to or for obstinacy's sake. *t.-twiāgaia* To compel to y.-

*tūcigōtatega* To bid, force, compel to paddle.

*tūcigā-lana* To bid or cause to blame or find fault with. *t.-mata* To send a person with any dish or plate whereon to fetch anything. *t.-mateka* tr. To send or bid to chcamateca, to lend or give to chgamateca with. *t.-matāgū* To give a person anything as a plate, to chgamatagoo with.

*tūcigātū* tr. To force, compel, overrule, contradict, be imperious and domineering over. *t.-kurū* Fond or given to using force, vehemence. Domineering.

*tūcigauara* To bid to use for gowarina, to send or bid to gowara in any place, at any time. To give or send a person to gowara in anything.

*tūčila-gāgōna* To cause to spend the earlier part of the night in any place. To bid, require, make, or direct any person to wait till the night has come on. *t.-šana* To bid, cause, or make to send away

in displeasure as though weary of.

*tūčili* tr. To sway as the breeze does the tall trees of a wood. *t.-na* tr. To raise up the water in waves, make rough as the wind the sea. *t.-sinata* tr. To displease and thus make persons dislike one, to cause one to weary or get tired of any work, thing, or person.

*tūčilāp-agōrina* tr. To give or send or tell a person to use anything to lapagurina with. *t.-ū* tr. To give, lend, let have any materials wherewith to lapoo. To send or employ or bid a person to use certain things in making canoes. To send or bid a person to make a canoe in any place or at any time.

*tūči-lūkāna* tr. To give, or lend, or let have any piece of bark wherewith to line and strengthen the canoe. *t.-maiella* tr. To send or cause to chinia once more. *t.-nia* tr. To send, make, order, or ask to chinia. *t.-nigōna* tr. To besmear with clotted oil, to make light chinik. *t.-nnaganana* tr. To send to spy out, to send exploring parties, to send to ascertain by observation, particulars. *t.-nnasana* tr. To cover over lightly with boughs and twigs as natives their new canoes to preserve them from the sun or as women their faces. *t.-nnisin-gāmata* To cover over with lightly and thus hide from view.

*tūčitasan-a (ūbiakāna)* tr. To make fun of another's pain or trouble of any sort. To say a person has little pain or to treat a

person in pain or trouble as though there was little the matter with him. To make fun of, ridicule, adv. In disrespect and insinuations with regard to a person who has much hurt himself. *t.-ē sa kū-tāna kōndām* Such language as you now have spoken intimates want of proper respect for the sufferings of (another).

*tūčitek-a* tr. To cause suspicion to fall upon any person(s). To do anything in any such manner, time, or place so as to lead persons to suspect another by the circumstances of the case. To cause another to be suspected and thus throw off suspicion from oneself. To go or fly straight to as though it would hit yet after all fall short of the object. To direct the attention or suspicion of others towards any object or person. To betray or reveal by directing suspicion to, to show, to implicate. To bring others by implication into one's guilt, to inflict. To think a person guilty and accuse him as such judging from appearances only. To appear as though, seem as though, to be as though and thus lead to a false impression. To be in a line with and therefore appear to be joined to through really quite separate from or even a good distance from. *t.-a-haina* tr. To walk with, to go after or in the same direction as and thus meet any person and become suspected in consequence of doing so with a sinister object.

*tūčitūgata* tr. To go or come to or in any place in order to

throw suspicion on the people there.

*tūčitux-kōna* i. To be in a line with on the water and appearing as though united to. *t.-šaiina* To accuse a person of stealing because appearances seem to prove him as the one who is guilty. *t.-maniiina* tr. To walk or go about in such wise as to lead suspicion by implication. *t.-tūgata* v. To appear as though on fire as a nearer or more distant object in a line with the place on fire might seemingly be.

*tūčitauwōn-ata* i. To be, grow, get into a dense, tangled, or compact mass. To be very crowded, to be densely filled as a room by a large audience. To be many together in the close neighborhood of each other as a nest of rocks. *t.-deka* i. To harden as fat does when it gets cold and thus stick to the vessel in which it is or the object on which it has fallen. *t.-pūšū* To grow thickly or in a tangled mass.

*tūčitauw-awōsella* pl. tr. To put things too thick or too close together. *t.-atū-p-* To sew or plant very thickly or too close together. *t.-āna* Too thick, very crowded, very close, crowded, dense, thick entangled, massed together.

*tūčōkakōrana* tr. To make uneven projections by uneven chopping.

*tūšaiin-ia* tr. To make by putting clothes around and over a sleeping person warm and keep him so. *t.-ia, (tūšaiimūtū)* To keep up the fire, to keep a place or person warm by keeping up a

fire. *t.-a* tr. To cause or make or send to steal, to make warm and comfortable. *t.-ata* tr. To cause or make to steal. To (make) warm as a thick coat its wearer. To satisfy as rich and good food the appetite. *t.-deka* To make warm as a mother her sleeping child by covering it well with clothes. To warm a place by making a good clear fire. *t.-möni* To keep up a fire, to keep a place warm by keeping up a fire.

*tūšabagūd-a* tr. To please, gratify, to satisfy, make happy, to bless. *t.-ux-kōna* tr. To every day or time get success in spearing birds or fish from canoe. *t.-atama* To eat frequently with only short pauses, to keep on eating.

*tūšabagur* v. pref. To often or always do, to do frequently. *t.-čella* To please once more, to do a further favor to. with *yeka* aff. To please or gratify a little further. *t.-k-* tr. Do. or do. or do favors to when aboard ship or canoe. *t.-dātū* tr. pl. Do. or do. many persons successively. *t.-gāmata* Do. or do. just for the time or for a short time or en passant. To do a (small) favor to (one), to please in measure. with *möni* pref. Do. or gratify once now and then, not always. *t.-m-* with(out) *m-* pref. To please often or regularly. *t.-m-ella* tr. To please, gratify persons by leaving things for them. *t.-m-*, *t.-mūtū*, (*tūšabagūdā*) To please, render happy, gratify. *t.-möči*, *t.-kīpi*, *t.-küči*, *t.-maia*, *-töxmöni* To often come in; to often go, to be always going; to often come in at once as one familiar with a persons would

into his house with freedom; to often, always, be often ceeping; do. mia; do. tukmuni. *t.-yigarā-gū* To yigaragoo constantly, to do so now and again frequently.

*tūšalap-andātū* tr. To *t.-ana* many persons or everybody all around. *t.-ankōna* tr. To do. aboard canoe, boat, ship or any floating thing. *t.-gāmata* tr. To do. once or a little or for a short time. with *möni* pref. Do. occasionally. *t.-m-* tr. To do. often, constantly, every time, habitually. *t.-yella* To do. when leaving or for a short time. *t.-ana* tr. To displease, vex, annoy, make angry, to put out of patience. *t.-ānā*, *t.-amūtū* tr. To displease, make angry often or daily.

*tūšal-ūpū*; *tuīai* *t.-ū-* tr. To feed to satiety, to stuff. *t.-uj-g-* To feed but only in small and insufficient measure.

*tūšalatas-anā* To direct, be directing, to point or be pointing the straight course. *t.-ana* To make straight, to straighten, to make go straight or direct, to weight over so as to make straight, to put straight or in a line with. (*tūšatašinata*) To set to rights, make comfortable, etc.

*tūšalatāsi-nata* tr. To direct or make straight, to straighten. *t.-indeka* tr. To put straight, to set or put in line with. *t.-nmöni* To hold or keep straight, to steer, direct straight to any object. *t.-ukōna* To direct or keep straight on its course as the steerer the vessel before the wind. *t.-gāmata* To direct i.e. to tooshalatasana by turn or instead of another. *t.-*

*-yella* To do. again, once more, or for a short time.

*tūšamōra-na* tr. To heap up, pile up, gather together in a heap, to collect thus. *t.-möni* tr. To tooshamurana as one who does so as his regular work. *t.-nata* tr. To heap or pile up high, to heap up from round the edges and thus make high. *t.-ndātū* (*tūšāpōla-n-*) To make heaps or stacks, to gather in heaps. *t.-ndeka* tr. To pile up as a heap or stack on any site or place. *t.-n-g-* tr. To tooshamurana instead of someone else. with *möni* pref. To do. sometimes, not often. *t.-yella* To add more to a heap, to pile up higher.

*tūša-na* tr. To blow or be a wind upon; to spring up and blow. *haia* *kō-t-nudē* *ilakūpai* When I was on the S. side or to the S. of the wind blew upon me either favorably or otherwise. *t.-n-g-* tr. To spring up and blow for a short time at any stated time or place or on any stated occasion.

*tūšatambqana* tr. To displease and thus offend or dissatisfy. *t.-ta* tr. To offend, displease, vex, disappoint.

*tūšata-pu-nata* (*tūbāgatöpō-n-*) tr. To turn round or put so as to confront or face. *t.-sana*, *t.-si-n-* tr. To put to rights, make nice or comfortable, to set (a) person(s) to rights with another, to make feel rightly or happily when grieved, vexed, or estranged, to restore to quietness and peace.

*tūšatōran-a(ta)* i. tr. To delay or be delayed about anything. tr. To delay, keep long, detain a per-

son, to make tardy. *t.-ur<sup>2</sup>mūtū*, *t.-kōna* i. To delay, be long, or slow.

*tū(ša)wōridātū* tr. To beat a drum or other gong like thing and thus create a far sounding noise, to cause any such sounds.

*tūšō-fkilina* tr. To make loose and infirm thus making it difficult to cut into and divide as sinewy loose skin and gristle goes the joint under the knife. *t.-ga-möni* (*tambqa-m-*) To be unkind or mean to. *t.-lāpū* tr. To cause to dislike, to create a loathing for any person or thing. *t.-muša-na*, *t.-m.-ngāmata* To cover with shu-moosh as a rake by turfing with it.

*tūšōnab-ina(ta)* tr. To erase, make indistinct, blot out, make or render in any way unintelligible, imperceptible, to mix and thus render the divers ingredients undistinguishable, to cover over, conceal, cause to forget or pass unnoticed. *t.-ina-lagōna* To try to render imperceptible or undistinguishable.

*tūšō-nata* tr. To give back, take back, hand back, return. with *hakūpai* pref. tr. To turn round end for end or side for side, to turn round, to turn round the other way or to the other side or on the other edge, etc. To put back as a clock (in this sense it does not take *h-*). *t.-ur<sup>2</sup>teka* To turn round any object and put it down end for end, etc.

*tūšōndöpī-na* tr. (*twiöfkūsiū*, *tūšōnabīna*, *tūmölluna*) To shelter; in this sense *t.-gūtāna*. *t.-nata* tr. i. To get blunt as a knife

by use, to be blunted, to speak incoherently or not plainly, to stutter. *tr.* To render effort vain or difficult as the bluntness of a knife the action of its user. *t.-n-g.-*

*tūšōnn-ūna tr.* To make or render shunnoo, to forbid to speak. *t.-una-lagōna* To try to make a person more quiet or less given to noisy and needless talk.

*tūšā-gāna tr.* To act meanly to, to be ungenerous to, to be unkind, stingy to. *t.-mīk-ū tr.* To ooshamico at any time, occasion, in any place, or for any cause mentioned. *t.-m.-a-l.- tr.* To endeavor, try, or offer to ditto. *t.-migata tr.* To hasten, hurry, bid, or cause to hasten or make speed, to hurry on. *t.-mōmāna tr.* To soften by soaking long, to cause to rot thus. *t.-mōrana tr.* To cause or bid or make a person void ordure in any place. *t.-mule-nata (tūšatambqā-n.-) tr.* *t.-nenata tr.* To cover or fill as much blubber buried in a stream or as quantities of floating timber covering the water so that it is as it were a mass of timber; to large cover and obliterate and make all alike as the snow does filling up hollows and covering the objects which break the monotony and vary the landscape and making all one monotonous whole; to level out, to make all alike.

*tūšāp-īna tr.* To lend or give or hand a person a sling with. To cause, bid, or send a person that he may sling stones. *t.-ōlana tr.* To part or put into two heaps, to divide into two heaps or lots.

*t.-ōla-pōlan-a (t.-p.-dātū)* To put up in heaps here and there, to gather or raise up in heaps. *t.-āšū tr.* To send, bid, or cause a person to play with another. *t.-u-ndeka, t.-anō-n.- tr.* To place or turn round a person so as to make face another.

*tūšāri tr.* To ooshari at any time, place, for any reason, or cause mentioned. *t.-a-lagōna tr.* To propose, offer, speak of or intend to promise.

*tūšqā-lakaia tr.* To use as a lamp or candle, to make a light with anything. *t.-l.-sīr<sup>2</sup>* A lantern, lamp, or other similar thing, candles, etc. *t.-nīgū tr.* To bump or cause a person to strike or collide against another.

*tūšū-šana tr. (tūtambqāna)* To restrain a person from giving, to render averse to give in any way either by command or reasons. *t.-kāna, t.-kan-gāmata tr.* To cover over with grass as by laying turf. To draw, delineate, or paint, or put grass in any picture. *t.-lōpat-ana tr.* To clear away as trees in a wood by chopping down and removing them. To clear land of grass or other vegetation, to render naked in these ways. *t.-mīana tr.* To say a person is greedy, to accuse of being greedy. *t.-mau-īnana tr.* To get or prepare one's spears ready for use as when expecting a fight. *t.-wōnata tr.* To say a person is proud or vain, to accuse of pride or pompousity. *t.-wāna tr.* To try, to have, take, or give on trial or in order to see whether or how it or he will do. To take or give on trial when one

does not think the person will do as one might a woman to a man as his wife whom one supposed would not answer or prove suitable. *t.-yana tr.* To accuse of being greedy, to say or affirm one is greedy.

*tūšun-ana tr.* To turn or put the butt end of a log towards or in as for instance the root ends of a log into the fire or any other place. *t.-dōmulana tr.* To blunt the edge of any tool.

*tūbi-akāna tr.* To oobiacana at any time or place mentioned. *t.-kōna tr.* To make (like unto) a bird as a sculptor.

*tūbigun-ur<sup>2</sup>-dārana tr.* pl. of *t.-ata tr.* To put, delineate, draw, paint a bird in a picture.

*tūbōgūta tr.* To cause to bugoota, to break. *t.-ta tr.* To cause to bugootata or separate from by breaking the line which connected two or more objects. To awake i.e. To cause to wake, to rouse a sleeping person. *i.* To wake up from any cause, at any time, in any place mentioned. *tū.-ta-lagōna* To try to arouse a sleeping person.

*tūbōlak-ōn-gāmata tr.* To too-bulacunga a little or for a short time. *t.-a-mōni i.* To be partly in the water and partly ashore as a canoe or boat with its after end floating, but its fore aground.

*tūbōlakān-a tr.* To rain upon, to fall as rain, or rain. *haia kö-t.-udē yōškan* The rain fell or it came on to rain when I was at or by the island. *t.-akōnāgaia tr.* *i.* To rain at evening, to come on

to rain in the evening. To commence as the day or night with rain. *t.-amqala tr.* *i.* To come on to rain or to rain early in the day.

*tūbōman-a-l.- tr.* To try or bray in imitation of the penguins. *t.-ōra i.* To speak, crying out aloud as a person who as he cries expresses his disappointment.

*tūbōn-ūmāna* To raise a swell, to roll in a swell, to cause a swell, to be in a swelling state.

*tūbōnda-kāna, t.-gunata tr.* To put, place, bring just a few. *t.-gūwōsella tr.* To put down just a few, four or five. *t.-lana* To be or get covered with sand as a stony beach.

*tūbākaša-na (t.-tāgū)* To give as a lot of biscuits piled upon each other. *t.-wōsella (t.-na) tr.* To pile up flat things as biscuits or pieces of blubber one on another.

*tūbā-kō-nata tr.* To dry, make, or cause to dry by removing the water or snow. *t.-pōna tr.* To oobapuna at any time, place, or from any cause (stated).

*tūbqāna tr.* To give a person leggings of skin that he may wear them or put them on. To put leggings on a person. To baana at any time, with any material, in any place, or for any cause stated. *t.-lagōna tr.* *r.* To try to put on or wear leggings oneself (see *ts-t.-l.-*). To put baa on one's legs to see whether they will do to try on.

*tūki-mū tr.* To ceemoo with, to use for paving or laying any floor whether of board or stone. To give, let have materials where-

with to ceemoo, to send or cause to ceemoo. *t.-mata* To ceemata i.e. To finish laying a floor or any space with. *t.-nana* tr. To lay up around a wigwam a good store of fuel logs against winter. *t.-pi* tr. To send to ceepi, to lend, give a basket to a person to ceepi in. *t.-pana*, *t.-pō-nata* tr. To say one is (or like) a woman. *t.-piella* tr. To send a person to gather more shellfish on the beaches. *t.-pāna* tr. To draw, write, paint, or sculpture a woman. *t.-tēaxteka* tr. To lay a pillow for another to rest his head on. To lend, give, hand a pillow for this purpose, to lay a person with this head on a pillow. *tū.-tama* tr. To lend, give, or pass a knife to a person to ceetama with. *tū.-ye-n.-* tr. To fill up any place full so that there is little or no room to pass. To make anything (too) small or narrow.

*tūkai-i-lana* tr. To put up the pieces of a (house) wigwam which interlock and support the whole. *t.-iūa-l.-* tr. To say of one or accuse one of being or acting like a child.

*tūkaia-iella* tr. To oocia anything and leave it. *t.-i*. To come or go by ship, boat, or canoe against a head wind. To go or come up (see *ūkaia*) at any time, in any place, for any cause, upon any occasion, from or to any spot, or in any direction stated. *s*. The place of ascent or for ascending, the track in which anything went up. tr. To put in the various senses of oocia in any place, for any cause, at any time, etc. The place for oocing anything. *t.-kōna* i. To

have a contrary wind, to be coming or going against a head wind. To be detained by a head wind as a ship at sea, to come or go against a head wind. *t.-dātū* tr. pl. To put away or put up as things on hails or on shelves, to pack away in anything one after another. To put up poles or rods leaning against and thus supporting each other as when building a wigwam. *t.-lagōna* i. To offer to go or come up, to try to oocia in its varied senses. *t.-mōni* (*t.-pālana*) To put or hang up, to set up as spear shafts or logs on their ends. *t.-na* s. v. Certain strips laid under looca for the water to drain readily into the well of canoes. To lay these strips made of icoosh. (*tūkaienata*) tr. To hasten, cause or bid to hasten. *t.-pūtakāna*, *t.-tega* To pull, row, paddle against the wind or sea, or head on.

*tūkai-jimana* tr. To make (into) a cijim. *t.-yēnana* tr. To give toys or any such things to little ones to play with.

*tūkiūāna* tr. To shape any stick used for walking, throwing, or other uses.

*tūka* tr. To ooca with, to use thus, to ooca at any time, etc. Toocaed. *s*. Anything used for sewing the bottoms into canoes whether the awl or the whalebone. The place or time for sewing. Thwarts of canoes. tr. To ooca with at any time, in any place, etc. *t.-līna* s. A quill. That part of the line next the hook made of a strip of feathers or whalebone. Large feathers of the wings or tails. The new moon.

*t.-l.-na* tr. To make and fix toocaleena in the second sense above. *t.-lagōna* tr. To try or offer to ooca, to test or try by oocaing. To try oocoo, to test by oocooing with, to offer to oocoo. *t.-lapōna* s. A chisel (chopper). *t.-mōtata* tr. To raise by lifting, to raise higher (by heaping up). To lift or raise up off so as to no longer let lie touching. *t.-mātū* tr. To lift or raise up and thus set upon its legs, to erect, raise, lift. *t.-s(i)a* tr. To catch shags with a noose at the end of a long rod. *t.-tega* To take as a man a woman with him in his canoe as his wife. *tū.-te-tana* tr. To make, bid, or direct a person to say cutegata.

*tūkičinana* tr. To say that anything is his or her own.

*tūkilaiaimana* tr. To speak when ignorant to a person of his relatives who are dead. *te-* tr. To speak to a person about his dead relative in ignorance.

*tūkili-mōni*, *t.-nīa* tr. To too-cilina often or regularly. *t.-mūtū* To be putting cili on a person, to too-cilina as one who does so as his work. *t.-na* tr. To give anyone cili to wear or use, to cause or send to make cili. To put boots on but not on oneself. *t.-n-gāmata* tr. To put boots or shoes on a person of different kinds or odd ones, to too-cilina in place of someone else or by turn. To put on one cili on or over another. with *mōni* pref. To too-cilina now and again only, not often. *t.-nata* tr. To give, lend, let a person take away by using cili. *t.-nkōna* To too-cilina when afloat.

*t.-yella* To too-cilina for a short time or once more or only just once.

*tūkilar-axteka* tr. To put across as a log over a stream to form a bridge. *t.-āgū* tr. *wāta mōni* *t.-ā.-* *hauan* People used to cross over here.

*tūkillā* tr. To give or lend a person a canoe to depart in. To send a person away by canoe to live somewhere else. *t.-ta* s. tr. The place of rapid descent, tracks where an animal rushed down any steep place. To oocilla in any place at any time. *tū.-ta-lagōna* To try or offer to rush down and thus descend.

*tūkin-deka* tr. To give to lay over as a cloth to a child to lay over a table, to cause, bid, or send to cindeca. *t.-namana*, *t.-namu-nata* tr. To render cinnoom in any way.

*tūkingal-ana*, *t.-e-n.-* (*tāgat-ūšā-bāgūda*) tr. To appease. *t.-ayella* tr. To appease or gratify further by a small gift.

*tūkit-ēa-xteka* tr. To raise anything higher by putting something underneath as for instance the head of an invalid by raised pillows. *t.-gar-āgū* *t.-g.-a-x.-* (*tūkil-g.-āgū*, *-a-x.-*). *t.-ta* (*čkālī-kitta*) tr. To send or bid or make to citta.

*tūkōšēata* tr. To ward off with as blows from the head of a friend with sticks. *t.-sūr* Anything as a shield or spear shaft used thus to ward off blows.

*tūkōši-ūasella* To use things for placing across as a support for other things. *t.-* tr. To oocushi



with, at any time, in any place, or on any occasion stated. *t.-a-lagöna*, *t.-möni-a-l.* To stand by and try to save a person by warding off blows. *t.-m.* To oocushimuni at any time or place, for any reason or cause. *t.-teka* tr. To put or use anything for putting down or across in order to keep other things from falling.

*tüköš-öxgaia* tr. To direct (a) person(s) to cushukgia any wigwam. *t.-ägü* tr. To give logs to any person to cushagoo with. To bid, send, make to cushagoo. *t.-umana* tr. To convert a large shaashia into a cushooma seeing it to be fitter so.

*tüköščina(ta)* tr. To make dirty or dark, to darken.

*tüköšš-akūta* tr. To tell, direct, send, make, or give wherewith to cushshacoota. *t.-anana (t.-öndeka)* tr. To put aside out of the way. *t.-wösella* tr.pl. To clear things and put them aside out of the way. *t.-ina* tr. To make a cushshi out of or with, to use for making cushshi. To cause to cushshina with. *t.-indeka* s., *t.-iūasella* pl.tr. To give as one might long rods to a person ready to use as cushshi to cushshindeca his canoe with.

*tüköšpig-öna* tr. To say a person is cushpik or like one, to accuse a person of acting the part of a cushpik i.e. of speaking and acting without any regard to truth or propriety. *t.-unata* tr. To disturb and thus render ill or worse to worry. Tease.

*t-ükökölina* tr. (*ū.*) To distract,

to annoy a person so that he is unable to speak plainly.

*tüköbauugū* tr. To render full of fear and suspicion, to make anxious and timid.

*tükög-ata* r.tr. To get out of the way by shifting one's position. tr. To oocugata in any place, at any time, or on any occasion. To move or shift a little this way or that as one does a long rod when catching birds. *t.-a-lagöna* tr. To try or attempt to oocugata. *t.-a-l.* To try or offer to oocagoo.

*tükögön-ata* tr. To raise or lift up and thus move or shift anything into its place as men a log of timber with bars. *t.-ur<sup>2</sup>möni* To raise, hold, or shift with bars as above. *t.-deka* tr. To raise with bars as a baulk of timber on a saw pit.

*tükög-āna*, *t.-ö-nata* tr. To get up as one might with a hook anything from the bottom of a pool.

*tüköx-kātaka* To shift or move in the sense of toocagoo nearer and nearer.

*tüköla (ūt.)* s. Field, ground, garden land, dry grass land, meadow. *t.-tas*, (*tükölqalītas*) s. Good, nice, excellent *t.-* in any of its meanings.

*tükölatöp-ö-nata* i. To be stripped as land covered with wheat after harvest. *t.-an* Only land i.e. bare, naked, land having nothing on it. *t.-e-n.* tr. To cause to culenata in any way.

*tüköl-āna* tr. To bid, send, cause to culana. *t.-lu-n.* tr. To render or make slower, to make

(very) slow, to make go slower as by regulating a clock.

*tükömata* tr.s. To oocumata with or at any time. *t.-lagöna* tr. To try to oocumata, to offer to oocumata.

*tükömiella* tr. To fill and thus cause to overflow by pouring in more than the vessel can hold.

*tükömis-e-n.* tr. To shift or move as when sorting things into different places. *t.-öndeka* s., *t.-a-wösella* pl.tr. To assort and put aside or in another place.

*tükön-ina* tr. To send far away as Isaac his son Jacob to escape the anger of Esau. *t.-i-ta* tr. To put out of reach, to separate, part, put, or take away from and thus separate. *tü.-aina* tr. To give a canoe to a person to cunina in. To take about on the water by paddling for. *t.-a* tr. To send a person and tell him to wait for one in a canoe. Do. do. aboard to stay there or to have charge there. To give a canoe or lend do. to any person to cuna in. To oocuna (a person) at any time or place, for any purpose, on any occasion (stated). *t.-a-lagöna* tr. To put a canoe or other vessel into the water to test it in any way as one would to see whether it was tight. To offer or try or speak of oocuning any vessel. *t.-ata* with *wöla* pref. tr. To finish making spears or tools or other implements.

*tükönašt-asana* tr. To make plain or readily seen or understood. *t.-āsiyāgaia* To make things plainly intelligible when teaching.

*tüköndārana* tr.pl. To make or manufacture many things.

*tüköšēat-a* To give a man to carry as things stuffed into any bag. To put any bag with things in it to any person to take, fetch, or carry. To send or cause or bid any person to cusaata. *t.-a-l.* tr. To bid or ask any person to cusaata. To try or see whether one can put as a sack of wool on a person's back. *t.-atōpi* To send things aboard in (a) bag(s) as grass, feathers, packages, etc.

*tüköngusiū* tr. To break when using as a man might a spear shaft having a flaw when hurling it.

*tükösama* tr. To instigate, propose to a person to fight or injure another, to suggest or recommend or advise to violence or hatred. To inflame the evil passions of persons by suggestions or advice.

*tükösi* tr. To send or bid a person to cusi, to give a person anything to cusi in. *t.-ella* tr. To get a person to stuff a little more in or for a short time. *t.-gāmata* To get one person to cusi in another's stead. with *möni* pref. To get one person to cusi occasionally. *t.-m.* To employ a person as a packer or stuffer. *t.-teka* s., *tü.-ūas-e.* pl.tr. To bid or send a person to fill or stuff bags and place them.

*tükössa-kanāg-ū; könji wön kö-t.-k.-udē kīmākunči kīpa yamū-kandaulumāki* That man tried to get a wife for his son from a distant part. *t.-sima* tr. To send or direct a person to fetch water.

*tūkōta-šana* tr. To make to abound or to have sticks, to cover with sticks as a track once clear by felling wood across it. *t.-ta* tr.i. To fill to overflowing as people a place of meeting by densely crowding into it. To pack or so fill as to leave no(t) sufficient room for any more or for a person to pass or do anything there. tr. To be in the way not leaving space or room enough for one to do what one wanted. To restrict, restrain one as objects in one's way do which leave one not space enough.

*tūkāčim* (according to the tense of the v. as past or future) Last evening, to-night, this evening. with *hakū* pref. Either the other evening or future, another evening. *t.-kaus*; *t.-k.-hakūčīūa* When it is later in the evening I will go. *t.-s.* Yesterday, night, evening. To-night. *t.-ana* i. To spend the evening or to be or become evening. *t.-unata*, *t.-a.-i.* To spend (or be overtaken by) the evening at any occupation as the women at their fishing, to grow or become evening or quite eventide or dark.

*tūkāki-kūči* tr., *t.-k.-n haia samākunči* Send your son to support and lead me aboard. *t.-na* tr. To bid, make to cacina, to give to cacina, to send or give fish to a person to cacina. *t.-nata* tr. To send, bid, make to cacinata in either of its senses. *t.-ngaia* tr. To bid, cause, tell, make cacinggia.

*tūkāg-ū* To use one's own spear, to use one's own awl for sewing on ooshluk. To take to one as

one's own wife, to marry. *t.-, t.-wīa* tr. To move or shift near or to as one does the noose end of a rod when snaring birds when one sees their attention is diverted. *t.-urū* tr. To cause to choke, to choke as a nurse in hastily feeding a child.

*tūkāl-āna* tr. To oocalana at any time, in any place, for any cause, on any occasion. *t.-ana-lagōna* To offer, try, threaten, say one will oocalana. *t.-akana* tr. To send, bid, cause to make a ball or draw ditto.

*tūka-l.-* tr. To offer, try, threaten, or say one will oocoo. To try to see how one can oocoo (the same senses of the v. *ūka*). *t.-ana* tr. To bid to make a bucket, to draw, write a bucket in a picture.

*tūkāna* tr. To place toooa, to make, contrive, manufacture things. tr. with *sir<sup>2</sup>* pref. To make things, especially such as tools and implements, spears, etc. To manufacture, fabricate. To cut up blubber in large quantities preparatory to distribution. with *tōlliūa* pref. To (cut and) spoil as a carpenter his board. To make incantations as yecamooshes did in order to procure an abundance of iacasi. To cut up and spoil as a tailor his cloth. with *z.-* pref. To cut up wastefully or in such a manner that it runs short before all have received a portion, to cut up and distribute unevenly. *tū.-na* tr.s., *kau-t.-na* The (a) place where cows have rested or laid down in large numbers. To oocanana in any place, at any time, or on any occasion.

*tūkām-ain-ana* tr. To put in the sleeves or any vesture, to put the arms on a doll. To put, draw, paint the arms in any picture, to put out or hold out the arms of any person or doll. *t.-aindeka* To put or draw out the arm of a child or other person and place it on anything as one might the arms of a corpse. *t.-ātū* tr. To bid or cause or get to stand up.

*tūkāsia* i. To still linger or have a little life as a person soon expected to die.

*tūkāt-aka* tr.pl. To remove things by carrying them away to another place. To take, remove, bring, fetch, carry away; *t.-akaian* To bring fuel. *t.-akwīa* tr. To be taking, bring or fetching, to continue to toocatata. *t.-ūgata* tr. with *wōla* always pref. To finish or completely ditto.

*tūkātux-dātū* To take away, fetch, remove one heap after another. *t.-gāmata* To toocatata in the place of some other person. To do. en passant or for a short time only. with *mōni* pref. To do. seldom or once now and again. *t.-m.-* tr. with(out) *m.-* pref. To do. always or all the time or every time or regularly. *t.-yella* tr. To do. a few or once more. with *yeka* suff. To do. for a short time longer or a few more.

*tūkqa-čina* To oocaachina at any time or place named. *t.-zaba-sana* tr. To bid, direct, cause, or send any person to quiet and solemnize others. *t.-z.-lagōna* tr. To try to oocaazabasana. *t.-zinata* tr. To startle, surprise, fill with dismay or wonder.

*tūkau-iyana* tr. To put a foot or feet on a doll or picture. *t.-urūgana* tr. To make the skin appear as by singeing off the feathers of birds thus baring the white skin. *t.-sina-(ta)* To oocowsina with, in, at, on any occasion. *t.-s.-ta-l.-* tr. To try to appease or quiet either angry or crying child or man. To try to console, comfort, make glad.

*tūkū* s. Husband, wife. *haua t.-n.*, *sa t.-n.*, *kī-t.-n* My, your, his wife, her husband. tr. To marry, to spear or shoot with, to oocoo at any time or place. s. Bark bailer, the place where or whence one oocooed, the time of ditto. *t.-āna* i. To purpose, propose to oneself to do anything, to propose, to say one will or is going to do this or that, to think or intend in this sense. To form intentions or express them.

*tūkūč-ēata* tr. To take a person in a canoe in order that he may get his own which he could not otherwise reach.

*tūkūči* tr. To coochi in any vessel, to use to do. with or in. Oocoochi at any time, or place, in any vessel, to coochi at any time, from any spot or place named, on any occasion, from any cause stated. To bring, fetch, take, ship, take away in any vessel stated. *t.-a-lagōna* tr. To offer or try to coochi, to test by coochiing in. To offer a passage to, to offer to oocoochi, to speak of oocoochiing. *t.-gāmata (tūkūč-ēata)*; with *mōni* pref. To send or let a person coochi in one's canoe now and then. *t.-g.-* tr. To oocoo

chigamata at any place or time stated.

*tūkūšāp-ōna* tr. To make or build its nest as birds. *t.-ūmōgātū* i. pl. To be (in) nests as a number of nests in a tree or on a shelf or rock.

*tūkūkānunata* tr. To imitate, make one exactly like another.

*tūkūkū-šaiindek-a; wē hak haia* *t.-š-unna* Come, lie close by me please and keep me warm. *t.-tr.* To lie with or in the arms of as a child with its mother or a sister with a sister, etc. To put on the scent, to (cause to) track by the scent from any place.

*tūkūp-ata* tr. To finish or put in all as oil into a bladder. To fetch, bring, take any oil toocoopooed. *t.-atōpi* To take oil or fat in any bladder aboard, to take a board in a toocoopooed state. *t.-ōnaka-na, t.-ō-a-gāmata* tr. To snow or come on to snow upon one at any time or in any place stated. *t.-ū* tr. To put oil, fat, or any liquid or liquifying thing in gut or bladder for safe keeping.

*tūkūsel-a-lagōna* tr. To try to pour out, to say one will pour out, to try by pouring out.

*tūkūsell-a* tr. s. The place for or to oocoosella in or where things have been poured out, to do. at any place named, at any stated time, under any stated circumstances, etc. *t.-aiella* tr. To do. and leave, to pour out and leave either for a time or for good. *t.-akīmū* tr. To pour out into as liquid or potatoes, nuts, etc. from one vessel into another. *t.-adātū*

tr. To oocooselladatoos at any time, in any place, etc. *t.-anqana* tr. To pour out at any time, from any vessel mentioned in or on any place. *t.-ateka* tr. To pour out as nuts from a basket on to a table. *t.-atōpi* tr. To pour out into a vessel floating at any time in any place. *t.-atāgū* To pour out and give as one might eggs from a basket. *t.-ā-gāmata* tr. To oocoosella upon or among or besides or on top of. with *mōni* pref. To pour out upon as water upon tea sometimes. *t.-ātaiy-igata* To pour out from one or more vessels into another and fill it. *t.-ā-igū* tr. To pour out as potatoes from a basket into a sack. *t.-ā-igur<sup>2</sup>dātū* To fill as above with liquids or solids a number of vessels one after another. *t.-ātūpgana* tr. To pour out and away as one would water or things one wanted not. *t.-āmōni, t.-āmūtū* To pour out as a lady tea day by day.

*tūkūsellqa-gōpi* tr. To oocoosellaagupi at any time, in any place, for any cause. *t.-gū* tr. To pour out as one would berries into a person's mantle held to receive them. *t.-nigū* To pour out upon and strike as with apples out of a sack. *t.-sella* To pour out the contents of many vessels upon any place.

*tūkūsi-mōranata* To heap up or make heaps of shells. *t.-na* To cover with or make coosi as in a picture.

*tūkūt-a, t.-ū* tr. To oocoota into any vessel, to use as a man a pail to milk into, to oocoota at any time or place named. To join one

skin to another lengthwise or across. *t.-ata* tr. To join or sew two skins together. with *mōni* pref. To regularly milk or join skins together. *t.-ana* i. To oocootana at any time or place mentioned. To cause, make, bid, compel to or direct to speak. *t.-a-lagōna* tr. To ask to speak, to try to make speak, to try by speaking to. To try to oocootana. *t.-a-l-* To try to oocoota, to try by oocootooing. *t.-amōni, t.-āmūtū* To direct or get a person to cootamuni and cootamootoo. *t.-āna* To use any contrivance for speaking to any person. *t.-atāpai* To join two skins together by sewing. *t.-ayella* i. tr. To leave off speaking or do. to a person. *t.-āmisiū* To give three or four skins sewn together. *t.-ān-gāmata* To direct or get to speak a little or in place of someone else. *t.-atā* i. To oocootateea in any place, at any time mentioned. *hi-t.-šinaka hauan* This is the place where a long time ago I lay hidden.

*tūkūtūm-ōra* tr. To oocootoomura at any time or place or for any cause or on an stated occasion. *t.-ō-l-* To do. in order to test or see or ascertain. To try, offer, attempt, speak of questioning, to ask. *t.-uš-g-* tr. To do. another to see whether what one heard is true or to see whether a person will say the same things. To ask questions upon any subject one has heard of in order to obtain further knowledge or to be further confirmed in judgment. *tūkūt-ūūšyella* To cease to further question. *t.-ur<sup>2</sup>m-ōni, t.-u.-ūtū* To hide or be hidden in

any place as a person. *t.-wōnčinata* tr. To make dirty or dim what was light or bright.

*tūkuš-ana, t.-amōni* s. v. The place where birds have or do nest, to be accustomed to build nests in any place, etc. *t.-anā* i. To cooshancea in any place, or at any time past. *t.-ata* tr. To cooshata i. e. tow with or form any spot at any time, etc. s. Anything used for towing either the line or the boat or canoe. *t.-ōpina* tr. To (cover with) cooshupi, to make, draw.

*tūkušuna-lagōna* tr. To try, speak of, attempt, or test by trying to cooshana.

*tūkušunat-a* To cooshoonata as eggs or nestlings in a nest at any time in or from any place or on any occasion. *kwi hi-t.-qa anaiim* With or in what shall I gather berries? *t.-a-l-* tr. To try or offer to cooshoonata, to test as one might the quantity by lifting.

*tūkušunt-aiyigū* To tiyigoo in any vessel or at any time or in any place in the senses and measure indicated by the v. *kušunata* w. s. *t.-ūpgana* tr. To throw away as eggs out of a nest or berries out of the bottom of a basket.

*tūkušš-a* To cooshsha at any time or place named. To do. on any occasion or for any cause named, to do. with or on, to use to ditto. tr. To give fish to a person to do., to give any materials to do. on or with. To send, bid, set, require, or direct a person to ditto. *t.-ata* tr. To cooshshata at any time stated or in any place, on any occasion or for any

cause. *t.-atāgū* tr. To give a cooshsha of fish, to cooshsha fish and give. *t.-atūpqa-na* tr. To throw away as one might a cooshsha of fish one did not want. *t.-a.-ndc-ka* To throw or cast a bundle of fish upon so that it rests there as on a table. *t.-a.-nkōna (t.-a.-nōrri)* To throw a cooshsha of fish away into the water either from the land or canoe. *t.-qanigū* tr. To throw a bundle of fish at any object so that it hits it.

*tūkuš-māna* tr. To cooshmana on any occasion, for any cause, at any time or place. *t.-pēata (t.-pi)* tr. To cooshpaata and cooshpi respectively at any time or place named or with anything as a means or on any occasion. To use a bar or lever, to cart, move, shift with any lever. *t.-p.-* tr. To turn round a canoe or boat with the paddle or oar. To cooshpaata on any occasion, at any point or spot as for instances races in a boat or canoe at the point whence they should turn round on their way back to the goal. *t.-p.-lagōna* To try, offer to cooshpaata, to test by using as a lever. To try to straighten a crooked spear shaft by bending it back either to the straight line or beyond it. (*t.-pitek-a t.-p.-wīa t.-piūasell-a, t.-p.-īa*, To cooshp., do., do. respectively at any time, in any place, with any thing as a means or on any stated occasion. *t.-pēangus-iū* tr. To break as a paddle in backing water or as a bar of wood in putting more force to it than it can stand. To break as one might a rod in forcing it straight. *t.-p.-ata* tr. To break

short off in above ways. *t.-p.-a.-l.-* To try to break or to say one will break as above. *t.-pi(mōni)*, *t.-pikōna* tr. To use or cooshpi, etc. with respectively or in any place, at any time, on any occasion.

*tūkuš-titūpqa* tr. To throw off with force by levers so that the object falls clear off. *tū.-tō-pāna, tū.-tōpōnata* tr. To raise or render hollow and unsolid as leaven does bread, as a navvy a rock before levering it out of its bed. *t.-yin-a; kōmūdūa haia sa t.-y.-udē haua mākunči haia.*

*tūkuf-kōna* tr. To toocoopoo or be toocoopooing oil aboard ship or canoe. *t.-gāmata* To do. in place of another person or badly so that the oil is wasted or partly so by being spilled and not properly entering the gut or bag. tr. To do. just for a minute or two or en passant. with *mōni* pref. To do. seldom or now and then. *t.-m.-, t.-mūtū* tr. To frequently or regularly do. as one who does so daily. To do. standing and sitting respectively. To be toocoopooing, to do., to stand and do., to sit and do the same. *t.-teka* tr. To toocoopoo and put down as a bladder of lard on a plate. *tū.-tāgū* tr. To give oil, fat, lard, or any such things in a bladder or skin bag or even bottle. To toocoopoo and give, to give in a toocoopooed state. *tū.-tūpqa* To toocoopoo and throw away as one might bad oil in a bladder. *tūkuf-yella* To toocoopoo more or longer or for a short time or once more. with *yeka* aff. To do. a little more or a little

longer. *t.-yāgū* To do. for another as that which that others.

*tūkul-alana* i. To be out of one's mind or to be raving, wandering in mind. To be acting or speaking as dying persons in above states either silly or madly. To act or speak foolishly or madly as though out of one's mind. To anger, stir up hatred, to make angry, impatient, fretful or out of temper. *t.-a* s.i. A bark stripper. The place where bark has been stripped from any tree. To goola bark from any stated tree in any place or at any stated time. *t.-ōsina* i. To coolusina or get to feel very lazy and listless at any time, in any place, or from any cause.

*tūkun-ata-lagōna* To try to bring anything in a half filled state. *t.-āgai-a* i. tr. To spend the night in any place, to-night, to become or get night upon one at any stated time or place (in this sense is tr.) *haia kō.-t.-a.-dē ikamanqalakir* Night overtook me at Eecamana point. *t.-ā.-a-gāmata* with *mōni* pref. To sometimes pass a night in any stated place. *šabagūda ha.-t.-ā.-dē* I was or had a happy night last night. *t.-unata* tr. To befoul or cover or spot with oil or grease. To make greasy or oily. To oil or grease as one does a hinge to make it work freely. *t.-u.-l.-* To try to oil or grease as any hinge to make it work freely. *t.-tāgū* tr. To give a little of anything in any vessel or bag. To give in a half full or under state, to half fill and give. To give a little water or other liquid or berries or seed, etc. in

the bottom of any vessel i.e. less than half filled.

*tūkur-i; guri t.-i* Any stone or anchor used for mooring or anchoring. *t.-ia-l.-* To try to anchor, to test by using as an anchor, to ask any person to moor or anchor (with *čkālī* pref.); *t.-ū* tr. To cause, make, bid to like, relish, or love.

*tūkur-čella* To leave off oocoo-tooting, to leave undrawn or unmilked as milk in the udder. *t.-mōni, t.-mūtū* To oocoomuni and mootoo in any place stated. *t.-teka* s., *tū.-wōsella* pl. tr. To put, fit, fix as boards on a wall or floor. *t.-tāgū* To sew two or more skins together, to milk and give, to press out as milk from an udder and give. *tū.-wōnigū* tr. To milk upon and strike as one might on the face of a person.

*tūkusē-ata* tr. To finish washing, to wash clean, to wash off or out any stain, to wash one. *t.-a.-lagōna*, but better *ts-tū.-a.-l.-* To try to toocooosaata. *t.-ōnnaka* Awkward in washing, inexperienced, unexpert and unable to do well. *t.-ya* tr. To wash as one who does so daily as his regular work. To wash or be washing. *t.-yāgū* tr. To toocooosi for another i.e. something belonging to him or on his behalf.

*tūkus-iūāna (t.-imqamaka)* tr. To miss or pass over in washing and thus fail to wash. *t.-eta* i. To cease to fly past or round about used of flocks of shags.

*tūkusi* tr. To wash either a person, part of any person, or any

article of clothing, or furniture, etc. *t.-ella* tr. To wash once more, to wash a little time, or a little more or once. *t.-āgū* tr. To wash what belongs to oneself and for oneself, to wash one's own. *t.-ūūgulata* To wash out or off any stains, marks, or colors. *t.-kōna* tr. To wash or be washing in the sense of *t.-* aboard. *t.-gāmata* tr. To wash hurriedly and badly, to wash one thing instead of something else. To wash by turn or in the place of some other person. To wash just for a moment or two or en passant. with *mōni* pref. To wash sometimes or seldom, not always. *t.-dātū* tr. pl. To wash things one after another in large quantities. *t.-m.-* To wash, be washing, to stand or be standing washing. with(out) *m.-* pref. To wash continually or always. *t.-mūtū* To sit or be sitting washing, to wash (always).

*tūkus-ātūwāna* s.v. A game and to play this game in which the players go rapidly round in circles more or fewer forming the circle till they get giddy and fall. *t.-tōpa* The foreskin. *tū.-tūpata* tr. To turn or wear a skin with the fur inside and the naked inside of the skin outward as the people do to prevent its getting wet. *aselūpai sa tūkustūp-atqa balaka wōnigawōx* Turn your skin with the fur inside to prevent the rain from making it wet. *tūkus-ur<sup>2</sup>-gāmata* with *mōni* pref. To turn a skin mantle or wear it sometimes with the fur turned in against the body. *t.-u.-m.-* with(out) *m.-* pref. To toocoostoopata often or always.

*tūkuta-lagōna* To try to milk or express.

*tūkwī-a* tr. To shift or move the rod nearer and nearer, to be thus quietly moving the noosed rod nearer the bird to catch it. *t.-na* tr. To put fuel on a fire to burn, to make up a fire. To use fuel for making up a fire, to make up a fire with. *t.-nata* tr. To make up a good fire by putting on more fuel, to put up a fire. *t.-nāmisiū* tr. To put on several pieces of fuel. *t.-ndātū* To make three or more fires, to build up with fuel three or more.

*tūkwis-a* tr. part. Causing weariness, hard, laborious, to make weary, tire. *tūkāčīnaka ha-tūkwis-idē* I got or was very tired last night. *t.-eta* tr. To let or cause to cwissata in either of its senses, to pull at any time, the place where anything has been dragged across. Fit to pull or drag, the place for pulling by. *t.-ōmm-a* To cause to, let, make, bid to cwissumma. *t.-ō.-āgū* To let, suffer, allow to cwissummagoo. *t.-ō.-ātōlli*, *t.-ō.-atāgi* s. Lightning. i. To lighten. *t.-sa* tr. To bid, cause, send, make to pull, draw, drag. *t.-sakaia* The place where a canoe has been or canoes are usually hauled up or fit for this purpose, to cwissacia in any place, at any time. *t.-sōpōna* To send, let, make, cause to cwissupuna. *t.-sqa-nari* To send, bid, make, cause to pull or down into the water. *t.-s.-rāgū* To bid, send, tell, let, pull or drag ashore. *t.-tōpa* (*tūtōlqanikāgū*) s.v. The foreskin, anything infolded, within covers, anything which enfolds, having a cover-

ing. To be in layers, one on or over another as cakes of drifted ice. Added to, cake upon cake, enfolded, encased.

*tūd-ēata* tr.s. To tell, bid, cause, make a person knock off a limpet, to give or point to or let or set a person to do. ditto. *t.-aiiū* tr. pl. of the above. *t.-ala* tr. To bowl, roll, set rolling, to make fall by rolling over. *t.-eka* tr.; *yōškan haia kō-tūdek-udē* The day dawned upon me when I was at the island. *t.-a* tr. To give dush to a person to lay as nooses, to send, bid to lay as nooses to catch birds on. *t.-ila* tr. To put the feet upon and thus make to stand as a mother might her child on a table.

*tūde-data* To let, send, cause to dedata. *t.-tata* tr. To send, bid, set, tell, make a person to catch or get anything.

*tūdō-kušāgū* tr. To catch by entangling the feet, to cause a person to dueooshagoo, to make to ditto. *t.-f-gāmata* (by some *tūduf-g.-*) *t.-gurana(ta)* tr. To lead, cause to dislike or cease to like or desire. *t.-gam-a(ta)* To run in or down as water in a shoot. *t.-g.-ā-mōni* To run in, through, down as water in shoots. *t.-g.-āsir<sup>2</sup>* Shoots, water pipes, drains. *t.-na* tr. To cause to duna, to bid, send, ask to duna. *t.-pia* tr. To put or be putting on in the sense of toodupa, to clothe as a man his child i.e. to keep in clothes, to clothe daily as a mother her child. *t.-pa* tr. To give a person a shawl, blanket, or coat to put on or wear. To clothe, to tell, cause, make to du-

pa, to put on any person any shawl, coat, or mantle. *t.-pala-gōna* tr. To try on anything as a mantle or a coat to see how it will do on another. *t.-pāgū* tr. To give a share of the results of one's spearing to the women who have paddled for one or as a man to such other men as go with him to assist in carrying the game he secures. To share with one's companions the proceeds of a hunt, to give in this sense.

*tūdōr<sup>2</sup>-čella* tr. To keep and not give when one has plenty and thus much disappoint the expectations of those who reasonably expected to share. *t.-šōnata* To bring back a wheelbarrow, to cause or make a person run back. *t.-gāmata* To use or drive a wheelbarrow instead of another, to send or cause one person to drive a wheelbarrow in place of another person. *t.-mōni* To toodattoo often, always, regularly, every time, continually. *t.-maniaina* To toodattoo about hither and thither. *t.-tōlli* tr. To drive wheelbarrows everywhere and in all directions as a number of men might a work on a road. *t.-wōnari* To run or wheel a barrow or cart into the sea, river, water, etc. tr. To let escape by running into the water to escape from thus.

*tūdā-šanana* tr. To convert in dashan by burning a heap of shells. *t.-bin-a*; *kōmūdū haia sa t.-b.-udē kōnjima* Why did you say she was my mother when she was not? *t.-kōša* tr. To oodacusha in anything or place or at any time. *t.-gū* tr. To put in bodily fear as from falling from a great

height, as by shaking that on which one stands. To cause to feel very uneasy. *t.-gūtas-ana* tr. To send or bid a person to dagootasana, to give, lend, put into the hands of a person anything to use in cleaning. *t.-g.-simōni* tr. To employ regularly to clean or clear up. *t.-g.-uwāna* tr. To bid, send, tell, employ, direct to dagootowwana. *t.-nana* tr. To hasten or cause persons to blister themselves and pack up for departure. tr. s. To oodanana in any place or at any time stated. *t.-pōšana* tr. i. To rise up or be raised up into turbulence as the water in a tide where contrary waves meet and ridge up the water. *t.-pōl-ia* (*t.-pūmūtū*) To give a child the breast when lying or sitting. *t.-p.-aina* Do. do. do. when walking. *t.-p.-a* tr. Do. do. do. to put a child to the breast, to make or cause to suck. *t.-pūmūtū* tr. To be suckling or giving a child the breast. *t.-rana* tr. To bid, send, order, cause or make to burn land by setting fire to it. *t.-rūāna* (*tūā-dātātunna*) To cause to grow tall and large as good food those who eat it. *t.-tōnga* tr. To come upon one as any trembling movement of the limbs, to shake, cause to tremble. *tū.-tu* tr. To make, tell, send to run, to start running, to wheel a barrow or cart, to send in haste.

*tūdgačinata* tr. To give little or few, to lessen in quantity and in number.

*tūdaunušana* tr. To oodowooshana in any thing, at any time, or to ditto.

*tūdū-šū* tr. To cause to make a great rumbling noise. *t.-pata* tr. To put anything on a person as a shawl, mantle, or coat, shirt, or jumper for him to take away by wearing. To give any article of dress which is deepaed by putting it on a person or telling him to put it on. To tell or send any person a garment to take into use. *t.-punata* tr. To overcome, conquer, to soften, weaken, to exhaust the strength, to make tired, make pliable, make weak. To put into water to soak and soften, to soften by water. *t.-purī-gāmata* To put on (toodoopata) one thing instead of another.

*tūduf-kōna* tr. To toodupa or toodoopata when afloat. *t.-dātū* tr. To toodupa a number of persons one after another. *t.-g.-* tr. To do. one person instead of someone else. To put on (in the senses of do.) anything on the wrong person or one garment in mistake for another or inside out or upside down or in any other misfashion. with *mōni* pref. To toodupa sometimes or seldom. *t.-m.-* tr. with(out) *m.-* pref. To do. daily or regularly. *t.-mūtū* tr. To be putting on when sitting down as a mother a shawl on her daughter. *t.-teka* tr. To put on as a blanket over a sleeping person to keep him warm. *tū.-y-ella* tr. To toodupa for a short time or once more or in little degree. *t.-wōs-e.-* tr. To throw clothes over (a) sleeping person(s).

*tūgaiai-e.-* tr. To put things away or up on end or hang do. up and leave them as one does put things tidily away before

leaving. *t.-iūata* tr. To catch as a dog by jumping any morsel thrown to him.

*tūgaiiū-akāna* tr. To send, bid, employ to giuacana. *t.-att-a* tr. To turn a boat or canoe across the wind or up to the wind as men do in working to windward or sailing across the wind. *t.-a.-āthaina* i. tr. To sail across or keep a boat or canoe across the wind and thus advance. i. To tack as a kite i. e. to go about hither and thither. *t.-āšina* tr. To send, bid, employ any person to giuashina. *t.-uśwō-lana* tr. Do. do. do. do. to giuoshwulana.

*tūgaia* tr. Do. do. cause, or employ a person to gia. i. (see *tūkaia*, either are equally good) To come or go as a boat against the wind. *t.-ši* tr. Do. do. do. make, direct a person to giashi. *t.-šēata* tr. To direct, order, send, make a person to giashata. *t.-kamātū* tr. Do. do. do. do. do. to giacamatoo. *t.-kōna* tr. Do. etc. to giacuna. *t.-kātaka* s. (*tūgaitušū* pl.) tr. To go and meet in order to oppose. *t.-gōmakāsirī* A chain. *t.-gāmata* tr. To toogia one person instead of another person. *t.-gūtāna* tr. To contradict, speak in opposition to another.

*tūgaia-dātū*, *t.-mōni*, *t.-palana* s. tr. The legs of any table, chair, etc., the props or pillars of any building i. e. that which props up, supports, props of any kind, to support as legs of tables or pillars what rests on them. tr. To rest on, be thus supported, to put under as a support or props in any of above senses, to put a leg under

anything. *t.-mušša* tr. To appoint, direct, require, cause to put a handle on any bucket etc. *t.-mulaka* tr. To answer back, gainsay, to contradict, to speak contrarily, to oppose, resist. *t.-mulla* tr. To (cause to) swing as a father his son in a swing by shoving him.

*tūgaiama-iella* tr. To direct, bid, order, tell, require to giamiella, to order or leave orders, to direct when leaving any person to giama. *t.-* tr. To send, bid, tell, order, or direct to giama. *t.-ta* tr. To send, bid, direct, appoint, make or cause to giama. *tū.-gāmata* tr. To send, bid, direct, or cause one person to dig instead of another. *t.-g.-* with *mōni* pref. tr. To direct or employ a person to giama occasionally.

*tūgaiamā-m.-* with(out) *m.-* pref. To direct a person to giama regularly or always.

*tūgaiamb-a*, *t.-atwiū*, *t.-ataiyigū*, *t.-akimū*, *t.-ateka*, etc. To tell, direct, cause to giamba, etc. *t.-ga*, *t.-ata*, *t.-ōgūta*, *t.-ōtama* To cause, direct, appoint any person to giambaa, etc. *t.-gata* tr. To put a child on a woman's or man's back for her to so carry him. *t.-urū* tr.

*tūgaiamūtū* To lay one's elbow or arm upon any object and thus support oneself. To lean, lay, rest one's head upon one's hand and thus relieve one's weariness.

*tūgaian-gana(ri)*, *t.-tisēata* To send, appoint, bid, etc. to giantisaata, etc.

*tūgaiang-ūta* tr. To (catch with a) hook, to pass a hook into. *t.-ūtata* tr. To (catch one with a)

hook, to pass or thrust a hook into or through. *t.-ur<sup>2</sup>čella* tr. To catch with hook another, to fish with a hook a little time. *t.-usiū* tr. To break by causing the points of anythings to strike against other things. *t.-ūsata* tr. To break off a point of anything by causing it to strike against something else.

*tūgaiapū-mātū*, *t.-kūtā-m.* To steer towards shore and do. out from shore. *t.-mōči*, *t.-lörāpū* tr. To steer into a cove, to steer up a river or bay. *t.-wōrāg-ū* tr. To toogiapooloo ashore. *t.-w.-ata*, *ha-mōni* I usually steer right for the shore or ashore.

*tūgaiapu-lata* with *m.* pref. To usually or always or frequently steer. *t.-lū* tr. To steer, skull, paddle as a woman does propelling and guiding at once. To divert or turn a canoe or other vessel by sculling or steering. *t.-undeka* tr. To steer, scull so as to touch any shore, reef, or rock and rest there.

*tūgaiatēa-čina* To be up and raised above and not touching the ground as for instance a wheel of a many wheeled wagon on an uneven road so that they do not move round as the cart progresses. To carry as a market woman a basket balanced on her head. *t.-gata* tr.i. To raise up off as a woman her basket from off her head supporting it on her hands to prevent its heavily pressing her head. To be thus raised up as on props above or over. *t.-xma-niaina* To be balanced or raised as on a point or pedestal and

thus balanced, to thus balance as a rod on the point of another.

*tūgaiata* tr. To oppose, be contrary, turn and head, to be ahead as the wind, sea, or current. To turn against in above senses, to become contrary. To ward or fend off as a blow with a shield or other object which intercepts the blow. To meet, intercept, prevent, and thus turn a person or any creature from his purpose, to oppose, intervene, frustrate, to repel, check. To catch as the boughs of a tree, a man falling so that he does not fall to the ground. To catch as one does with one's hand any throw object and thus meet it and prevent a farther progress. To hit or strike back as a man a flying ball. To thwart, resist, turn round in self defense and fight or offer resistance. To resist or be contrary or against the grain as a board under the plane. To be against, to turn as one force a lesser force. To meet and strike as two opposing forces, as tides, drafts of wind, or two rushing objects.

*tūgaiat-eka* To lie down and rest as a weary or wounded person might. To lie or be leaning against in a recumbent position. tr. To put or place anything resting against some object for support. *t.-ekwā* i. To be resting or reclining or leaning against any object for support. tr. To put in above position as one might any tall object against a wall. *t.-uxm-ōni* To stand and lean or rest one's head on any object, to be thus standing, to thus lean or

rest one's head upon any object. i. To be standing obliquely to and resting against for support. *t.-u.-ūtū* r. To sit or be sitting as above. To thus do when sitting. r. To place oneself in a sitting position leaning against any object for support, to be thus sitting, to sit thus.

*tūgaiimbata* To take up, have or hold between one's hands. i. To meet or come together from different directions (used of more than two things). To draw together and meet from all or many directions. *t.-ur<sup>2</sup>dātū* i. To meet as a number of canoes, from different directions to some central point.

*tūgaiāg-ū-mōni* with(out) *m.* pref. To toogiagooloo often or regularly. *t.-ūyella* To do. once more or when leaving or for a short time. *t.-ulū*, *t.-ul-m.*, *t.-ulīa* tr. To send, order, direct, or appoint any person to giagooloo, etc. *t.-un-gāmata* tr. To send one person in place of another to ditto. with *m.* pref. To toogiagooloo occasionally or seldom.

*tūgaiqala(ta)* tr. To bid, send, direct a person to giaala(ta).

*tūgaiāunna* tr. To quarrel or declaim angrily against a person in reply to him.

*tūgai-bākāna* tr. To put out in the sun to dry as clothes on the grass or on a fence. *t.-detata* To cause or send a person to gide-tata. *t.-dārana* tr. To send, get, or appoint a person to help. *t.-dātū* tr. To send, cause to make, direct or order to giadato.

*tūgaig-ata* tr. To put, move, or shift near so as to touch, to draw any object near to another. *t.-ate-ka* To hurt, be or get hurt by squat as a man's hand between two forces. tr.i. To jam and thus squeeze or wound, to be thus jammed and squeezed.

*tūgaig-ūtata* tr. To put, move, shift, shove, etc. close to so as to touch. To strike, collide, come into collision. To strike against and thus break as a bone against a stone. *t.-ūtūgata* tr. To strike, hit, bump, dash against as in a collision. *t.-utatōpi* s., *tūgaigur<sup>2</sup>wāgōpi* pl.tr. To put things aboard close to other things. *t.-utālū* i. To be close to and touching as canoes in a flotilla other canoes.

*tūgaigul-a*, *t.-ū* tr. To set, appoint, direct, bid to gigoola or gigooloo.

*tūgaigur<sup>2</sup>-teka*, *t.-wōsel-la* tr.s. pl. To put down (a) thing(s) close to other things. *t.-w.-la*, *t.-w.-lia*, *w.-ūkānana* i.pl. To be close to or crowded together, to be close to other objects and touching them. *t.-gaia* tr.i. To put close to each other as books in a case. To be thus as books on a shelf. *t.-tūmōpi* (*tū-tstauwōn-tūm.*) tr.i. To crowd as slaves in a vessel's hold, to be crowded, to pack or be packed in as animals in a vessel's hold or persons in a canoe. *tūg.-tūm.-kōna* i.tr. To pack or be packed or to pack as passengers themselves into a place aboard.

*tūgail-ōpata* tr. To sail or pull keeping the boat on or across the wind. *t.-ōpūnana* tr. To swell and rise very high or carry very high



as a rough sea a boat or other vessel. *t.-āpū*, *t.-ōf-mōni* tr. To set, appoint, direct, or cause any person to gilapoo and gilufmuni.

*tūgaim-ēakāna* tr. To send, cause, appoint, or direct to giamaacana. *t.-ikū* tr. To send, bid, or direct a person to urge another to do something. *t.-ōmma* tr. To give a person anything that he may gimumma with it. To send, tell, appoint, or direct a person to ditto. *t.-ōsāna* tr. To put a person out in the sun so that he is overpowered by its heat. *t.-ūkāna* i. To form, join, go, or walk in a long line one after another. *t.-ūkan-aina*, *t.-ū-ūunna* To walk, go, or be walking as above.

*tūgaip-ōna* tr. pl. To send, appoint, or cause a person to cut up into slices. *t.-ārū* tr. To send, bid, cause to giparoo. *t.-ula* tr. To soften any hard fat by a fire by putting it near. *t.-unata* tr. To send, bid, appoint, direct to gipoonata.

*tūgaisin-ania* tr. To cause, send, or bid one to help always or regularly. *t.-a-mōni* with (out) *m.-* pref. To cause, send, or appoint a person to gisinamuni. *t.-ankōna* To appoint, send, direct, or cause to gisinangcuna. *t.-angāmata* tr. To send or appoint one person instead of another to help. with *m.-* pref. To send or appoint to help sometimes. *t.-ayella* tr. To toogisinana once more or for a little time or on leaving. *t.-ana* tr. To send or appoint a person to help or assist, to cause to help. *t.-enata* tr. To take some from one party and appoint them to

help another party. *t.-ālāpū* To send or make to gisinalapoo.

*tūgaistūgata* tr. To bid, send, employ, or appoint to gistoogata.

*tūgaita-kō-nata* tr. To cause to harden in the sun by putting it to dry hard there. *t.-kana* To cause or send a person to urge others to do something. *t.-uwa* v. pref. To be thick or close together, to do compactly. *t.-uwa-pūsū* i. To grow thickly, compactly so as to completely hide the ground. *t.-u.-tū-p.-* tr. To sow or plant thickly, close together, or too thick. *t.-u.-mūtū* To sit crowded together, to crowd together. *t.-uwō-n.-* i. part. Thick, dense, crowded, to be thick, dense, crowded, to crowd together. To be in great numbers, to be very numerous or thick. *t.-uwāna* tr. To pack around in order to secure and keep firm. *t.-uwatūwāgū* i. To live in a crowded state as a large family boarding in a single room.

*tūgait-ōwōmūtū* tr. To sit close up against a weak and sick person in order to prop him up. *t.-uśata* tr. To remove all by shoveling, to clear up or away. *t.-uśū* tr. To shovel up or away, to remove by shoveling.

*tūgaiy-ōšpi*, *t.-ōšteka*, *t.-āšū* tr. To send, cause, direct, appoint, or bid a person to giyushpi, etc.

*tūgalamana* tr. To cause, send, or appoint any person to galaoana.

*tūgata* i. To catch i. e. to kindle, get on fire, to burn, ignite, take the fire. tr. To take, fetch, bring as a man a wife from any place.

tr. To eat one or more things as a relish with some other food. *t.-*, *tūgut* v. pref. To do with, to mix, to use in a mixed state.

*tūgōla-ša* tr. (*tūgōlušmōni*) To rattle. tr. To rattle together. *t.-kōščina* tr. To bid, send, appoint, direct to gulacushchina.

*tūgōm-aka*, *t.-ux-mōni*, *t.-uxmūtū*, *t.-ux-gāmata* To cause, send, bid, direct, or appoint a person to gumaca, etc. *t.-alisa* tr. To take a person longing to see his far distant friends to see them. *t.-ux-g.-* with *m.-* pref. To sometimes make to plait. *t.-uxyella* To bid to plait when leaving or during one's absence. To bid go on plaiting, to cause to plait a little more. *t.-ūgat-a* s., *t.-ū.-āpai* du., *t.-ugāmi-siū* pl. To bid, tell, appoint, direct to plait one, two, and three and to finish ditto. *t.-ina* tr. To make either by sawing or chopping down a board, to make into a flat piece. To bid, send, cause, or give fish entrails to a person to goonina. *t.-ālū* tr. To send, bid, employ, direct anyone to gumaloo. *t.-ā-sir*, *tūgaiagōmaka-s.-* A chain.

*tūgō-pat-ana* (*tūtōlqanikāgū*) One on or over or overlying another, in tiers. One over another. One upon or in another, columned, heaped up one over another. To be in any of the above states as for instance drifted ice sheet upon sheet. To be one on or over or in another and thus piled up or thus covered. *t.-p.-āna* To follow one over or after another in rapid succession. *t.-riya*, *t.-ra* tr. To set, direct, to cut out or round, to give anything to a per-

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son to gura. *t.-r<sup>2</sup>kōsi* tr. To stuff out very full as one might a bag with grass forcing it in. *t.-r<sup>2</sup>-misiū* (*tūgušā-m.-*) tr. pl. To cut out or round (see *gōra*) several pieces. *t.-sanūgōna* tr. To make into a bag or pocket, to make a bag. *t.-tatam-agata*, *tū.-ta.-āgū* To eat a mixture of food of divers kinds. *tū.-ta.-a* i. (better *tūgu-ta.-a*) To eat much of many kinds of food. *tū.-tata* tr. i. To press hard against, to shove push, lean, shove oneself against anything.

*tūgāš-ūyella* tr. To leave for a short time one's canoe afloat or moored by going away to some other place. *t.-uu-gāmat-a* tr. To put or moor or thus give one canoe in place of another. *haia kōmanax t.-un-g.-udē yekāsi* He left (in a moored state) me the little canoe in place of the one he took.

*tūgāli-ana* tr. To swell out or fill as one might a paunch with wind. *t.-igū* tr. To induce to galigoo, to appoint, direct, bid, send a person to galigoo another. *t.-x-g.-a* To induce to galikgamata, to bid, request, direct to give work to at once or for a short time. *t.-xyella* tr. To induce, cause, direct, or appoint, or send a person to galikyella. *t.-x-mōni* tr. To induce, cause, bid, direct, or appoint to galikmuni.

*tūgāma-ta* tr. To induce, send, direct, bid, cause to gamata in any of its senses. *tū.-kūci* To induce, send, direct, give anything to a person to gamacoochi. *t.-g.-a* To give or direct another to gamagamata. with *m.-* pref. To cause a person to gamamuni. *t.-m.-* with-

(out) *m.-* pref. To cause or direct to gamamuni. *t.-teka* tr. To send a person with a light or a plate with some things on it to put down somewhere. To send, direct, put anything in the hands of a person to gamateca. *tū.-töpi* tr. To send, direct, put anything in the hands of a person to gamatupi. To send in the sense of gamatupi anything to a person by canoe. *tū.-tāgū* To send anything by a person as a gift to a person.

*tūgām-qasella* To send things by a person to gamaasella. *t.-ū* tr. To send or direct a person to gamoo, to give things to a person to gamoo.

*tūgā-rina* tr. To send, order, bid, direct, or cause a person to assist another. *t.-runata* To send, order, direct a person to help another do any work.

*tūgāt-ata; hamöni t.-a.-* I often or as a rule make up the fire i.e. rekindle it. *t.-öngus-iū* s., *t.-ö-ipai* du., *t.-ö-āmisū* pl. To break anything(s) (as cups) by shoving or pushing anything against them so that they break. *t.-āgū* tr. To eat much food of many kinds of one's own. *t.-ū* tr. i. To press by lying on or over, to press, shove, or push by leaning against, to press against by shoving oneself against another. tr. To put small wood in a fire to make it burn up and kindle the large fuel. To stuff tight, to fill out so that the bag will hold no more, to stuff anything out to its utmost stretch, to fill a bladder very full or tight with wind. *t.-ūkōši* tr. To send, bid, direct a person to

gatoocushi somebody else. *t.-ūkō-tek-a* tr. To squeeze by jamming in, over, or against as a log falling on another log any object lying upon it. To jam, press, squat, squash, to fall or lie upon and thus jam. *ūla t.-ū.-ū sihna* Take care lest you get yourself or any part of yourself as a hand or foot jammed or squatted. *ma-t.-ū.-a wōkhaina* Mind you do not so put it down as to jam me; take care not to squat me by putting it down so that it falls upon my hand. *t.-ūmōri* To squeeze, press, and squat or bruise as any heavy object any intervening thing. *t.-ūpōna* tr. To kill by pressing against (in the sense of *t.-ū*).

*tūgauug-öngusiū* tr. To break off as a man the rotten tops of a tree by shaking it. *t.-ū* tr. To cause to gowoogoo, to shake, move, to sway. To wag as a dog its tail, to move as a horse its ears. To wriggle, to make shake, make to move, cause to vibrate. *t.-ūlūpai* To shake off and thus cause to fall to the ground. *t.-ūpūtaka* tr. To shake off as apples from a tree. *t.-haina* tr. To go, walk, or be walking, moving, or swaying the hands, head, wings, tail, or any other part of the body.

*tūgauux-gāmata* tr. To toogow-oogoo en passant, to shake just a little. with *mōni* pref. To do. sometimes. *t.-m.-* (*tūgauugū*) tr. To poise or shake the spear to test it. *t.-m.-* tr. To shake often or regularly. *t.-manaina* (*tūgaugū-unna-m.-*) To walk about swaying one's arms. *t.-yella* tr. To toogow-oogoo again or once more.

*tūgūgur<sup>2</sup>mōni; kūtā-t.-* To go out and stand at the edge of a cliff.

*tūgūg-utatiaina* i. To go or walk very carefully as one does in a very dangerous place planting one's feet securely to guard against a fatal slip. *t.-ūtata* tr. To cause to googootata as one might an owl by tossing it against a person's face.

*tūgūleni* tr. To shove, push, put down under the water, to dip. To cause to gooleni, to make sink. *t.-ūkū* tr. To oocoo down into the deep water as one might a bird that had dived. *t.-gaia* To gia as the women crabs or other things deep in the water. *t.-g.-kōna* To be out in the canoe catching crabs or other things under the water by spearing them.

*tūgul-ōšteka* tr. To lay out two pieces of bark evenly one over another and weight them by heavy stones placed discreetly over them to shapen and keep them for distorting.

*tūgūl-öngus-iū* tr. To cause, send, direct a person to goolung-goosata. To break by sitting heavily upon or by putting a greater weight upon anything than it can bear, to put upon and thus break the object under. *t.-ö.-ata* tr. To break, snap, squat under any of above ways. *t.-öngūta* tr. To bid, appoint, direct, give a spear shaft to a person to coolunggoota. *t.-ū* tr. To send, direct, appoint to gooloo. To do. from any point, in any place, at any time, upon or for any cause or occasion. To do. with, to use for goolooing. s. The place or tree when the

bark has been ripped off, spaces whence logs have been removed or drawn from a wigwam or threads from a cloth. The end or part for drawing out ends or any other things. Spaces where plants have been pulled up. *t.-ūlūanata* tr. To weight over and render thus awry or crooked as the women in much using the canoe and sitting and fishing always from the same side cause it to become depressed there lower than the rest of the canoe.

*tūgūmara* tr. To bid, send, direct, appoint, or cause to goomara, to use to do. in, to carry eggs or berries in any cloth or package, etc. *t.-lagōna* To try to goomara, to offer to ditto, to speak of goomaring. To ask to goomara, to do. see whether a person will do., to try or use anything to do. in to see how it will do.

*tūgūmuš-ata* To take anything to do. with or in. To goomooshata at any time, in any place, for any cause, upon any occasion, or in any stated thing. To cause to, send, direct, appoint, bid any person to goomooshata. *t.-a.-l.-* To ask a person to do. to see whether he will or can do it. To try to do., to offer to ditto. *t.-atāgū* To too-goomooshata for oneself or with one's own things. *t.-tāgū* tr. To goomara and give, to give in a goomaraed state. *t.-gāmata* tr. To toogoomara in one thing in place of something else. To do. one person instead of someone else. with *mōni* pref. To do. occasionally. *t.-m.-* with(out) *m.-* pref. To do. often or always. *t.-yella* tr. To lea-

ve ungoomaraed, not to goomara all, to do. and leave, to cease to or leave off goomaring, to do. with once more. To send, direct, appoint, or cause to do. again or once more. *t-teka* tr. To put anything in the hands of a person that he may goomooshteca it, to cause, direct, appoint, make to ditto. *tū-tūpqana* tr. To goomara and throw away, to throw away things in a goomaraed state.

*tūgūpōna* tr. To make goof, to make the goof end, to change ends so as to have what was the shoon end as the goof end.

*tūgūt-ia* (*tūgur<sup>2</sup>mōni*) tr. To appoint a person to goota anything always. *t-a* (*t-ū*) tr. To goota with, to use as an awl for making holes. To goota at any time, in any place, at any stated point, or from any ditto. To appoint, send, direct to gootoo. To break, crack, pierce, or rend as one might a bladder of oil by carelessly putting it in any place so that it gets torn or broken, to prick with; *kwi hī-t-ūana sāpa* Wherewith shall I bleed myself (to use for nailing as one does nails), to nail from any point, in any place, etc. *t-a; ānan t-a* An awl (for sewing canoes). *t-ata* tr. To cause to gootata as one might a *lōfkwā*. To do. in any place, at any time named. *t-a-lagōna* tr. To try, offer, ask, speak of, to attempt to goota in any of its tr. forms. *t-urū* (*kīpā-lum*) Sister or brother-in-law.

*tūgūwōsella* tr. pl. To goowusel-la in any place, at any time.

*tūguš-akōlla* tr. pl. To cover over and thus weight down bark

for canoes with stones. *t-ata* tr. To gooshata at any time, in or from any place, to cause, send, bid, appoint, or direct to gooshata, to do. or cooshata with (see *tūkušata*). *t-a-l-* To try to gooshata or cooshata. *t-unata* tr. To gooshoonata with, at any time, in any place. To send, cause, bid, appoint to gooshoonata (in). *t-u-l-* To try or ask to ditto. *t-unur<sup>2</sup>-gāmata* tr. To toogooshoonata one person instead of another. with *mōni* pref. To sometimes ditto. *t-u-mōni* with(out) *m-* pref. To often ditto. *t-u-yella* To do. once more or for a short time. *t-kōlla-teka* (*tūgū-lōš-t-*) To lay two uncha on each other and weight them down with stones on a level spot in order to shape and keep them in shape. *tū-undeka* tr. To give or send anything by a person for him to gooshoondeca. *t-kōna* tr. To appoint, direct any person to tow rafts regularly. *t-ur<sup>2</sup>-k-* tr. To appoint, direct any person to cooshoorcuna. *t-g-* tr. To cause one person instead of someone else to gura. To goori reeds, to do. i.e. to tow using one line instead of another. with *mōni* pref. To too-gura or toogoori any person occasionally. *t-m-* To cause, appoint, direct to regularly gura or goori. tr. To direct, employ, appoint from gura or goori to goosh-muni. *t-yella* tr. To leave un-guried, to leave ungooried, to gura or goori and leave.

*tūgul-a* (*tūgūlū* w.s.); *t-ata* sg. (of *tūgūlū* in all its senses). s. The place where a log has been drawn from a wigwam or a carrot

from a bed or a strand from a piece of canvas. a. Fit or easy to be drawn out i.e. not tight. tr. To goolata from any place, at any time, for any cause, upon any occasion. To send, bid, cause, make, direct, or appoint to ditto. tr. To use as one does tweezers for pulling out thorns, to goolata with. *t-a-lagōna* To try to do., to try by pulling out, to ask to ditto. *t-a-l-* tr. To try, offer, or ask to gooloo, to try to do. with. *t-ūāšina* To squat, squeeze soft by lying on as one might a lot of grapes. *t-ūpōš-kūlū* To squat as a bladder of oil by putting heavy things upon it. *t-tāgū* tr. To pull out or draw in the various senses of gooloo and goolata and give as a log from a wigwam, a carrot from a bed, a thread from a (number of) plaited skeins, the contents of a crab or lobster as when feeding a child, etc.

*tūgull-ia* tr. To lie upon, over, on, across anything either knowingly or not. *t-apōn-ia* tr. To lie or be lying on top of, to overlie or be overlying. *t-a-upōna* tr. To kill by overlying, to lie on and thus kill. *t-apundeka* tr. To squat, press, break down by lying, falling, or treading on as for instance a lot of onions in a bed.

*tūgullapōna* tr. To overlie, to lie on, over, upon, to lie on and squat thus.

*tūgullatek-a* s. tr. To put weights or things on top of anything to press it down, to put under one and lie on in order to flatten, press, or hide the thing or person so put. To weight down any-

thing by putting other things upon it, to put down on. tr. To goolateca in any place, at any time, for any cause, etc. To employ, direct, send, or put anything into one's hands to ditto. *t-(wī)a* To lie upon anything and thus cover it whether purposely or not. *t-wīa* tr. i. To continue to goollateca, to be weighted down, to lie down upon, to put under one and thus hide as one might a ball. *t-a-lagōna* To try or offer to goollateca, to ask a person to ditto. *t-ūāšina* To squat or squeeze as a melon by putting things upon it.

*tūgullatux-kōna* To lie upon when afloat, to put under one and lie on it. *t-gāmata* To fall or lie down upon instead of someone else. To put one thing under oneself and lie upon it in place of something else. *t-yella* To fall or lie upon or put under oneself as one would to hide anything more or for a short time.

*tūgullōšt-eka* (better than *tūgū-lōšt-e-* w.s.) *t-ūgōkōlla* tr. To weight down with stones two pieces of bark for canoe to keep them in shape.

*tūgullā-gūleni* To sink as things in a vessel or as persons in a ship as it were imprisoned (see *ōkkā-g-*). *t-kōna* tr. To lie upon when in canoes or aboard ship. *t-mūtū* To put anything under one and sit upon it to press or hide it. To sit down upon as upon a log to keep it stiff or steady. *t-tōpi* To take aboard and put under one and thus hide it.

*tūgullqasella* To put things un-

der one and lie upon them in order to hide or press them.

*tūgul-n-gāmata* (*tūguug-g.-*). *t.-ūpīn-a* tr., *t.-ū-deka* To squat in as a swede into the earth by pressing upon it. To squat, break down by falling or treading, or lying on. *t.-yella* (*tūgū-yi-*) To leave ungoolooed, to gooloo and leave, to cease to gooloo.

*tūgum-aiella* tr. To leave off eating mussels, to leave mussels uneaten, to give more mussels to a person to eat, to toogoomma once more. *t.-a-lagōna* To try to goomma, to say one will goomma i.e. to offer. To offer mussels to a person to eat, to ask a person to eat mussels, to try and get a person to eat mussels.

*tūgumm-a* The (a) place where persons have eaten mussels. To goomma in any place, at any time, upon any occasion, to cause to do., to feed with mussels, to give mussels to a person to eat. *t.-ū-g.-* To give mussels to a person instead of someone else. To give as by mistake the wrong mussels or to the wrong person. To give mussels to a person to eat in addition to what he has before eaten, to eat upon them. with *mōni* pref. To give mussels to a person to eat sometimes. *t.-ū-m.-* with(out) *m.-* pref. To toogoomma often or every time.

*tūgur-apōna* tr. To feed, to give food to a person to eat. *t.-lagōna* To try to goorapuna i.e. To get plenty of food and use it. *t.-īya*; *guri t.-ī-* Stones or other things for securing canoes to the shore

serving as moorings. *t.-i* s.a.v. To use as an anchor, to anchor in any place, to drop anchor at any spot, fit for anchoring as any place or any anchor, anything, stone, anchor, etc. used as an anchor, to goori reeds in any place, at any time, upon any occasion, to cause, send, make, direct, appoint any person to goori reeds. *t.-ia-l.-* To try to goori in all its senses, to ask to goori. *t.-i-gāmata* tr. To send, get, appoint, or direct one person instead of another to anchor a canoe, to use one thing in place of something else for mooring or anchoring a canoe with. *t.-i* (*t.-ūgūleni*) To (cast) anchor.

*tūgur<sup>2</sup>-dātū* tr. To bid, direct, send a person to goordatoo. i. To kindle, burn, take the fire as one thing or place after another. To spread, burn as a fire rapidly over any place. *t.-gaia* tr. To goorgia in any place, at any time, or from any place, to appoint, direct, send or bid any person to goorgia. *t.-gāmata* i. To burn up a little just for a short time and then go out, to burn partly. tr. To bid, send, appoint one person to gootoo in another's stead, to nail one thing upon, over, in addition to something else before nailed. *t.-teka*, *tū.-wōsella* tr.s.pl. To nail down as carpets on a floor, a board, a picture, etc. on a wall, to nail down on. *t.-čella* To burn up a little or just for a short time, to cease to gootoo, to leave unused as one might nails after a piece of work was done. To cease to gootoo, to bid, cause to do. a short time longer. s.

The place where a nail has been driven but is not now in.

*tūzutatama* tr. To eat one thing with another as bacon with eggs.

*tuh-īligōna* To make (into a) heelik. *t.-aimunata* tr. To make good or better, to improve, to make well, to put anything right that was wrong or out of order, to heal. *t.-a-lagōna*, *t.-aina-l.-* To ask or try to toohimoonata and toohina. *t.-a.-* To send, cause, bid, direct to walk. *t.-aunūkana* tr. To make, put, write, draw, paint a moon as in a picture. *t.-alašana* tr. To cause to like little or less, to cause to dislike or refuse or reject any offer. *t.-amaša* tr. To blind, blindfold, make (partly) blind. *t.-epatōšku-na*, *t.-a.-n-g.-* To make anything savory. To season, flavour. *t.-ōšama* tr. To cause, make to smell or sniff, to put, hold to or before a person that he may smell. *t.-ōšumna* tr. To cover over as persons do Christmas trees with a multitude of things. *t.-ōšata* tr. To make, tell, cause to hushata, to hold anything to a person's nose or a person's nose to smell. *t.-ō.-l.-* tr. To ask, try to get a person to smell. *t.-āšagāna*, *t.-šāgun-g.-* To cover over any place with hashuk. *t.-ākaiana* To cause, bid, send, to haciana. *t.-ānis-āna*, *t.-a.-enata* tr. To cause in any way to hanisana or hanisenata. *t.-āpatagana* tr. To lay as paving stones and thus form a smooth even rocky surface. *t.-ārūna* To make or starve and thus make thin.

*tūjōkum-āna*, *t.-unata* tr. To make bairy, shaggy, to cover with loose hair.

*tūliuša-na*, *t.-n-gāmata* To cover over with leeoosh.

*tūla* (see Grammar; this particle is never used save in close connection with vv. which it ever precedes; it also takes the v.pers. preff. *hī*, *hai*, *sa*, *kō*) Should, would, if, might, could, can, may, supposing. *t.-kōrina* tr. To *ūla-k.-* in any place or time mentioned. *t.-k.-lagōna* To take of giving, to propose or think of promising to give. *t.-mōtana*, *t.-m.-l.-* To try or offer to or test by *ū.-m.-* *t.-pēana* tr. To level out as one does uneven ground with a spade. *t.-pagōrina* tr. To send, bid, cause, get, direct to lapagurina. *t.-pur<sup>2</sup>* Knee(s). *t.-pa-l.-* To ask a person to make a canoe. *t.-pigunata* tr. To cover with sea mud, to make muddy or like mud, to densely darken the sky as thick clouds. *t.-pōšana* tr. To make heaps of shells, to say anything is lapush. *t.-pū* tr. To send, bid, direct, employ, order, appoint to make a canoe or clear a way. *t.-ra* s.a. A mountain, hill, mount, hilly, mountainous.

*tūliagōna-l.-* To speak of getting out of the way, to try to get out of the way so as not to hinder a person.

*tūlōš-a* tr.pl. To marry (only of m.), to cause to breed. *t.-ā-mōni* tr.pl. To breed i.e. cause to breed as farmers their livestock. *t.-tega* To oolushtega to or from any place at any stated time. *tū.-tūgata-l.-* To try to oolushtogata.

*tūlōka-ina* tr. To point the bow to any spot i.e. to go straight by canoe or other vessel to any

place. *t.-pörina* tr. To send, cause, appoint, direct to lucapurina.

*tulöf-kaia-l.* To try or offer to whistle. *t.-käsüyagū* To bid, get, direct any person to make a canoe ready for use for a person. *t.-dā-tū*, *t.-gāmata*, *t.-köna*, *t.-möni*, *t.-yella* To send, get, make, appoint a person to lufdatoo, etc.

*tulömuša-na* tr. To strew thickly so as to thickly cover, to make lamoosha in any way. *t.-ndeka* To add anything to something and thus thicken it as for instance the border of a garment by sewing on a thick hem or border. *t.-wösella* tr.pl. To put down many things one on another or thickly over any place and thus cover deeply.

*tulömbin-a* (-ina?), *t.-öla* tr. To oolumbina and ooluminula at any time, in any place, for any cause. *t.-ata-l.* To try to lick off or up. *t.-a-l.*, *tulömbinöla-l.* tr. To try, offer, test by or propose to oolumbin(ul)a.

*tulöndasin(at)a* tr. To polish, smoothen, rub bright.

*tulönga-waia-lagöna* To offer or try to roll up. *t.-nana* tr. To appoint, set, direct a person to watch and keep guard over a place.

*tulöpēat-a* (*tūčikamušteka*) tr. To enclose in a circle or border, angular or circular. To form a circle, ring, line round and thus enclose, environ, surround as hunters do animals, to go round. To make the circuit of any place. *t.-a-l.* To try to go all round as one might round an islet in a canoe or afoot. *t.-haina* To walk

and go round and thus beat the bounds.

*tulöp-a-l.* To ask to lapoo. *t.-ata* tr.; *ulöpata t.-ū.* Peelings, parings. To direct, appoint, send (a) person(s) to rob, plunder, or kill. *t.-a-l.* To offer or try to peel or pare off, to see how a thing will peel by paring it. *t.-ur<sup>2</sup>tāgū* To peel and give, to give in a peeled state. *t.-ōšūtūipū* tr. To tweeipoo a person so severely as to invert him i.e. to bring his head down to the ground and his heels up in the air and thus attempt to break his neck. *t.-ōta-gana* tr. To say, affirm, think anything is wood.

*tulöp-ūkundöpa*, *t.-unandöpa* To dupa one thing over another and thus be well padded or puffed out. *t.-ünana* To roll in great waves, to lay on thickly and thus form a thick covering. tr. To fill out and make large or puffy by putting on things one over another. *t.-ūtata* tr. To oolupootata from or in any place, at any time. *t.-ū-l.* To offer or try to ditto.

*tulöpuš-ata-l.* tr. To try, offer, speak of turning inside out. *t.-a.*, *t.-möni*, *t.-mütū*, *t.-pūšū* tr. To oolupooshata etc. at any time, in any place, for any reason. *t.-tāgū*, *tū.-taiyigū*, *tū.-tūpqana* To do, etc. To capsize, turn over, overturn, upset.

*tulöpur<sup>2</sup>tāgū* To take off a turf and give it, to peel and give the peelings.

*tulösinata* (*ū.*) tr. To decrease, lessen the number of, make few.

*tulā-či-nata* tr. To cover with stones as the action of the water does the places for hauling up the canoes. *t.-šana*, *ts-tū.-šan-gāmata* To cover over with big stones in order to hide anything. *t.-köšana* tr. To say anything is a lacush. *t.-köšan-g.* To cover over with lacush. *t.-pō-n.* v. To do wrong, to sin, get bad or spoil in any place, at any time. *t.-ri* tr. To send, bid, order, direct, appoint to lari in any of its senses. *t.-rigaia* tr. To cause to larigia, to order or direct to pass over when giving.

*tulūaia-na* tr. To give of that which one's wife or husband has given one. *t.-a.-naimū* tr. To distribute among many of such things as one has received. *t.-tāgū* tr. To give of that which has been given one and was not primarily one's own. *tū.-yāgaia* To tell any news second hand i.e. news which one has heard. *t.-tūmōra* tr. To repeat or make known to others news which one has heard.

*tulūa-na* tr. To oolooana in any place, at any time, or from any part. *hakūpaise t.-nga* You must, or had better, roll it up on the other side i.e. with the other side out. *t.-ra* tr. To oolooara in any place, from any spot, at any time, for any cause. *t.-a-lagöna* tr. To try, offer to do., to see whether one can ditto.

*tulūū-yella* To leave unrolled, unfolded, to cease, leave off folding or rolling up.

*tulūūš-ata* tr. To ooloooshata from any place, at any time, upon any stated occasion. *t.-a-l.* tr. To try, offer to ditto. *t.-tāgū*,

*tū.-tūpqana* tr. To oolooara and give, to roll and cast away. *t.-y.* tr. To leave unrolled as one might some barrels more than one had time to roll away.

*tulūu-nata* To ooloooonata from any place, or at any time, or from any point. *t.-n.-l.*, (*tulū-ana-l.*) To try, offer to oolooana(ta). *t.-ntāgū*, *t.-tūpqana* tr. To oolooana and give, to do. and throw away. *tulūungāmata* To roll up one thing with or inside or outside of something else.

*tulūk-āna* (-l.) tr. To get, direct one person instead of another to loocana, to regularly toocamuni. *t.-a-y.* To bid, order, direct, appoint to put in another looca.

*tulūgūm-ušata* tr. To take up by sweeping together a lot of things between the arms and thus carry, fetch, bring, or take them. i. To roll, flow, come one after another in high waves and rapidly (of breakers and waves in a rough sea). *t.-uštāgū* To give a heap, lot of things gathered together. To gather, collect things in a heap or together and give them. *t.-ara* tr. To bring up together as one might scattered things on a table into a heap with one's hands by sweeping them up together.

*tulūp-aia* tr. To cause to fall, to make to tumble or throw down. *t.-aümönidē haia sa* You nearly made me fall down. *t.-ata* pl.tr. (*tūara*) To set, send, cause to (a) drift (away). *t.-ū* tr. To make, cause, bid, direct to loopoo, to blow with bellows. *t.-ūtata* tr.s. To set one adrift, to cause to drift off or away.

*tūluš-ana, t.-unata* tr. To red-den, make, paint red, to cover with red. *t.-un-gāmata* To make, paint red over some other color. *t.-ungaia* To use as a lamp or light, to put a light at any time or in any place. *t.-wāna* Burrows where fowls have dusted themselves. tr. To oolooshwana with any tool, to do. at any time, upon any occasion, in any place. *t.-wa-yella (tsdāgūtasi-y.)* To leave not quite cleared away. To leave off clearing away a site for a wigwam or house.

*tūluf-g.-* with *mōni* pref. To sometimes direct a person to loo-poo. *t.-y.-* tr. To direct, send, order, appoint a person to blow the fire once more.

*tūlurūgana* tr. To say, affirm, state that so and so is a loorook.

(*ts*)-*tūmē-iūa* v. To be weary or disheartened in doing anything on account of difficulties, dangers, or drawbacks, and thus to cease to prosecute it further; to be induced from prosecuting any work because of difficulty or danger. To be beaten, served out, conquered, overcome, to be withheld by former suffering from attempting anything which brought it. *t.-a* tr. To maa in any place, at any time, upon any occasion.

*tūmēaš-a* r. To cover over one's face so as not to be seen or see. *t.-īa, t.-ateka* r. To lie with one's face hidden or covered. *t.-ata* r. To cover up, over one's face with one's hands or any cloth or other thing. *t.-āmōni, t.-āmūtū* r. To stand, sit with one's feet closely covered.

*tūmēa-katāgū* To oomaacana and give, to pare and give the parings. *t.-lōšāgū* tr. To serve the friends of a murdered person for not having taken up his cause or for not having defended their friend and for past neglect or cruelty to him.

*tūmēakōna-ta* tr. To frighten, make afraid, intimidate, chastize. *t.-lagōna* tr. To offer, try to ooma-cana, to do. and thus test. *t.-ta-l.-* To try, offer to frighten, to speak of frightening. tr. To offer or try to oomaacana, to do. and thus test.

*tūmēakōnur-dātū* tr. To too-maacunata a number of persons one after another. *t.-gāmata, mōni* To do. occasionally. *t.-g.-, t.-gām-ur-yella* To do. slightly. *t.-m.-, m.-* To do. always or regularly. *t.-y.-* To do. once or for a short time.

*tūmēakāna* r. To not grieve for or show that grief for a friend who has died that is expected from relatives, to act when a mourner as though one was not a mourner. tr. To oomaacana with or at any time, or in any place, or from a certain place.

*tūmēalōpī-na* tr. To speak or act in a ironical way or manner to any person. To taunt, mock, jest at, to speak mockingly of or to a person, to do anything jest-ingly and hyperbolically in order to insult or annoy. To intimate, insinuate evil to, to speak evilly of and in hyperbole. *t.-ngūtana* To speak in any manner or spirit as above described. *t.-wīūša* tr. To praise or commend insincerely or in jest or insultingly, to praise

in exaggerated language in order to annoy and put to shame.

*tūmēalōpī-tāgū* tr. To give but in all an evil or insulting spirit or with an object to insinuate evil or want of proper kindness in those who witness the gift or in him who receives it, to give with any similarly insulting or rebuk-ing design or insult. *tū.-wōštāgū* To work or do anything with a purpose to set off one's own industry as exceeding that of others or in order to show off their laziness or awkwardness.

*tūmēamas-a* r.tr. To use for tying on oneself, to tie on oneself with, to maamasa with in any place, at any time, upon any occasion, for any cause. *t.-a-lagōna* To speak of tying oneself, to try to tie on oneself. *t.-a-sīr<sup>2</sup>* s. Things such as anklets and wristlets used for tying on one as ornaments. *t.-āna* i. To get ill, sick, or hurt as by eating anything injurious, to get from any cause into a disordered, painful state used of stomach disorders.

*tūmēamunata* i. To cease to be beautiful, to get ugly, deformed, get, be spoiled as persons or things once perfect and beautiful, to get out of order, to be impaired.

*tūmēat-anāgū* To use one's own toowararoom or thong for binding one's skin around one. *t.-āna* To use for tying around one closely one's skin mantle, to maatana at any time. *t.-ana* tr. To bid, cause, order, direct a person to ditto. *t.-a-l.-* To offer, try to maatana. *t.-a* tr. To maata with, to cut or

break a fish in two or through the middle. *t.-a-l.-* tr. To try or offer to toomaata. *t.-āpai* To break a fish in twain or halves.

*tūmīamasa-(teka)* tr.r. To tie on or round oneself or any part of oneself.

*tūmē-gunat-a* To cut off, chop off, sever at a joint. *t.-g.-ā.-* To sever, cut across in halves. *t.-la* tr. To get nude or destitute of clothes, to lose one's clothes at any time, in any place. *t.-lata-lagōna* tr. To offer to fight, to try or attempt to malata. To try to oomalata, to offer to ditto. *t.-lata* To cause, send, direct to malata or oomalata with, in any place, at any time. To malata in any place, at any time, or for any stated cause. *t.-siū, t.-sata* i. To masu and masata in any place, at any time. *t.-s.-* Such part of the skin where the old hair has come out and the short young hair is growing. *t.-sgu-l.- (twīgu-l.-)* i. To cast as young crabs their shells.

*tūmīai-d-asana* To make, cause, tell a person not to eat or to eat a little of anything. *t.-t-a.-* To cause, bid, direct a person not to get food or to despise or fail to get food of any kind in hopes of getting something better, to cause a person to despise food of a certain kind, to cause to esteem lightly or to think little of a person.

*tūm-iiūomalōpata* (better *t.-ū-i.-*) To get much bitten by a dog as any person might be. *t.-iōidāg-ana* r. To ask, get, cause a person in any way to refresh or streng-

then and make one vigorous by getting him to feed or give one food, to ask and get food from a person and thus get strengthened. *t.-ieki* r.tr. To cause oneself to be eaten, to be yecied.

*tūmīa-dārana* To. meedarana in any place at any time, for any cause.

*tūmīam-ikū* r. To cause another or to permit a person tacitly to be envious or jealous of one, to bring upon oneself envy. *t.-anana* r.tr. To get, cause a person to make one well. *t.-ana-lagōna* To ask, try to get a person to make one well, to ask, try to get a person to weamanana oneself in any way. *t.-ina* r.tr. To cause, suffer one's husband to beat one. *t.-asa* r.tr. To get, cause a person to tie anything on one. *t.-a-teka* r.tr. To tie anything on or round oneself. *t.-aškōna* tr.r. To ask, induce others to be kind to oneself. *t.-aškū-mōni* To incline, cause others to be kind to oneself often or constantly. *t.-ix-m.* To bring upon oneself the envy of others. *t.-ūkōnata* r. To meeamoocunata in any place, at any time stated.

*tūmīa-pīmata* r.tr. To suffer, let, cause, ask, get a person to converse with oneself. *t.-r<sup>2</sup>-m.* To cause persons to give one things or to receive gifts regularly. *t.-ta* tr.r. To use, take any oil or other substance and anoint oneself with it. *tū.-ta-l.* To try to meeatoo. *tū.-tana* Knitted, yetanaed, not in a yetanaed state of itself, made as a basket.

*tūmīcla-iella* tr.r. To cause any persons to leave one behind by

not going with them, to let go or send away and thus left behind. *t.-lagōna* To try to meecella in either of its senses.

*tūmīell-a* tr. To do. in any place, at any time as persons do loads of fuel. A (the) place for throwing off one's shoulders things munaed. r.tr. To cause, let, induce others to go away from one so as to be left behind. *t.-ākūci* tr.r. To let, cause others to coochi and so leave one behind. *t.-ādātū* r.tr. To let, cause others to run away from one and thus leave one behind. *t.-ākātaka, -ūtušū* tr.r. To let, order, direct others to go on and thus leave one behind, to be thus left behind. *t.-āmikū* To let, cause others to play without one's playing with them, to bid, direct, tell, order to play without oneself joining them. *t.-atega* tr.r. To let, cause others to paddle away from one and thus be left behind. *t.-ātūpgana* To vomit up or forth. to relch.

*tūmīe-embanana* r.tr. To be nursed as a young child by its mother. *t.-ndākyāgū* r.tr. To ask or get a person to bail out on behalf of oneself. *t.-ndōkyōga-lagōna* tr.r. To ask, try to get a person to bail out for one. *t.-ngaiella* To have as one's own or thinking a thing to be one's own and afterwards to be disappointed by another claiming it. *t.-nga* tr.r. To lead others by pretenses of any kind or false appearances as to think or judge of one differently from what they would if they knew the truth. To mislead, cause to misjudge concerning oneself or

what one has (done), etc. *t.-patūg-ata* tr.r. To let, cause, direct others to come or draw near one either in a canoe or afoot. *t.-p.-atā-mōni, -dē kōnjima, ha* I let him get quite near to me. *t.-p.-ur<sup>2</sup>-kātaka* r.tr. To allow, cause to get near and nearer to one. *t.-tūyāgū* To get, cause, bid, direct a person to yetayagoo for oneself.

*tūmī-ingana* r.tr. To cause another or others to fear oneself or to treat one as though he feared one. *t.-inginasinenata-l.* To put on a dauntless appearance in spite of odds and danger. *t.-ōšōxyāgū-hauuš* To ask, get a person to cut one some kelp for laying on canoe track for hauling it upon. *t.-ōx-wāna* (fr. *ūia*) To let, cause, suffer others to cover one with ashes or throw over one.

*tūmīā-kasa* To cause to meecasa, to do. in any place, etc., at any stated time. *t.-k.-lagōna* To try, offer to cough. *t.-gaia* r.tr. To cause, bid, induce, get a person to tell one or show oneself. *t.-guna* r. To make oneself light or whitish. *t.-ramana* r. To deck out or beautify oneself in any way. *t.-tū* r.tr.pl. To order, direct, ask, induce any person(s) to yatoo one things. To receive goods or things as gifts from one or more persons. r. To meeatoo in any place, at any time, or for any stated cause. *t.-tušū* To suffer, cause another or others to speak of or about one, to make oneself notorious. *t.-tuš-mōni* To act in such a way as to excite the remarks of everybody.

*tūmīqan-a* To beautify or adorn

oneself in any way. r.tr. To suffer (a) person(s) to reprove one and not repel their words. *t.-(an)-dōpa* To deck oneself by putting on fine clothes.

*tūmī-uša* r. To rub oneself, to rub one's hand over any part of oneself. *t.-šōnata* tr.pl. To pick up and take back, to take back, give, or bring back in one's hands things one has borrowed.

*tūmīk-ingalana* v. To get or take satisfaction. (*mikū*) *t.-ū* A place or thing(s) for playing in or with. *t.-ū* tr. To meecoo at any time, in any place, etc. To do. with as a means. To send, cause, direct, order to ditto. *t.-ūci* tr.pl. To pick up, take, carry, fetch, bring, etc. things in one's hands and take them with one aboard.

*tūmīg-atīa* i.s. A place where persons have lain together in an encampment, to use or come to any place and there lie down and encamp for the night. *t.-ata* i. To meegata at any specified place, or in any stated line, or under stated circumstances, or after or before any specified occurrence, to be accustomed or wont to meegata. *t.-a-, t.-atun* s. The place of encampment or where parties spent a night out.

*tūmīgur<sup>2</sup>-čella* i. To meet, come together as a party to any place and there encamp for another night. *t.-gāmata* tr. To meegata in any place together with others who had taken up their quarters there for the night previously. *t.-mōni* i. To meegata in any place generally, often, as a rule.



*tūmīm-ina* tr.pl. To toomeena things down, to take down things in the hands. *t.-ōči.* *t.-anātsikōri* tr. To toomeena in and do. out. *t.-ōni* To continue to do. or do. always or as a rule. *t.-ūtū* To sit and toomeena in any of its tr. meanings. *t.-atakōs* Take more, go on or continue picking up, pick up more.

*tūmīm-ia* tr.pl. To continue, keep on doing as above, to be counting, picking up, taking, gathering, etc. *t.-a* tr.pl. of *ata* sg. w.s. To pick up with or in the hands, to gather, pick, collect, bring, fetch, carry, remove, take (away), to receive, accept, count, number, to select, choose, pick out, but always in the hand(s) and consequently little or light things. *s.* The place where a person has descended or the place of descent, the way down. *i.* To descend, come down, go down at any time, from any spot, in any specified direction, after any noticed event, in consequence of. tr. To send, order, direct to go or come down. Fit to descend by, climbable as a descent, possible to descend. *t.-a-lagōna* tr. To offer, try, speak of, attempt to toomeena in any of its tr. meanings. To try, offer, attempt to meena, to (try to) count.

*tūmīm-ana* tr. To start dogs on the hunt after otter, to hunt otter with dogs. *t.-ata* tr.i. To oomeenata in any place, at any time, to pick up all. *t.-ōpi* (*tūmīwāgōpi*) To take things in the hands and put them aboard. *t.-ōnnaka* part. Impracticable of descent, so steep as not to be descended, unable to

count well, not or never taking or bringing things. *t.-anqana* tr.pl. To pick up and throw away. *t.-ākūrū* Fond of taking (away), willing to toomeena. *t.-āgū* tr.pl. To take, pick up, take away things belonging to oneself. *t.-ūkaia* tr.pl. To toomeena up as upstairs or up a hill. *t.-dātū* tr.pl. To count (up), see how many by counting. *t.-kōna* To toomeena aboard or afloat, to be toomeenaing when aboard. *t.-mōni* tr. To constantly, regularly cause to meena as a messenger.

*tūmīngāmata* tr.pl. To toomeena en passant or just for a short time. To do, by mistake or things instead of other things. To do, by turn or in the stead of or following someone else. with *m.-* pref. To do. occasionally. *t.-ta, m.-; ha-m.- tū-ta* I occasionally get some.

*tūmīwōrāgū* To pick up, select, choose, take things ashore in the hand.

*tūmīy-īmata* tr. To cease to give more, to keep, not give further, to keep, take care of, not give away. *t.-ama* tr. To cause to meeyama in any of its senses, to do. in any place, at any time, for any cause. To do. any person, not give him up for vengeance. *t.-a-lagōna* tr. To try, offer to ditto. *t.-imat-a, t.-i-āgū* To meeyimata-goo at any time, place, for any cause. *t.-ella* tr.pl. To toomeena (once) more or for a short time. *t.-āgū* tr.pl. To do. for or on behalf of another person. *t.-ātū* tr.pl. To select, pick out, choose, take and give, to do. and give.

*t.-taiyigū* To pick up one by one and put in as potatoes into a bag.

*tūmaia-iell-a; kōnjimin ānan hakūp-a t.-i-udē* I went down and took his canoe again to fish in. *t.-ialaiell-a; sin ā. h.-ā-t.-i.-qa* I will go down and go fishing in your canoe once more or for a short time. *t.-a.* Fit to mia in as a canoe, fit for miaing as the weather, the fit time for miaing. tr. To use for miaing in as a canoe, to send to mia, to cause, ask, direct to mia. To mia at any stated time, in, to, from any part, upon any occasion. *i.* To turn to come back, return when having gone a part of the way one purposed to go whether on the land or water. *t.-uīn ōkātūpai bāv haia ākina* Go back to the house and do not follow me.

*t.-kalagōna* tr. To watch in order to observe, test, try anything or person, to try to find out by watching, to take notice. *t.-dātū* To take away all the canoes to fish in as a number of women. *t.-kōna* tr. To take out in the canoe as a woman her husband, brother, or other man in order that he may spear birds or fish while she paddles for him. To miauna in any canoe, for any stated purpose, in any place named. *t.-gāmata* tr. To mia in another canoe, not in that in which one miaed before. To mia by turns now in one and now in another vessel. To send, order, direct to mia one person in place of some other person. To use by mistake one canoe for another, to mia in only for a short distance.

*tūmaiaxm-ōni; ham-ō. t.-ō.-iū-ana hau ānan tōpan. t.-ō.-, t.-ūtū* i.tr. To miakmootoo and miakmuni from any spot.

*tūmaiala-i(ak)-āgū,* (see *tūmēa-lōš-ā.-*) *t.-gōna* i. To try, offer to mia, to speak of miaing. *hila ma-t.-iakāgikqalan* Do not illtreat me, I will not be illtreated in place of another.

*tūmaiam-asana* tr. To cause a person to get ill or have any sort of disease in his stomach or bowels. *t.-a.-* (better than *tūmēamas-āna*) To get a pain in one's body or stomach, not only from improper food or poison, but from violences of any kind. *t.-ōni; kūkā-nan ha-t.-ō.-ūana* I will always go fishing in the same canoe; *k.-tiūzdi tōpan ha-t.-ū.-ū.-* I will always or regularly go fishing only on Tuesdays.

*tūmaigana-mōni* tr.i. To find things more difficult than one thought and this often or generally, to find, experience difficulties in doing anything. *t.-* tr.i. To be unable or find difficulty in doing anything. To give up doing or trying to do anything, to find anything impossible or more than one can do or has time to do, to miaana because of or under any stated circumstance at any stated time or place, etc.

*tūmaiata* i. To go or come by canoe or boat to any place to do anything and not walk there; *annū haian t.-qa ānanāki* We will go by canoe. *t.-a-lagōna* To try to attempt, to speak of miataing.

*tūmai-ōnnaka* Unfit to mia in as a bad canoe or boisterous wea-

ther. Never mialing as a lazy or inefficient or very aged woman, unable to mia.

*tūmaiā-kū* To cause, send to miacoo, do. from or in any place, to call, draw, point attention to any objects or person. *t.-gū; hau'-ānan ha-t.-gudē* I went fishing in my own canoe.

*tūmain-dātū* tr.i. To cause, send, bid to mindatoo, to do. at any time, in any place. *t.-mōči* The place where one minmuchiid, to do. at any place, or time, a place fit to do. at.

*tūmō-unna* r.tr. To suffer, cause, expose oneself in any way to bear the reproof or angry words of any person(s). r.i. To moonona at any given or stated time, place, circumstance, etc. *t.-arāgū* To moaragoo at any time, place, or under any cause stated. tr. To make or introduce one to another and thus form a friendship between them.

*tūmak-ītama* To use a comb to comb one's own hair, to maceetama at any time, in any place, after or before any occurrence, to do. with, to cause, send, bid, direct to. ditto. *t.-i.-sū* A comb. *t.-ūtū-yella, čkālī* To tell a person to do. on leaving. *t.-aini-gōna* To say that a person is ill, to cause to be ill. *t.-a* tr.s. To sew, sewing, any seam, stitches. *t.-ala-g-* To try, offer to oomagoo. *t.-ilaša* tr. To move, induce, urge, send, cause to macilasha. *t.-i* i.tr.r. To tell, bid a person to strike himself, to grow, get fat or in good condition (only of shellfish). *t.-ōgata* tr. To husband, use or give sparingly, to

keep as food for future use. *t.-ōkālī-ngūtana* To speak with anxiety about the safety of any absent friend. *t.-ō.-na, t.-ō.-mōni* To be anxious about any absent friend. *t.-ō.-na* tr.r. To keep food for another as a father for his absent son. r.tr. To do., not use or eat as one does another's share. *t.-ōnnaka* Unable to sew, never sewing, unable to sew well. *t.-āgū* tr. To cause a person in any way to use or give sparingly. To sew one's own or for oneself.

*tūmakū-lū (tūmakulata)* tr.r. To undress oneself at any time, in any place, or under any stated circumstances. *t.-tāgū* To take off any article of dress or ornament from oneself and give to another. *tū.-tūpqa-nari, -ngōna* To macoolata and throw into the water. *tūm.-tūpqa-pūkū* To do. and throw the article into the fire.

*tūmaku-la* tr.s. To use as a towel for wiping oneself, to wipe oneself with anything at any time, in any place, after or before any occurrence. To send, bid, direct, appoint any person to wipe himself or to undress himself. *t.-la-lagōna* To try, offer, ask a person to wipe oneself. *t.-lata* To wipe off from oneself or to wipe oneself clean or dry at any time, in any place, with anything, to tell, bid, cause, or give a person any article to wipe himself. *t.-l.-lag-* tr. To try, offer to macoolata in its senses. *t.-la, t.-lū* s.i. The (a) place where birds resort for shedding, to shed as birds do at a certain season, in a stated place, after any stated event, etc. *t.-nde-ka* s. (*tūmakūwōsella* pl.) tr. To

take off clothes from oneself i.e. to undress and place one's clothes in any place or to do so at any time stated, etc. *t.-ntūpqa-na* To take off any article of dress from one. *t.-rūpai, čkālī* du. To bid, induce, cause to love one another.

*tūmagai-a* s. Either end of the canoe. *t.-āpai* The two ends. That or those two pieces of bark sewn on to the ooshlook which carry it out to the prow and stern points of the canoe. *t.-a* s.tr. A stick used for walking with as a support, to use thus. tr. To use for shoving or poling a canoe or boat along, to pole along with, to magia with or at any time, from or to any place. (*tūmagaiwa*) s.; *haua t.-a* My old man or father (fam. and friendly term used by a young person to an old and infirm man). *t.-akīpa* The f. corresponding term to the above. *t.-aina (tūmagaiūunna)* v. To use a stick to walk with, to walk with a stick or staff. *t.-a-lagōna, t.-atula-l-, t.-alalōna* tr. To offer, try to magia, etc. *t.-amūtū* To be alive but not strong as an old man who walks with a stick. *t.-atulata-l-* Do. magiatoolata. *t.-amōni; hauan ha-t.-a.-ūana* I will use this as a walking staff. *t.-atūpqa-na, t.-ata* To shove, push, pole off and so get away. *t.-a-* tr. To magiata a canoe or boat from any point with anything at any time. *t.-ateka* i. To grow old or infirm or decrepit and no longer able to walk or support oneself. tr. To push, shove, pole along a canoe with any thing, at any time, after, before, because of any circum-

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stance, ashore or upon any rock, reef, etc. *t.-atulū* To magiatooloo with or at any time, from any place, etc.

*tūmag-ātū* tr.pl. To oomagatoo in any place, on any thing, at any time, after any event, etc. To cause, bid, order, direct to magatoo. To put, place, arrange, etc. *t.-ulata* To ask, tell, bid a person to take off any article of clothing from one. *t.-ula(ta)* To magoolata(ta) at any stated time, place, etc.

*tūmal-ōgata* with *wōla* pref. tr. To use all the fuel by burning it, to put all on, to use up, to get out of fuel, to burn all. *t.-āgū* tr. To make up a fire, to put fuel on (the fire), to burn, to use fuel. i.tr. To be or get lost or lose one's life or wander and so get lost as a man in a snow drift, a wood, at any time, in any place, etc. To lose (as *malākū*) at any time, place, after, before, because of any circumstances. tr. To lose a thing purposely and thus cause it to get lost. with *čkālī* pref. To bid, cause a person to lose anything. tr.i. To make a fire, to take or fix one's quarters, to encamp.

*tūmam-aniaina* i. To walk, go about grunting or growling. *t.-ōni* i. To stand and toomana, to be grunting or growling, to be given thus as a habit. *t.-āšū; il hauagūt-āmātū haia kō-t.-ā.-dē ūsi gauugū* When I was away S. it happened to me that there was an earthquake. *t.-ūtū* i. To sit, be sitting, growling, grunting, to growl,

grunt. To make, be making any growling, low senseless noises, etc.

*tūman-a* a. Unsuccessful, unskilled in hunting. *t.-āki* One thus. *t.-iā* i. To lie, be lying and toomana, to be toomanaing. *t.-aina* To walk, go grunting, etc. To growl as one walks. *t.-a-lagōna* tr. To offer to lend, to speak of lending, to offer a loan. *t.-iaina* To maniina in any place, at any time, for any cause, etc. s. The place, time for, of walking about. *t.-ax-wōšt-āgū* To borrow anything and with it do or make something. *t.-a.-ā-*, *t.-a.-ōx-mōni* To work with borrowed tools. *t.-aka-l-* To try to borrow, to ask to lend, to speak of borrowing. *t.-ākū* To manacoo at any time, place, for any thing or purpose.

*tūmarāpū* White clay used in whitening the hair and body on occasions (It is passed through the fire which increases its whiteness).

*tūmas-ēat-a* i. tr. To get out of, beyond sight or distant at any time or place. *apōmūkqalakir<sup>2</sup>* *haia* *kō-t.-ē-udē* *ūsaiānan* I lost sight of (or the ship passed out of my sight) at Apumooca point. *t.-a-lagōna* (*t(w)iamuna*) To address, harangue, speak about. *t.-ana-l-* r. i. To try to masana, to offer, speak of doing ditto.

*tūma(sa)naxwōštāgū* tr. To borrow anything and with it do something or use it.

*tūmas-anāgū* tr. To masanagoo at any time, in any place. *t.-igata* r. i. To conceal or deny anything concerning oneself or what one has done at any time, in any place,

etc. *t.-inana* r. To masinana at any time, in any place, with anything. *t.-āna* tr. To cause to masana, to bid, or direct to do., to put, draw, or place the legs out as one might the legs of a sick person who could not masana his own legs, to do. at any time, place. *t.-ākul-a*, *t.-ā.-ū* r. tr. To masacoola with, to use as a towel to wipe oneself with to masacoola at any time or place, etc. *t.-ā.-a* *sīr<sup>2</sup>* or *uška* Any material or towel used for wiping oneself with. *t.-ā.-a-lagōna* To try, offer to masacoola. *t.-ā.-ata* tr. To masacoolata with anything, at any time, etc. *t.-āgū* tr. To say, think one is a father or son-in-law to another. *t.-ākipana* tr. To say, think, make in any way one mother or daughter-in-law to another.

*tūmian-a* tr. To oomiana at any time, place stated, to do. with, for, then. *t.-a-l-* To offer, threaten, try to do., to try by oomianaing. *t.-tūpqana* (*čkōlan-t.-*) To knock down or over, to shove or push down with the hand.

*tūmičinan-a* tr. To prepare, make, clear in a michin where one can rest and lie down. *t.-āgū* To make a place for oneself where one can comfortably rest.

*tūmig-a-l-* i. tr. To offer, try to play (with). *t.-ōnnaka* part. Any game or plaything not before known or used.

*tūmix-gāmata* tr. To bid, send, direct, or appoint one to play in the stead of someone else. *t.-mōni* tr. with(out) *m.-* pref. To toomeecoo often, habitually. *t.-yella* i. To cease to play, leave

off playing, to cause to play once more or for a short time.

*tūmil-ana* tr. i. To put a milana on or give a do. to a person to wear. To milana at any time, in any place, upon any occasion, with anything. *t.-a-l-* tr. To offer, try to put on, wear, use a milana. To try to make a ditto. *t.-āri* tr. To milari in any of its senses at any time, in any place, for any cause, etc. *t.-li* tr. To milli at any time, place stated, upon any occasion, for any cause. To direct, order, cause in any way to milli. To speak of doing anything one does not do. s. The place where anything was forgetfully left, the time of so leaving. tr. To form or have an intention or to purpose to do anything yet from some cause or other to fail to do so, to pass over in giving, to fail to do what one purposed or what others expected either in giving any gift or doing any violence, etc. To suffer to escape i. e. not to kill or take any notice of. To vainly purpose, to say one will do something and after all fail to do it. *t.-li-mōni* (*čkipina-m.-*) tr. To be seeking opportunities continually to kill.

*tūmis-ēnana* r. tr. To (obstinately) refuse to give or yield up. To object to give, to declare one's purpose not to give, to say one will not give. *t.-ēpōna* (*tūmūtekē-anakāna*) tr. r. To act towards friends as a stranger. To make oneself strange towards friends and treat them as though they were not friends. *t.-ata* tr. To

oomisata at any time, in any place, for or after any cause, etc. To do. from any state, spot, place. *t.-āgana* tr. To hurt, injure, inflict wounds or injuries as with a stick or other pointed thing. i. tr. To misagana in any place, at any time, on or with any pointed thing(s). To be hurt, injured upon, by any pointed thing(s). *t.-āgūlōpata* tr. To injure, wound, poke, wound in many places as with any pointed thing. *t.-āpōna* i. To get, be red as the sky with a lurid red as during an eclipse. *t.-inana*, *t.-inamōni*, *t.-inan-kōna*, *t.-i.-gāmata*, *t.-inania*, *-mūtū*, *-yella* To refresh or strengthen oneself with food, to live upon, to subsist, to eat, refresh oneself. *t.-ata-lagōna* tr. To try, offer to oomisata, to try and thus test. *t.-a-l-* tr. To try, offer, give to missa. *t.-mūtū* tr. To oomismootoo at any time, in any place, etc. *t.-tāgū* tr. To take up in the arms and give, to give out of one's arms. *tū.-inen-ata* r. To support, keep oneself from falling by holding onto anything.

*tūmissa* tr. To missa with, to use for chopping as an ax, to do. at any time, in any place, from any specified point. To cause to do., to give one anything to ditto. A chopper, hatchet, ax, adze. *t.-tāgū* To do. and give, to give in a missa state. *tū.-tūpqana* To do. and throw away as one would anything spoiled.

*tūmistūpqa-na* To throw away out of the arms as a mother her child. *t.-ndeka* To throw out of the arms as a child her doll upon anything or object. *t.-nkōna* To

take up in the arms and throw overboard.

*tūmit-eka* tr. To break a fish in half and put them ready for any person. *t.-s-tasana* (*tūmīai-t.-*) tr. To lead, cause to esteem any thing or person of little value or importance and thus create contempt.

*tūmōc-ēata* tr. To give, put any cap or other headdress or wreath, etc. on the head of any person for him to wear, use, take away by wearing it.

*tūmōci* i.s. The place or time of entrance, anything used as a headdress. To enter any place, come home, in, into from any direction stated at any stated place, at any stated time, after or before any specified occurrence, etc. To put on the head of any person (being the tr. of *mōci*). To give, hand, lend, a person anything to wear on his head. To cause to wear on the head, to give a cap, bonnet, etc. to a person. To oomuchi at any specified place, time, cause. To use as a headdress or wreath, to wear, put on oneself a cap or wreath, etc. at any specified time, place, or for any special cause. To bind anything as a band or wreath round one's head or hair. *t.-n haia mōpi* Bind round my hair with mupi.

*tūmōci-a-lagōna* To try, offer to *mōci* in any of its senses. *t.-ella* To wear (*m.-*) once or for a short time and not after, to *t.-* (i.e. to put on another's head) again or for a little time. Any headdress no longer used, to

cease to *mōci*. *t.-gāmata* tr. To wear, put on or round one's head or hair one thing with or over or upon or together with another thing or things. *t.-mōni* The usual place of entrance, to usually wear on or round the head. To usually enter at any place or from any spot. To usually put on the head of another as a mother might a certain headdress upon her daughter.

*tūmōša-ganana; mōšāgāna t.-g.-* Anything used as or with a mushagana. *t.-lagōna* To offer, try, ask to mushsha.

*tūmōš-ūkū* tr. To banter or speak lightly, rudely, and vainly of how one overcome or served out an opponent or enemy less strong than oneself, to mock, deride. To commend oneself or speak proudly of one's deeds or of one's valor. *r.* To rejoice over, glory in, make a brag of one's prowess or powers. To vaunt oneself as stronger than others, to glory in any victory, to boast. *t.-kūl-ōgata* tr. To tell another that he has plenty and therefore needs no more to be given him. *t.-k.-ū* tr. To accuse one of over confidence and pride because of the number and strength of his relatives i.e. To say that one mushcoolooos himself by the number of his friends. *t.-ša* tr. To mushsha at any place, time, to cause send to do., to do, in, to use a basket for gathering berries or other collected things.

*tūmōbat-a* (fr. *tūmāpū*) tr. To join on, tie on, tie two ends together, to attach one line to another and thus lengthen. *t.-āpai* (*t.-*

*-āmisū, tūmōbur<sup>2</sup>dātū*) To join two ends together or in more places than two.

*tūmōk-a* tr. To cause, send, direct to muca, to do. at any time or place. To use as a basket, sack, or other vessel for gathering or storing things, supplies in. *t.-a-lagōna* To ask, offer, try to muca, to speak of mucaing. *t.-anana* i.r. To suffer with or in company with any person(s) at any place or time, to have the same sorrow, pain, other trial as others. *t.-ōši* r.tr. To mucushi (see *makōši*) in any place, at any time, with any thing.

*tūmōga-ta* (fr. *tūmāgū*) tr. To give, put on, round the neck of a person any necklace or other article worn round the neck to wear away so that it is thus taken away. *t.-lagōna* tr. To try to magoo, to put anything on one's neck to see how it does. To try to oomagoo, to offer to put round one's neck or say one will do so.

*tūmagālamūtū* tr. To weep, lament, cry, howl aloud as a man for a lost relative.

*tūmōg-ālana* i. To mugalana at any time, in any place, for any cause. *t.-ūtāgū* tr. To give a person anything to put round his neck and wear thus.

*tūmōx-gāmata* tr. To magoo one or more things in addition to and with other things, to cause, direct (or put on the neck of), to put on one person's neck instead of someone's else. *t.-yella* To cease to magoo i.e. to put round one's own neck, to leave anything by not putting it on the neck.

*tūmōlāg-ōna* tr. To set up the forked supports of a wigwam which interlock. *t.-ungaia* tr. To set up the forked supports of a wigwam.

*tūmōla-kūci* tr. To mulacoochi at any time, spot, place, to cause to ditto. *t.-k.-a-l.-* To try, offer to do., to speak of doing so. *t.-mīnat-a* i.tr. To forget one's promise, to fail to remember, to mulameenata any specified thing or at any stated place. To cause to forget, put out of mind. *t.-m.-hai-na* tr. To forget any specified thing or occurrence when traveling. *t.-tegāna* tr. To cause, send, bid, direct one or more to help others in any work by joining them in it.

*tūmōlō-štūgata* v. To clamber over at any time or place. *t.-ga-l.-, t.-š.-l.-* tr. To try to climb or clamber.

*tūmōll-āgū* v. To clamber, climb, (see *mōllāgū*) at any time, spot, etc. *t.-unata* tr. To blunt, dull the edge of any tool.

*tūmōmba* tr. To add (to), put things together, to put one lot with another. To add, put one or more things to one or more others, to gather together. To collect, gather, to bring things together. *t.-ta* tr. To gather, collect, put together into a heap or lot.

*tūmōmm-a* i. To mumma at any stated time, place, from any stated point, etc. To fray or frighten away a flock of birds so that they take wing. tr. To break i.e. to cause to do. as a man his garments by wearing them. *t.-angāna* i. To split, break, as turnips do in

growing. *t.-ālöpata* i. To be, get spoilt by being rent in many places. *t.-ātūpāna* i. To wear and spoil or break till unwearable.

*tūmōn-a* tr. To load a person i.e. To cause to muna in any way, to put on a load of many pieces or things on the shoulders. To do. at any time, from any specified place, or for any stated cause. To do. with; *kwi hī-t.-ga-skaia aian* With what shall I load you?

*tūmōna-lagōna* tr. To offer, try to muna, to see, test, try by muna-ing. *t.-lūpaii*; *ha-t.-l.-dē aian* I fell down when carrying fuel. *t.-pi* tr. To put a load as of pieces of fuel into a canoe, to send goods aboard by any person(s). To muna. *pi* at any time, place, for any cause. *t.-pia-l.-* To try, offer to ditto. *t.-piella* To cease to do., to leave not to ditto. tr. To send another load on a person's back aboard. *t.-pi-gāmata* To do. on top of or in addition to other things. To add, put more in as more cargo into a laden boat. To send goods aboard by one person instead of by someone else. *t.-ri* tr. To wunari at any time, place, for any cause, etc. To cause, send, direct to munari, to do. in, near, etc. *t.-ria-lagōna* To offer, try to munari, to do. in order to test. *t.-ri-g.-* To oomunari on top or with and not in place of what was before munaried. *t.-riella* To leave unmunaried, to cease to munari tr. To send, bid, direct a person to do. more.

*tūmōni* tr. To put down, to put down in a heap or pile, to make a heap or pile. To set, put up,

place as a fallen chair in any specified spot. To direct, bid, appoint, cause to stop, wait, stand. *t.-a-l.-* To say one will stay, stop, wait, live, stand, etc.; see *mōni*. *t.-ella* tr. To set a person to stand by anything during one's absence. To oomuniella in any specified place or at any specified time. *t.-gāmata* To oomuni things on top of other things already there. *t.-magātū* i.pl. To be in heaps, piles, lots as divers lots of fuel on the shore belonging to divers persons.

*tū-mōni-m.-*, *hauakin wē tū-m.-m.-* *pūt* I have still some heaps of peat.

*tūmōpata* (fr. *tūmāpū*) To join on, together by tying the ends.

*tūmōpi* (pl. of *kūci*) i.pl. To embark, get, go, come aboard or into a carriage, car, etc. *t.-a-l.-* (better *ts-t.-*) i.pl. To try to too mupi. *t.-e.-* To go aboard once more or for a short time. *t.-kōna* i.pl. To be aboard in any floating vessel, raft, canoe, boat, ship. To be staying aboard, to live, be living aboard. *t.-dātū* i.pl. To all embark, to embark in one canoe after another rapidly. *t.-gāmata* tr.pl. To get into, go by one vessel in order thus to embark in another. To toomupi for a short time or for a part of the way or by turn. To do. in place of others who were going, to do. in the wrong vessel. *t.-gāmur<sup>2</sup>-ē-e.-* To do. only for a short time or for a few minutes. *t.-mātasata* To embark in such numbers as to sink a boat low down in the water.

*tūmōra* tr. To oomura at any

time named, in any place, after any occurrence, etc. tr.i. To mura at any time, in any place, upon any occasion. *t.-l.-* To try to listen or hear, to say one will hear or listen. *t.-na* tr. To oomurana in any place, at any time, after or before any moment. *t.-na-l.-* tr. To try to do., to say one will ditto. *t.-kāgū* tr. To muracagoo at any place, or time stated, to cause to ditto. To murana with, to cause, direct to ditto. *t.-ukōna* tr.i. To oomurancuna or to murancuna in any place, at any time. *t.-napūtak-a* s. Vigorous paddling as when a man standing in a canoe paddles with force. *t.-nāna* To paddle in this way. *t.-mōni*, *t.-m.-pai* du., *t.-palana* pl.tr., *t.-ngaia-p.-* To stick up, put up as a stake in the earth, do. do. more than two. *t.-n.-* s., *t.-ngaia-pai* du., *t.-ngaiaadātū* pl. *t.-nkōna* tr. To stick up in the water as a man a long rod by thrusting it into the mud.

*tūmōra* tr. To oomura at any a mantle or skin round the neck of a person with the string musi. r.tr. To musina with; *kwi hī-t.-gana* With what shall I tie my skin on? *t.-ana* r. To do. i.e. To do one's best to do anything at any time, in any place as when a man is not clever in the thing he does.

*tūmōskōlis-ana* r. (*tūwōštōgala-gōna*) To do one's best to do or make anything when one is not clever in doing it or labors under great disadvantages. *t.-i-wōštāgū* tr. To do, make anything under great disadvantages.

*tūmōtag-āna* tr. To mutagana at any stated time, place, to use any implements as spears, or vessel, or vessel as canoe where with and wherein to ditto. To send, direct, cause a person to spear any fish, seal, or porpoise. *t.-anana* i. To have, get hurt or wounded in any place, at any time, with any thing. *t.-ana-l.-* To try to ditto. *t.-unata* i. To hasten by vigorous paddling or rowing. *t.-ōnkōna* tr. To take by paddling for as a wife her husband so that he is able to catch or spear fish, birds, seals, etc.

*tūmōtawōgata* To feel pity for and hence to forgive, to no longer wish to punish or exact one's due, to pardon.

*tūmāk-ainigana* To fall sick and be ill in any place, at any time, etc. *t.-ipa* (*tūmāgū'in(n)i*) s. A step-daughter. *t.-i.-na* tr. To adopt or become the step-parents of daughters either by marrying their father or mother.

*tūnāgū* (*t.-kaiiūala*, *tūnāgun*) Step-son. tr. To adopt i.e. To become as a father to children by taking to wife their mother or by being married to their father. To put on the neck of another any necklace, collar, tie, etc. To bear, i.e. to give birth to at any stated time on place. To sound anything like a flute on whistle at any time, in any place. To find any dead seal, porpoise, whale at any stated time or place. *t.-dār-akīpa* Stepmother. *t.-d.-ūwa* Stepfather.

*tūmāgōnnaka* Not having born offspring, childless, barren.

*tūmām-aia* tr.pl.i. To kill, cause to die, to die in any place, at any time, of any specified cause. *t.-agūtata* r.tr. To (en)wrap closely round about one. To bind, enwrap oneself closely round. with *sōka* pref. To draw oneself, to be drawn up together with pain. *t.-ull-a*, *t.-u.-āri* To oomamoolā(ri) at any time, in any place.

*tūmān-ia* To lie or crouch growling or grunting, to growl or be growling. *t.-a* tr.i. To growl, howl, moan, grunt, to mourn, to make any low intelligible noise, to lend in any place, at any time. *t.-a-lagōna* To offer to lend, to speak of lending. *t.-ākū* tr. To cause, bid, induce to borrow. *t.-aka-l-* To try to borrow, to speak of borrowing. *t.-urū* To say no, to refuse, object, to oomanooroo at any time, or place. *t.-u.-a-l-* tr. To speak of refusing to give, go, do. *t.-axdūpat-a*; *ōkān ha-t.-a.-udē* I borrowed your mantle and put it on in the house.

*tūmāp-āna* To give a scramble, to cause to gather up as in a scramble. *t.-ū* tr.pl. To join, tie on, to add one to another. To join more than two lines together. s. Knuckles, joints, to be jointed together.

*tūmāt-ū* i. To oomatoos at any time, in any place, for any cause. *t.-unata* To sharpen, make sharp.

*tūmqā(š)čina* tr.r. To burn, scorch, singe, char, to maashchina at any time, in any place, for or after any cause.

*tūmqag-ata* i. To gather or assemble together, to meet, congre-

gate together. i. To maagata in any place, at any time, for any cause, to crowd together densely, to come together as a crowd or people. *t.-a.-ma* To crowd together to eat as to a feast, to be together as a crowd at a feast. *t.-at-haina* To walk together in a dense compact mass. *t.-h-* To join, keep company and proceed as a fleet of canoes together. *t.-ōšēata* To join together and drive as a large number of persons a troop of animals. *t.-atia* To lie down, be lying as a large number of persons together.

*tūmqax-kūci* To coochi in great numbers and in many canoes. *t.-tōlli* To go, wander about in a dense crowd now here and now there. *tū.-tāgū* To combine together as many persons in giving (a) gift(s). *tū.-tūmōpi* To toomūpi in one or more vessels in great numbers. *tūmqax-yamasa* tr.pl. To tie together in a bundle more things than two and thus keep them from getting scattered.

*tūmqala* i. To-day i.e. to be in any place at any day-break. To be overtaken by the day, to spend the early part of the day in any place.

*tūmqam-aka* tr. To cause, bid, direct to throw at. *t.-ōka-lagōna* To try one's hand throwing or spearing. *t.-kōgata* tr. To put anything large or heavy on a person's back or shoulders for him to carry.

*tūmqanam-ōga* To use for binding up any part of oneself as a bandage. *t.-ūgata* To use anything for tying on oneself as a bandage.

*tūmqanik-ōga-l-* To try to manicagoo. *t.-ō.-ta-l-* To try to manicugata. *t.-ōghaina* To go or walk carrying on or over one's shoulder any large thing. *t.-ōxt-āgū* To manicagoo or maanicugata and give. To give what one is carrying on one's shoulder. *t.-ō.-eka* tr. To take down from off another's shoulder anything he has carried and put it down. *t.-ō.-ūpāna* To throw down and away anything one has or is carrying on the shoulder. *t.-a-* To manicagoo in any place, at any time, etc. To cause to ditto.

*tūmqāgū* tr. To say, affirm that there are many when there are but few. i. To assemble, crowd together in great numbers.

*tūmaui-(n)* (*tūse(in)*) v.pref. To take, do one thing with another, to take, do, etc. in a mixed state. *t.-na* tr. To say, threaten that one will do any sort of violence. To threaten to strike or spear, to be ready to spear or hit with a club. *t.-nata* tr. To take, fetch, bring, pick up, etc. one thing with another or with others as for instance in picking up a coat one might take up anything with it as a waistcoat or other garment or article. *t.-nikimū*, *t.-taiyigū* tr.s.pl. To put in with or mix with. *t.-mōni* To stand in a threatening position, ready and threatening to do any kind of violence, to stand with club or spear in hand held up in a threatening attitude. *t.-tāgū* tr. To give anything in or with either knowingly or not something else. *tū.-tūmīna* To toomeena things with other things, to mix, take

a mixture or variety of things. *tūmaui-tīlan-gāmata* To build up any place or piece of work with materials from a former work or of divers sorts as brick with stone. *t.-wōštāgū* To mix, (inter)mingle, to mix with or together. *t.-wōrāgū* To land or come ashore in any kind of a threatening manner.

*tūmauindekila* To oomowinde-cila at any time, in any place, etc.

*tūmaust-eka* v.pref. To bid, direct, order to do anything with care. tr. To cause, bid, appoint to mowsteca, to do. at any specified time or because of any specified reason. s. Clubs used in fighting, fighting clubs; aff. to *mākainix* Iron bars used and kept for fighting clubs. *t.-e.-tūpūsū* tr. To bid, direct, cause, tell, appoint to toopooshoo carefully. *t.-e.-lagōna* To offer to take care of, to speak of ditto. *t.-ekāgū* tr. To give in the charge of another some person or thing of one's own. *t.-ekwīa*, *tūmaustux-mōni*, *t.-mūtū* To appoint as guardian. To give things or persons into the charge of any person for him to look after regularly. *t.-gāmata* To appoint one in place of another in charge of anything or person. with *mōni* pref. To toomowsteca occasionally, once now and again. *t.-yella* tr. To cease to guard or have the care of, to cease to care for or defend, or keep, to put into the charge of a person once more or for a short time.

*tūmū* v.pref. takes most of the compd. vv. ending in *gāmata*, *tā-*

*gū, yella*, etc.; sometimes with *čkālī* suff., both conjoined with the v.: *t.-č.-lāpū* To tell or ask another to make one a canoe.

*tūmūčzāgana* tr. To mooazagana at any time, in any place, to cause, to bid to ditto.

*tūmūiū-a* tr. r. To be bitten by, to cause, let, suffer, make anyone or anything to bite oneself. *t.-aiella* tr. r. To be bitten again by, to cause oneself to be bitten once more by. *t.-aia* (almost *tūmūiū-aia*) To excite jealousy against oneself, to be the object of jealousy. *t.-aši* (almost *tūm(w)ēiū-a.-*) To cause another to uashi one, to ask to ditto. *t.-ā-gāmata* tr. r. To be bitten slightly or en passant by. *t.-āmōni* tr. r. To be nearly bitten by; *ha-t.-ā.-dē yōšōla*. *t.-ōngus-iū* tr. r. To ask another to uunggoosu one a piece of anything. *t.-ō.-ata* tr. r. To ask, cause in any way, or to suffer oneself to be bitten and wounded. *t.-ur<sup>2</sup>-čāgū* tr. r. To ask, send, cause in any way as a man his dog to catch for him any game.

*tūmū-ūp-ōniā*, *t.-pundeka* To lie or turn over and lie on one's side.

*tūmūāg-unana* tr. r. To let, cause, suffer, permit oneself, to be the object of hate and violence. To excite the hatred and violence of others against oneself. *t.-una-mōni* r. tr. To toomeea-goonana often or always. *t.-u.-z-gāmata* with *m.-* pref. To toomee-agoonana for a short time or occasionally. *t.-u.-yella* To do once more or for a short while. *t.-u.-nunnaka* Not or never stirr-

ing up against oneself the anger of others.

*tūmūu-ša* To attract commendation, to get others to commend one. *t.-xyāgū* To ask or tell a person to weeca logs or a log for oneself.

*tūmū-nara* r. i. To be eaten or stript of flesh as a dead carcass by birds. *t.-pōna* tr. r. i. To be bitten and killed, to suffer or cause oneself to be yeepunaed. *t.-pur<sup>2</sup>-čāgū* tr. r. To send, cause, induce, direct another to yeepata for oneself; *ōšūwōrinči ha-t.-p.-a agamuš* I will send my, your brother to get me an agamoosh. *t.-hōnata* r. To get wet, make oneself wet, to suffer oneself to get wet. *t.-ka-mana* tr. r. To ask, cause, bid, direct another to paint or daub oneself. *t.-k.-lagōna* To ask a person to paint lines or any other device upon oneself. *t.-layāgū* tr. r. To ask, or get, send, direct, cause, or permit another to build for one any wall or building. *t.-lina* tr. r. To let, ask, cause, tell, direct, or permit another to feel or touch oneself. *t.-l.-ta* tr. r. To ask, cause, tell, direct, let another touch, reach, or catch hold of oneself. *t.-yāgū* tr. r. To ask another to lace together two or more skins for one to wear. *t.-yīgur<sup>2</sup>-čāg-ū* (*tūmūšanarat-aipata*) tr. r. To send or cause another to bring one a basket full of anything; *ha-t.-y.-udē kōnĵima am-aiim* I asked or sent him to bring or fetch me or fill for me a basket of berries. *t.-yaiāg-ū* tr. r.; *ha-t.-y.-udē k.-ānan* I asked or sent him to anchor for me my canoe.

*tūmūaiaša* r. To ask another to cover over oneself as with grass, to ask another to cover oneself up. *t.-iella* To ask, let, get, direct another to cover up oneself once more or afresh. *t.-gāmata* To ask, get, permit another to cover over oneself with.

*tūmūaiaxyāgū* tr. r. To get, cause another or others to set nooses for oneself.

*tūmūaiam-aka* tr. r. To ask, get, cause, or suffer another to fight with one. To suffer passively by not resenting or resisting others to fight with one. *t.-i* v. pref.; *t.-i-lāpū* (see *tūmū-čkālī-l.-*). *t.-ina* tr. r. To ask, get, cause, permit, induce others or another to iamina oneself. *t.-i.-lagōna* tr. r. To try, ask another or others to iamina oneself, to present oneself as willing to be employed. *t.-inā-kurū* To be ready or desirous to be employed or sent to do anything. *t.-i-mōni* with(out) *m.-* pref. To toomooiaminna often or always or as a rule. *t.-in-g.-* tr. r. To get (a) person(s) to iamina oneself to do what another was doing. To toomooiamina for a short time or en passant or by turn with others. with *m.-* pref. To do occasionally or seldom, now and then.

*tūmūaiamux-g.-* tr. r. To cause others to fight against oneself a little. with *m.-* pref. To toomooiamaca occasionally. *t.-m.-* with(out) *m.-* pref. To do. often or generally or always. *t.-yella* tr. r. To ask, get, cause others to fight once more or for a little time with oneself.

*tūmūaiana* tr. r. To get or cause another to yield to one's wishes, requests, or orders, to suffer or allow oneself to be made willing, to be compelled to or rendered willing, to force, cause, to yield oneself, to reduce to ready compliance, to win obedience. *t.-l.-* To ask or try to get (a) person(s) to assent or yield to one's wishes, etc.

*tūmūaiqala-mūtū* To mooiaala-mootoo or study, learn, or think, or be studying in any place.

*tūmūaiqalana* r. To mooiaalana at any time or place specified or on any stated subject or for any specified reason or about any specified person, thing, or object. To cause, tell, bid, direct, enable to think, to study in any place or at any time, etc. *t.-l.-* To try to think or learn, to speak of learning.

*tūmūain-gaiāiāgū* tr. r. To tell, bid, direct, ask another to inggia one's spear. *t.-kūčēyāgū* tr. r. To ask, tell, bid, or send to a person to tell him to ingcoochayagoo for oneself.

*tūmūaipur<sup>2</sup>-čāgū* tr. r. To ask, tell, direct, or bid, or send a person to ipata for oneself.

*tūmūaiy-ēat-a*; *halē-t.-ē.-ga kōn-ĵima* I think I will go with him to help him when he calls me. *t.-anāgū* (*ūčikana*) tr. To press to give one, to compel, urge to give one anything or to wrath. *t.-ana* To tease, vex, urge with pressure. *t.-āgū* tr. r. To ask, cause, direct, bid another or others to ia for oneself.



*tūmūaiyi* tr.r. To cause, tell, bid, direct, force, compel another or others to *iyi* oneself. *t.-g.-* To ask or bid a person to call one in the place of someone. *t.-g.-, mōni* To toomooiyi occasionally or from time to time. *t.-m.-* with-(out) *m.-* pref. To do, always or as one who must be called before he will arise to do anything. To cause or so act that others have to call one frequently or to keep on calling one. *t.-* may be pref. to all the compds. of *aiyi* as *t.-mīna*, *t.-mōci*, etc.

*tūmūac-elakurū* tr.r. To stir up, expose oneself to the enmity of others. To make oneself hateful or the object of hatred to others. *t.-ikama* To get cut, be cut, to get oneself cut, to cause, ask, etc. another to cut oneself. *t.-i.-nqana* tr.r. To cause or let others or be or suffer oneself to be cut in many places.

*tūmūasē-ata* tr.r. To cause, suffer, permit, allow, ask others to prevent one. To suffer oneself or selves to be hindered or prevented or stopped, etc. *t.-ir<sup>3</sup>č-ellāgū* To ask, get, cause another on(c)e more to ushaata for oneself. *t.-i.-ōgāmisiū*; *ha-t.-i.-ō.-a kau kōnjima* I will ask him to drive back for me my three or four cows.

*tūmūas-aiana* tr. To exaggerate, to say that there are many when there are but few. *t.-iūnari* tr.r. To be driven into the water or sea, to suffer oneself to be thus served. *t.-iūarāgū* To be driven ashore, to cause or suffer oneself or selves to be served thus. *t.-ikōna* tr.r. To suffer, etc. others to

prevent or hinder one on the water. *t.-ikurū* Easily driven, readily suffering oneself or selves to be driven. *t.-i-mōni* To suffer, cause, ask, permit, order, direct other(s) to ushimuni oneself or selves. *t.-iwiāgū* To ask, send, direct any one or more to ushawaa for one. *t.-āgū(ušta)* (*göluf*) To ask, bid, get a person to cut one's hair, do, nails. *t.-* like *ōši* can be used after above manner with (nearly) all of the forms under *ō.-*; *tūmūas-imōci*, *t.-ikūci*, *t.-imanāgūlū*, *tūmūōš-ēukaia*. *t.-ēir<sup>3</sup>čāgū* tr.r. To ask, get others to ushaata for oneself.

*tūmūasō-gata* To ask, get, bid, direct, cause a person to cut off from oneself as for instance hair, nail, finger, etc. *t.-gur<sup>3</sup>čāgū* To ask or get or send a person to ushugata for oneself. Do. do. do. do. to do. on(c)e more. *t.-x-yāgū* To ask, get a person to ushagoo for oneself. *t.-ligōna* tr.r. i.r. To be unfavored or neglected by not being treated to a part of any booty or prize as a whale which one was entitled to, to be the objects of such neglect and meanness, to suffer oneself to be thus treated.

*tūmūas<sup>3</sup>t-egur<sup>3</sup>čāgū* (*wōla tūmūšānara wōštāgū*) To ask another to finish for one. *t.-ōx-y.-* tr.r. To ask, cause another to do or make anything for oneself. *t.-āgū* tr. To cause, suffer, induce, ask another or others to do anything to one of any kind (but chiefly used of sexual contact).

*tūmūabailana* r. To mooabilana for any stated object at any time

or specified place. *t.-lagōna* To try or say one will ditto.

*tūmūak-a* r. To roll as a sweating horse on the ground, to draw oneself along over the earth to remove itching. *t.-kōnata* tr.r. To suffer oneself to be forced or compelled to do or go.

*tūmūaki* tr.r. To cause, let, permit, induce another to aci oneself, to expose oneself to a blow. *t.-ella* To toomooaci once more, to let a person give one another blow. *t.-gāmata* To do, slightly or in the place of someone else or occasionally. *t.-mōni* To do, often, generally, usually, or as a rule. *t.-r<sup>3</sup>yāgū* To ask, tell, direct a person to acceta for oneself anything as an arrow, etc.

*tūmūakū-aši* tr.i. To let, cause, direct, suffer another or expose oneself to be acooashed. *t.-ama-(ta)* tr.r. To suffer, cause, let, etc., others chop oneself. *t.-ōng-ūta*, *t.-ō-usiū*, *t.-ō-usata*, *t.-āmaia* To cause, suffer, permit anyone or more than one or to bring upon oneself in any way the actions expressed by the vv. acooung-goota, etc.

Here I will not repeat all the vv. which beginning with *akū* take the preff. *tū-mū* after the manner and with the like result as regards meaning as the last seven entries. Again, all these vv. in *tūmūakū* take the aff. *gāmata*, *mōni*, and *yella* as is seen under the v. *tūmūaiyi*. Those of the above words in *akū* which can more fitly be done to things than to persons can only take the preff. *tūmū* when they take the

aff. *yāgū*, *yella*, and *yellāgū* with their du. and pl. forms, thus:

*tūmūakūp-ōsur<sup>3</sup>čāgū* To do, etc. another to acoopooshata for oneself. *t.-ōšyāgū* To ask, bid, get, or cause another to acooparoo for oneself. *t.-ō.-pai*, *t.-ōšyōgāmisiū* du. and pl. of the above. *t.-ōšyel-āgū* tr.r. To toomooacoopushyagoo on(c)e more. *t.-ōnamōni*; *ha-t.-idē* I was nearly killed. *t.-ungāmata* To get or be killed in the place of someone else, to let or cause oneself to be thus served.

*tūmū-agēata* tr.r. To cause, bid, call, direct, suffer, let a.- for oneself.

*tūmūa-xyāgū* To ask a person to acoo for one. *t.-dātū* r. To hide as goslings under grass when chased, to thus escape, hide away.

*tūmūa<sup>3</sup>li-na* tr.r. To suffer others to aleena one without resisting them, to excite in any way the derision of others, to bid, invite others to aleena with one. *t.-n-g.-*, *t.-mōni*, *t.-nīa*, *t.-yella* To bring upon oneself in any of the above ways the displeasure, treatment, etc. pressed by the above vv.

*tūmūalag-ōna* tr.r. To show (any part of) oneself, to cause others to look at one; *haia kō-t.-ōnudē yōš* He showed me i.e. he let me look at his hand. *t.-unata* To cause, call upon persons to look fixedly at oneself. *t.-un-g.-*, *t.-ū-m.-*, *t.-ōnīa*, *t.-ū-mūtū*, *t.-ū-y.-* To ask, invite, cause others to visit one, look at one, see one, etc.

*tūmūali* r. To swing or sway oneself about as in a tree, to

swell or surge in and out or up and down as a swelling sea among rocks.

*tūmūalūk-ū* v. To play or attempt to play with as a very young child does with things at first. To make vain, imperfect, timid, weak attempts to do anything difficult. *t-wia* To look with dismay at any hazardous thing to be done and to make feeble attempts to do it as when making first attempts.

*tūmūam-ia* To ask or get a person to scratch one in order to relieve itching.

*tūmūamašāg-ū* (*tūmūaitasana*) To abstain from food, to fast, allow oneself to hunger. *t-wia* To often or continually starve oneself.

*tūmūasōx-gāmata* To cause or suffer oneself to hunger for a while. with *mōni* pref. To too-mooanashagoo occasionally. *t-m-* with(out) *m-* pref. To do. often.

*tūmūam-atas-ana* To incite or draw the good of others to oneself by goodness. *t-a-i-m-* tr.r. To move others by general goodness to feel kindly towards one. *t-a-wōčina* tr.r.i.r. To be hated, be the object of spite, to cause others in any way, to hate oneself, to expose oneself in any way to spite. *t-ōrana* r. To make oneself an amura or disguised like one. *t-āguana* r. To make one's mouth sweet by eating anything sweet, to eat or drink anything sweet. *t-āna* with *mēan* pref. To stir up the anger and hate of others towards oneself. *t-ūgaten-*

*ata* r. To put one's hand or any other part into, upon, or against any sticky substance so that it clings to one. *t-ur<sup>2</sup>yāgū* To get a person to amata for oneself. *t-bqa*, *t-baina*, *t-bōata*, *t-bōar<sup>2</sup>čel-la*, etc. To ask, get a person to umbaa etc. oneself.

*tūmūan-īgata* tr.r. To let, cause, tell, direct to wuneeгаа to oneself. *t-aiamunata* To erect any shelter for oneself against the wind. *t-a* To suffer or cause oneself to be anaed. *t-ana* tr.r. To invite, suffer, cause a person to approach one as a lover, m. or f. *t-aši* tr.r. To get, ask, make a person to wunashi oneself. *t-ari* To bid to swim, to send (thus). To mooanari at any time or place. *t-a-a-lagōna* To try to swim, to say one will swim, to speak of swimming. *t-āmōga* tr.r. To ask, tell, direct a person to bandage oneself. *t-una* tr.r. To cause in any way persons to miss and regret oneself or one's absence. *t-daiāgū* To ask, get, etc. a person to undo for one. *t-mōči* tr.r. To cause oneself to be buried, to direct, ask, bid, any person to bury one, subject to be buried.

*tūmūap-ata* tr.r. To take, steal, fetch, bring by concealing about the person as for instance any object under the arms or in the arm pit or under the chin. To mooapata at any specified time or place. *t-a-l-* To try to ditto. *t-ašāna* i. To grow old and feeble, old and infirm, weak from age. *t-ašana-l-* r. To say one will mooapashana, to try by sharp lookout to render oneself safe from surprisals. *t-atuškuna-l-* tr.r. To try

to find out by smelling. *t-ōsana-l-* To promise or say one will or try to do anything with diligence. *t-ōlenata* To ask or get a person to cut out or off one as a man a wart or cancer out of his body. *t-āna-l-* r. To say one will mooapana. To try to ditto. *t-ūkū* tr.r. To bid, ask, cause others in any way to apooocoo oneself. *t-ūta-kāna* tr.r. To get, ask, or cause another in any way to apootacana for one and thus take one about. *t-ū-ina* tr.r. To get, etc. a person to convey one about by apootacanaing. *t-ušur-yāgū* tr.r. To tell, send, bid, ask a person to apooshata for oneself. *t-uš-y-* (see *tūmūtāpūštāgū*) tr.r. To send, bid, get a person to apooroo for one.

*tūmūar-a* tr.r. To be subject to be wuraed, to ask, direct a person to wura oneself when dead. *t-ākai-y-*, *t-agēir<sup>2</sup>-ōgū* tr.r. To ask, send, get a person uraci and uragaata for one. *t-umbana* r. To go about or be naked, to render oneself naked by not putting on one's clothes.

*tūmūar<sup>2</sup>-teka*, *t-wōsella* tr.s.pl. To oomooateca and oomooarwusella in any place, at any time.

*tūmūas-āna* tr. To use as a spear for killing any large animal with as a seal or whale. *t-ana-l-* tr. To try to kill by spearing any large animal. *t-akai-aiāgū* To ask, bid, send a person to asacia for oneself. *t-asinana-l-* To try to do anything one finds very difficult. *t-ur<sup>2</sup>-č-* tr.r. To ask, get, send, bid a person to aseta water for oneself. *t-ir<sup>2</sup>čelai-āgū* To ask, send, bid, etc. a per-

son to fetch one some more water from the pool. *t-ella* To direct, tell, get, ask a person to wusella for oneself. *t-elākurū* (see *tūmū-ač-e-*). *t-eta* To be washed overboard or into the sea as by a great wave either from a rock or any floating vessel. *t-ā-kula* tr.r. To ask a person to wipe oneself. *t-a-k-ta* Do. do. to do. off oneself. *t-kōna* To wait or stay aboard as women at an island fishing during the ebb tide or till the last of the ebb. *t-āpuxyāgū* To ask, bid, direct, send a person to asapooocoo for oneself. *t-gāmata* To get or be left by the tide as mullet or other fish in pools. *t-manā-tsikōri*, *-m-gulū* To get taken out by the tide or current. *t-wāna* r. To rub toomarapoo or any other white powder over one's hair to whiten it.

*tūmūat-ēagata* r. To balance oneself as one might across a bar, to hang i.e. to cause oneself to hang as a person by holding on to a rope, to suspend oneself, to dangle, sway. To follow i.e. to cause oneself to be led about or to be conducted or led or preceded by another. *t-a* tr.r. To suffer, let, tell, bid, cause to ata oneself, to give oneself up to be caught or taken. *t-ama* r.tr.i. To be eaten as any dead carcass, to suffer oneself to be eaten, subject to be eaten. *t-athain-āpai*, *t-a-a* To part asunder and go apart or in divers directions. *t-ata* r. To part and no more meet, to part asunder, to be parted. *t-eka* tr.r. To bid, send, ask, direct any persons to wuteca for one one's own canoe. *t-ega* To take or cau-

se to accompany oneself any person(s) to paddle or row (for) one. To have, get, keep any person(s) as paddlers to pull one about. *t.-uxkōna*, *-kōnaina* To toomooateca about, to be toomooategaed about. *t.-ōngusir<sup>2</sup>čāgū* tr.r. To ask any person to atunggoosata one a piece of anything. *t.-ōpi* tr.r. To go by or in another's canoe either by being taken or by going voluntarily. (*tūmūkūči* s., *tūmū-tūm-ō-* pl.) To go or be going in a helpless state as an invalid by canoe, to let, cause, bid, to take one aboard thus. *t.-ō-gāmata* To ask, get, or direct others in another canoe to take one as a passenger from the canoe one is first in. *t.-ō-tux-yāgū* To ask, get, etc. others to atupiteca for one. *t.-ōpaiy-āgū* r.tr. To bid, ask, cause, direct any person to atupi for one anything. *t.-ō-ā-pai* du., *t.-ō-ōgāmisiū* treble To toomoo-atupiyagoo two, three, or a few.

*tūmūat-āgū* tr.r., r.i. To cause another or to be brought by marriage into the relationship of stepson or stepfather to any person.

*tūmūatū-šalatasana* tr.r. To ask, let, get another to straighten by pulling any part of oneself straight, as a crippled person his dislocated arm. *t.-šōnata* To suffer, ask, get any person to atoo-shunata for one. *t.-gauugū* To offer one's hand or to cause another to take hold of one by the hand and shake it. *t.-gul-ur<sup>2</sup>čāgū* To ask, tell, bid another to atoo-goolata for oneself. *t.-lūayāgū* To get, bid, ask another to atooloo-ana for one. *t.-pōn-a* tr.r. To suffer, get, let, ask another to atoo-

puna oneself, to be liable to be atoopunaed. *kōndaian* mōni *t.-p.-ā-m-* They are always liable to be atoopunaed. *t.-pūš-u-* To suffer, let, get, ask another to atoo-pushata for oneself. *t.-pistux-yāgū*, *t.-pōš-y-*, *t.-tāmīg-u-*, *-tauwōn-ur<sup>2</sup>-gāmata* To ask, suffer, get, etc. any person to atoopisteca etc. for one.

*tūmūatux-kōna*, *t.-k-ina* see above. *t.-teka hannūpai*. *tū-wōnīgata* tr.r. To direct, ask, get any person to come to one by canoe or boat. *t.-wōrāgū* tr.r. To ask, get, direct, or let any persons pull one ashore.

*tūmūatuxy-ella* To leave directions to any persons to wuteca one's canoe after one has left. *t.-āgū* To bid, send, direct any persons to do. one's canoe for one.

*tūmūat-uri* r. To slide, glide down anything or place as a child down a steep place for fun, or a sailor down a greasy pole or rope. To let or cause oneself to aturi w.s. *t.-urēata* r. To toomoo-atoori right down, to let go one's hold and thus glide or slide right down. *t.-urū-gur<sup>2</sup>čāgū* tr.r. To ask, send, get a person to atooroooco one's canoe for one. *t.-ulaiāgū* To get a person, woman or women, to watoolla one to any sleeping seal in canoe.

*tūmūat-ta* tr.r. To ask or get a person to shave one. *tū-teta* To ask, or get, or suffer a person to atteta out or off oneself as a wart or mole, etc. *tū-wiamī-g-* To ask or get a person to atweeameegata for one.

*tūmūahwōnata* To cover oneself with ashes. To toss or throw ashes over oneself.

*tūmūiči-šeki* tr.r. To get burnt, be liable to be burnt, to ask another to ichisheci oneself. *t.-x-yāgū* To ask, get, bid, tell another to stick in as oakum in a hole for one.

*tūmūiki-mū* tr.r. To get surrounded as a man by enemies to prevent his escape, to suffer oneself to be thus environed. *t.-y-* tr.r. To ask, get, direct, tell, send a person to put in one for oneself.

*tūmūilaua-gwīa*, *t.-xtek-a*, *-x-wīa*, *-xmōni*, *-xmūtū*, *-ghaina*, *-xkōna* To ask, let, bid, get any person to lie, rest, stand, sit, walk, sit in canoe close at one's back.

*tūmūis-a-lagōna* To try to moo-isa, to say one will ditto. *t.-ōma-pi* tr.r. To suffer passively or to draw upon oneself threats of violence. *t.-kinata* tr. To turn a person or any object with the bottom or back upward. *t.-kin-deka* tr. To turn over bottom up as sailors a boat or as one person another. *t.-k-*, *t.-kinata* tr. To turn over a person with his face down and back up. *t.-taina-(ina)* To be out in the frost. *tū-walīna* (*tūmūas-w-*) r. To warm oneself thoroughly by a fire, to make oneself or get very hot at the fire.

*tūmūisett-a*, *t.-ā-gāmata*, *t.-ā-mōni*, *t.-aiella* To ask, cause, induce others to isetta, etc. oneself.

*tūmūiyella* To ask or induce

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another to weeiyaella or ooiyaella one.

*tūmūō-šata* To lightly paint or decorate oneself with eemi. *t.-štāgū* To let, cause another to trifle with one or to do anything to one. *t.-kōši* tr.r. To get or be in the way of and thus get oneself chopped or cut. *t.-kōlaiāgū* To ask a person to uculla for oneself. *t.-kōr<sup>2</sup>teka* tr.r. To allow, bid, tell, direct any person to ucurteca to oneself. *t.-kkawōnīgū* To get hit or be in the way and thus cause oneself to be struck by any stone, earth, or other matter falling from land above one. *t.-fyāgū* To ask another to apoo for one. *t.-gata* tr.r. To tell, ask, bid, order persons to assemble round one in great numbers. *t.-lūwāna* To excite, encourage the vengeful feelings of a person by one's sufferings. To excite sympathy towards oneself and encourage others to avenge one. *t.-la* tr.r. To ask or get a person to undo (for) one i.e. to wula for one. *t.-ōlu-f-* To ask, get, cause, send, direct a person to ulapa for one. *t.-mbaiāgū* To ask, get, let, send, direct a person to umbia for one. *t.-mbalī-yāgū* To ask, direct, etc. a person to umbaleena for one. *t.-nari* To cause in any way persons from hitting oneself with thrown stones. *t.-nigū* To be, get hit, to cause, tell, get a person to wunigoo oneself. *t.-n.-pōna* To be or get killed by being wounded by thrown stones, to induce others to thus kill oneself. *t.-nisa* To get or be wusisaed, to cause others passively or otherwise to spear one to death. *t.-*

-*ndis-y.*- To ask, get, etc. any person to undisu for one. *t.-ng-ur<sup>2</sup>-čāgū* To ask a person to unggata for oneself. *t.-sikū* tr.r. To call out to or induce in any way persons to hail one and speak to one from a distance and thus give news en passant. *t.-sikū* tr.r. To cause another in any way to keep to himself any knowledge he has of what one has done. *t.-steka* tr.r. To get stranded as a whale. *t.-tux-y.*- To ask, get, send any person to wuteca for one (see *tūmūatux-y.*-). *t.-tur<sup>2</sup>-y.*- To ask or get a person to wutatoo for one as a lot of lumber.

*tūmūā-čikū* tr.r. To let, bid, ask, suffer, or cause another in any way to achicoo oneself. *t.-ša-pōna* r. To cause oneself to want for breath as one might by covering himself over closely. *t.-šēama* tr.r. To be or suffer selves to be surrounded and confronted by enemies as persons exposed to vengeance confront the avengers to be punished by them. *t.-šū* tr.r. To let rest, cease to employ or order to work or go, to tooashoo oneself. *t.-šun-a* r. To bend down the heads of opponents to the earth by force. r. To do anything with one's might or with all one's power, to do anything with force or roughly, to exert oneself to do with vigor, to lay one's weight and force upon. *t.-š-ata* tr. To weigh down or over by adding something additional. *t.-š-deka* tr. To weight down, make heavier by adding to the weight. *t.-kītama* tr.r. To ask, get, suffer, permit, induce a person to acetama one's hair. *t.-kina-ka* tr.r. To ask, get,

induce another to acinaca oneself, to be acinacaed. *t.-k-ta* tr.r. To cause, permit, suffer, invite, induce, tell, bid to catch, overtake, fetch, come or go to fetch or to show to oneself any favor or other distinguishing sign. To induce any notice, to attract notice, to bring upon oneself notice or treatment of any kind, good or bad. *tū-nōši* To ask, get, bid, direct any persons to wunashi oneself.

*tūmūāg-aiā* tr. To dodge, evade, escape any person or blow at any stated time or place. *t.-a-lagōna* r.tr. To try to mooagia, to say one will ditto. *t.-amōra* tr.r. To be agamuraed, to suffer, let, invite or cause oneself in any way to be thrust through. *t.-atū-yāgū* tr.r. To ask, direct, bid, send a person to tie up in grass a number of loose things together for oneself so as to be able to carry them thus conveniently. *t.-atōmai-āgū* tr.r. To ask or get another in any way to agatuma for oneself. *t.-ōla* tr. r. To ask, get, direct another to rouse one up from sleep by shaking one, to be thus roused. *t.-ū-y.*- tr.r. To ask, send, direct a person to aguna for oneself. *t.-ūtur<sup>2</sup>-y.*- To ask, get, induce any person to agootata for oneself. *t.-ulūmātū* tr.r., i.r. To suffer, permit, invite in any way any person or bird to spring, jump, leap, or fly to and alight on one as one boy on the shoulder of another. *t.-uš-y.*- tr.r. To cause, send, bid, tell, ask another to agura for one. *t.-uri* tr.r. To invite, induce, cause, suffer, permit, ask, direct a person to come to

oneself in order to get some gift. *t.-ūwāna* tr.r. To suffer, invite, cause in any way another to leap over one. *t.-ulata* To (try to) mooagoolata.

*tūmūām-īnara* tr.r. To cause, tell, bid, send, etc. a person to ameenara oneself. *t.-as-yāgū* To ask, send, get, call any person to flay for oneself. *t.-agur<sup>2</sup>-y.*- To ask, send, call, cause, invite, direct a person to amagoota for oneself. *t.-is-y.*- tr.r.pl. To ask, get, send, direct any person to bring one some few of anything. *t.-ū* tr.r. Subject to be, get amooed, capable of being ditto. *t.-ūtur<sup>2</sup>-y.*- To ask, etc. any person to amootata for oneself. *t.-ūtatōpai-y.*- To ask, bid, send, etc. a person to amootatupi for one.

*tūmūāmuš-ū* tr.r. To suffer, invite, let, cause others to ask anything of oneself. To do. do., permit persons to come to one as beggars soliciting favors. *t.-gāmata* tr.r. To do., etc. another person to ask of one any gift in the stead of another for whom it was intended, with *mōni* pref. To toomooamooshoo occasionally. *t.-m.*, *t.-ia*, *t.-mūtū* tr. To suffer, invite, cause, or induce persons to amooshmuni etc. one daily or often. *t.-yella* To do. on(c)e more gift. *t.-ata* tr.r. To cause, suffer, invite, permit, allow either passively or otherwise a person to amooshata oneself.

*tūmūāmur<sup>2</sup>-yāgū* To ask, tell, bid, send, direct, etc. any person to amootoo for one.

*tūmūānuš-y.*- tr.r. To ask or bid another to wanara for one.

*tūmūāp-aiasa* tr.r. To be clung to, to be covered over or overgrown as trees by lichens, plants by snails and slugs or as roses by insects, kelp by divers kinds of fish and plants. *t.-a-ta* To cause a number of creatures or persons to come upon one as for instance a boy bees by disturbing their nest, to be thus attacked. *tū-ōsana*, *t.-ōsinata* To arouse oneself to do anything with vigor when inclined otherwise. *t.-ur<sup>2</sup>-yāgū* To ask, get, tell another to apata as a carrot for one.

*tūmūār-īnāgū* tr. To get, do, or go anywhere without risk, danger, or difficulty, to find anything easy to do or get, to easily accomplish, to do anything with ease and safety, to overcome an opponent with ease because of superior strength. *t.-ūg-u.*- To bid, get, cause (a) person(s) to be sorry for oneself.

*tūmū-āsiū* (*t.-askōna*) r. To wait till the tide has ebbed.

*tūmūāt-is-yāgū* To ask, send, bid any person to atisu for oneself. *t.-ōmōč-i* i.tr.r. To mooatumuchi at any time, in any place, to give (a) person(s) garments to put on. tr. To put clothes on a person, to dress another. *t.-ō-ēata* To give a person an article of dress to wear and put it on him. *t.-ō-ia-lagōna* To try or offer to mooatumuchi, to test thus to see how it will do, to say one will ditto. *t.-ušur<sup>2</sup>-y.*- tr.r. To ask, get, direct a person to atooshata for oneself. *t.-uškōsai-y.*- To ask, get,

send, order a person to atooshcusi for oneself. *t.-uri* To mooatoori down by as sailors by a rope, to do. from any stated spot, in any stated place, at any specified time, or in any stated manner. *t.-u.-a.-l.-* To try to do., to say one will ditto.

*tūmūgala-na* tr. To say that a person can do this or that when we know he cannot in order to annoy him, to bid a person to mooaalana. *t.-na.-l.-* To try to do. to say one will or can ditto. *t.-sinana* To say or state of any person that he can act or did act or bear bravely. To encourage, bid, exhort, direct, ask any person to mooaalasinana.

*tūmūau-ina; hawē t.-inqa tōri* I will still bear the cold. *t.-isitek-a; tōri hama-tū.-i.-udē* I got very cold, I suffered much from the cold. *t.-ugū (t.-isa, t.-ina)* To bear cold i.e. to allow oneself to endure cold. *t.-urū i.* tr.r. To be or get singed, to suffer oneself to be do., to get another to burn off one's hair, etc.

*tūmūū-a* tr.r. To yield and suffer oneself to be floored in wrestling, to get floored ditto. To ask a person to give one a place to lie down in. *t.-n.-yāgū* To ask or get another to oocena for oneself. *t.-y.-* tr.r. To ask, tell, get, direct a person to ooooo for oneself. *t.-ōšata* tr.r. To ask, get, suffer, permit oneself to be weeushataed as by an enemy. *t.-āšū* tr.r. To permit oneself i.e. To bear, to be weeashooed, to invite, incite persons to do. oneself. *t.-tux-y.-*

To ask, get, tell another to ooeetaca for oneself.

*tūmūū-aiyana; dārara sa lūaiyinu satōpan* Why do you not also ask for something as well as the rest, why you only allow yourself to be made a prey of? *t.-akai-āgū* tr.r. To ask, send, get a person to oocaca for oneself. *t.-akāl-ū, t.-a.-ia* tr.r. To ask or get others to let one sleep. *t.-apōna* tr.r. To ask another to let one die i.e. not to interfere to save one's life. *t.-asa (tūmōunna)* tr.r. To suffer or incite a person to quarrel with one. *t.-āštāgū* tr.r. To suffer, allow passively or incite actively a person to annoy one. *t.-ilōpīnata* tr.r. To be left unaided by a relative from the fact that he is much the friend of one's opponent as of oneself so that he takes neither side. *t.-iči* tr.r. To ask a person or to go with a person in his canoe to be shown any sights or to help paddle. *t.-ahya-yāgū, t.-ahyenur<sup>2</sup>-y.-* tr.r. To ask or bid a person to open the door for one.

*tūmūū-ātulur<sup>2</sup>-y.-* To ask, send, bid (a) person(s) to matoolata one's canoe.

*tūmūū-palana, t.-paiašana* tr. pl.r. To ask, induce another to let stay, let lie down.

*tūmūū-š-y.-* r.tr. To ask, send, bid, tell a person to ooasha fuel for one. *t.-kaia* tr.r. To ask another to let one go or come up. *t.-ugūta* tr.r. To get, cause others to treat oneself with distinction or special favor.

*tūmūū-šari* To cause, get, induce any person(s) to promise

one anything. *t.-šatāsinata* tr.r. To make persons who were displeased at peace with one. *t.-kōši* To ask, or cause any person to oocushi one, to let one interfere on one's behalf. *t.-kīpi* tr.r. To ask another to let one ceepi. *t.-kaiāgū* To ask another to ooca for one. *t.-kālana* To permit, let, cause, induce any person to deceive, cheat, or take one in. *t.-kōm-ur<sup>2</sup>-yāgū* To let, get, ask, send, direct another to occumata for one. *t.-kū* tr.r. (see *tūmū-tūkū*) To bid, direct, tell, call upon others or present oneself as an object for others to oocoo at. *t.-kūci* tr.r. To ask, get, direct, appoint, send a person to any place and thus get him to oocoochi oneself. *t.-k.-a-lagōna* To ask a person to do. oneself. *t.-kūselai-āgū* To ask, tell, bid, direct a person to oocoosela for one. *t.-kūtāna (tūmūōsikāgū yamalim)* tr.r. To induce others to hail one from a distance. *t.-kūtū* tr.r. To permit oneself (e.g. cow) to be milked, to ask another to oocootoo oneself. *t.-k.-mōra* tr.r. To induce, ask, tell, direct others to ask one questions. *t.-kūt-u.-* To ask, get, send any person to milk for one as a farmer his servants. *t.-kun-u.-* To ask, tell, bid, direct a person to oocoonata anything for one. *t.-kausina* To induce, tell, ask others to leave one alone and in peace.

*tūmūū-bōgūtata* To ask, get, tell, direct another to wake one up.

*tūmūū-dātū* (see better *t.-tū-d.-*). *t.-ūflāšū-y.-* To bid, tell, direct a person to ooflashana.

*tūmūūg-aigat-a* To bid, tell, direct, order a person to come so near to one as to touch. *t.-a.-ia, t.-aigur<sup>2</sup>-mōni, t.-a.-mūtū, t.-a.-kōna* To ask, bid, tell, direct any one to come and lie, stand, sit, be aboard, close to and touching oneself. *t.-a.-teka* To bid, direct, tell a person to put down anything close by oneself. *tū.-ūtata* tr.r. To suffer, let another milk or oocootoo oneself. To cause to cling to oneself, to touch any sticky substance.

*tūmūūl-aiāgōna* tr.r. To ask, bid, direct, get, make a person get out of one's way. *t.-ambīna* To be licked, to ask, induce in any way any creature to lick one. *t.-ōšt-ega* To get, induce, bid any person or creature to follow one. *t.-ō.-ūg-ata (tūmūūigai-a.-)* To induce, entice, cause one in any way to follow and overtake one. *t.-ōngawiāgū* To ask, get, send, bid a person to coil up anything for one. *t.-ōpu-šur<sup>2</sup>-yāgū* To get, send, order, bid, direct any person to oolupooshata for one. *t.-ō.-r<sup>2</sup>-čāgū* To ask, get in any way a person to oolupata for oneself. *t.-ākōrina* tr.r. To get, bid, send, direct, induce a person to promise one a gift. *t.-āpōnata* To cause another to spoil, injure, deteriorate, incriminate one by sin. *t.-āpana* To suffer, cause, let others lead one into sin of any kind. *t.-ūa-yāgū (tūmūūlūanur<sup>2</sup>-y.-)* To ask, bid, tell another to roll or fold up for one. *t.-ūandux-y.-* tr.r. To tell, bid, send, direct another to oolooandeca for one. *t.-ūūš-y.-* To tell, bid, order, send, direct, ask a person to oolooara for one. *t.-ū-*

*-ur<sup>2</sup>-y.-* tr.r. To tell, bid, order, send, direct a person to ooloo-ooshata for one. *t.-ūūštux-y.-* To tell, etc. a person to oolooosh-teca for one. *t.-ušw-āna* To ask, tell, bid a person to let one ooloooshwana. *t.-u.-ōndux-y.-* To appoint, direct, tell a person to ooloooshwundeca for one.

*tūmūūm-āna* tr.r. To ask a person whether one may go or come down. *t.-ēla* tr.r. To direct, tell a person to cut off one's hair so that one is bare. *t.-ux-y.-* tr.r. To send, bid, direct a person to oomaca skins for oneself. *t.-iana* tr.r. To suffer oneself to be shoved and pushed rudely by others.

*tūmūūm-a.-* *t.-ō.-* To induce, in any way persons to let one out or in. *t.-ōni.* *t.-ūtū* To induce, tell others to oomootoo and oomuni one. *t.-ōra* tr.r. To get, bid, ask, cause persons in any way to tell one news. *t.-ānurū* To suffer one's wishes, orders to be slighted or resisted. *t.-ūhan-yāgū* tr.r. To ask, bid, send, direct a person to oomooohana for one. *t.-ušpāna* tr.r. To get, cause, send, tell a person to oomooshpana for one. *t.-unur<sup>2</sup>-y.-* tr.r. To get, tell, direct anyone to oomoonata for oneself.

*tūmūūmis-ata* tr.r. To tell, bid, direct any person to oomisata, to present oneself in order to be oomisataed. *t.-a-lagōna* To ask a person to oomisata one when doubtful whether he will. *t.-ur<sup>2</sup>-y.-* tr.r. To ask, tell, bid a person to oomisata one's child for one. *t.-ūkaia* To tell, ask, get, move, induce a person in any

way to oomisoocia one. *t.-ū.-iāgū* To ask, tell, bid, send, direct a person to bring up for one in his arms. *t.-ur<sup>2</sup>yaga-l.-* To ask any person to oomisata for one when diffident. *t.-āgana* tr.r.i. To get hurt or wounded, to be wounded, to expose oneself so as to get wounded. *t.-kūči.* *t.-mīna.* *t.-m-ōči.* *t.-m-anātsikōri.* *t.-wōrāgū* To too-moooomisata aboard, down, in, out, ashore.

*tūmūūn-isata* r. To cover oneself with any article of dress, to dress oneself. *t.-ū-y.-* tr.r. To ask, bid, direct, send any person to oonana for one.

*tūmūūp-īnur<sup>2</sup>-y.-* tr.r. To ask, bid, send, etc. any person to oop-eeenata for one. *t.-ale-nata* To wade out into deep water so as to be but a little higher than it. *t.-ata-gōna* tr. To ask, tell a person to spread out his skin for one to put anything in it. *t.-i* To ask, get another or others to give one a place at the fire. *t.-ōsi-n.-* *t.-ō.-wōštāgū* To exert oneself to work vigorously. *t.-ōšata* tr.r. To get, ask, induce another to explain anything to one. *t.-ōrina* tr.r. To get, induce, cause any person to upurina one's face. *t.-āšū* To ask or call upon a person to kiss one. *t.-ūkū* tr.r.i.r. To get or be burned, to suffer, let, induce others to burn oneself as martyrs their crimes. *t.-ux-y.-* tr.r. To ask, get, tell, send, direct a person to oopooocoo for one. *t.-ulaiāgū* To ask, get, tell, etc. another to warm, and thus thaw anything frozen before the fire. *t.-ul-y.-* To ask, tell, etc. anyone to oopoooloo for oneself. *t.-qana* (see *tūmū-(tū)p-*

*-q.-*) tr.r. To ask whether one may throw.

*tūmūūs-iū* tr.r. To ask, tell, bid another to pull or pluck out from oneself (see *ūsiū*). *t.-ata;* *ha-t.-at-udē* *haua tūkunči ušta yāgūāki* I got my wife to pull out the gray hair. *t.-inana* tr.r. To ask, get, tell a person to help one and stay or go with one. *t.-auiyana* tr.r. To ask, get, tell, bid, or let another oosowiyana oneself. *t.-y.-* To ask, tell, send, bid a person to oosu for oneself.

*tūmūūt-eka* tr.r. To receive gifts as atonement, to cause or let another give one gifts in atonement. *t.-ōška* To permit or cause another to make one laugh. *t.-ux-y.-* To ask another to ooteca for or on behalf of one. *t.-ūpōra* To ask, direct, get another to awaken one. *t.-ūpū-y.-* To ask another to ootoopuna for one. *t.-ur<sup>2</sup>-y.-* To ask a person to cut up the skin of an animal preparatory to taking it off.

*tūmūūw-ōf-y.-* To ask, tell, send, bid another to oowapoo for one. *t.-ōgur<sup>2</sup>cāgū* To ask, tell, bid, send another to oowugata for one. *t.-ōgata* tr.r. To ask, tell another to do. oneself. *t.-ōnarai-y.-* tr.r. To ask, bid another or others to oowunari for oneself. *t.-ōnikāgū* tr.r. To get, be oowunicagooed, to let oneself be ditto. *t.-āgōmma* To ask, let a person to oowagumma oneself. *t.-āgūpōna* tr.r. To get killed as a bear's victim by being hugged.

*tūmūūčikāna* tr.r. To suffer, cause, permit any person to oochicana one.

*tūmūūš-ata* tr.r. To suffer, let, permit oneself or be carried out by the tide or wind. *t.-i* tr.r. To let, suffer, cause another to ooshi oneself. *t.-qanigū* tr.r. To ask, cause, bid, direct a person to ooshaanigoo one. *t.-kūna* tr. To cause or tell to smell, to hold or give to another to smell. *t.-wiyana* (*tūpasalagōna*) To tighten the bum by stooping down. *t.-wāparana* To shake oneself as birds and horses, etc. do when they loosen their plumage or hair aerate it. *t.-yāgū* tr.r. To ask, get, send another to oosha for one 'au.

*tūmūūfk-aiāgū* tr.r. To ask, tell, bid, direct a person to oofca a line for one. *t.-i* tr.r. To suffer oneself to be forbidden or dissuaded from. *t.-i-mōni;* *ha-m.-* *t.-i-m.-ūana skaia* I will suffer you to restrain me always. *t.-āna* tr. To hold, present a thing for a person to smell, to see if it stinks.

*tūmūūl-ata* tr.r. To ask, get a person in any way to woolata oneself. *t.-ur<sup>2</sup>-y.-* tr.r. To ask, get a person in any way to woolata for oneself.

*tūmūū-mbu-lāgōnaiūara,* *tāgau-in haia āruḥ hai* Give me some mussels that I may relieve my bellyache. *t.-nusāgū* To make oneself an object of ridicule, to cause or suffer others to oonoosagoo one. *t.-ndōna* (*tūmūa-l.-*). *t.-nna* tr.r. To suffer or cause another to rebuke or reprove oneself. To suffer, let, excite a dog to bark at one, to be barked at, to get barked at. *t.-nnā-gāmata* (*t.-nnā-mōni*). *t.-ugūta* r. To blacken one's own face with charcoal pig-

ment mixed with eemi. *t.-rūmōna* To get, move, bid, cause a person to oorumuna oneself. *t.-r<sup>i</sup>-y.* To tell, send, bid, direct, allow another to ata for oneself. *t.-s-y.*, *t.-syelāgū*, *t.-syaga-l.* tr.r.

*tūmūci-yaiāgū* tr.r. To ask, send, direct any person to cheeua for one in any of its senses. *t.-iūr<sup>i</sup>-yāgū* To get, tell, direct any person to cheeuata for one.

*tūmūciy-ana* (see *tūmūkaiyana*). *t.-iftāgū* To get, bid, let, cause another to cheeyiftagoo to oneself.

*tūmūciyel-ana* To get dirty, to make oneself dirty, to besmear oneself with dirt. *t.-gara* To ask, seek presents from the nearest kin of a dead person as proof of their grief for his loss. *t.-laiāgū* (*tūmūciyel-l.*) To ask, tell, bid, direct a person to bring one anything. *t.-la* To be left behind by suffering or bidding others to get on ahead.

*tūmūc-aiinata* r. To get covered with chii, to make oneself all greasy with chii. *t.-gaiāšēata* To ask, get a person to give one a half of any lot of things and toomoochiashitagoo. *t.-kōsi* r. To put into one's mouth many and thus fill it as a greedy child rai-sins.

*tūmūci-kōšakūtūpōna* To suffer death by crucifixion. *t.-li* To get a swing on the bough of a tree, to get a person to sway one on a bough. *t.-gātū* To suffer, put up with, bear disobedience or unwillingness to do as directed. *t.-li-aina* To cause another to sway one on a bough, to get a swaying,

to be thus swayed. *t.-lis-ua* (-ia?) To produce dislike or weariness on the part of others towards oneself. *t.-nia* tr.r. To be beaten with sticks, to get a beating, to let or bring upon oneself a beating.

*tūmūšaii-ūa* tr.r.i. To be the object of envy, to be envied, to excite envy. *t.-nīa*, *t.-mūtū* To keep oneself warm or cosy in any place. *t.-na*, *t.-n-deka* r. To make, keep oneself warm with as with clothes. *t.-na(ta)* To warm or make oneself warm at a fire. *t.-n-d.* tr.r. To sit down or lie down close to keep oneself warm, to use as one does a blanket or other bedclothes to keep oneself warm. *t.-yell-a*; *ha-t.-y.-qa kōt* I will wear once more the coat to keep me warm.

*tūmūš-abagūda* tr.r. To cause others to be satisfied, pleased, and at peace with oneself. *t.-atambqana* To act in any way as to bring upon oneself dissatisfaction. *t.-alapāna* To bring upon oneself to stir up against oneself hatred, ill will. *t.-ōlāpū* tr.r. To bring upon oneself the dislike and hatred of others, to make oneself odious. *t.-ōnata* r. To turn (oneself) round or over.

*tūmūšānara* may take after them any of the vv. with š. pref. *t.-š.-tata*, *tū.-š.-tūmīna*, *tūmūš.-taiyigū*, *tū.-tikīmū* To ask, get another to ata, etc. for one.

*tūmūšānuš-yāgū* To get, keep one's wife or husband steadfast to oneself.

*tūmūšāp-ina* To let, suffer, invite, bid, cause others to shapee-

na one. *t.-inwōnigū* To be, get hit by a sling stone, to cause oneself to be thus hit. *t.-āšū* To cause, let, encourage, permit others to play with one. *t.-urū* tr.r. To cause another or others to fear or dread one, to make oneself an object of dread.

*tūmūš-atōranata* r.i. To delay, be long, slow, tardy in doing anything or going anywhere. *t.-qanigū* tr.r. To be shaanigooed, to cause, induce, get another to shaanigoo one. *t.-ūšana* r. To be denied one's request, to be refused, to suffer a refusal, not to get what one asked for. *t.-ūkālū* To be dreamed of or about, to be the subject of a dream.

*tūmūb-ina* tr.pl. To take away a number of things in the hands, to make a clean sweep, to fetch, bring, carry away or to or from any place a number of things. *t.-elakana*, *-ōlakōnkōna* To be out in the rain or so and thus get very wet. *t.-ikāna* r. To change or convert oneself or get converted into a bird. *t.-indeka* tr.pl. To bring and keep together about her as her chickens a mother her little children not suffering them to get scattered away from her care. *t.-ōūana* To be spoken of or talked about, to excite talk about oneself by any strange conduct.

*tūmūki-nana* tr.r. To get, cause, permit others to instruct and discipline oneself, to be ceenan- aed. *t.-paiāgū* tr.r. To ask, get, tell another to ceepi mussels for oneself. *t.-pāna* v. To act the woman, to make oneself (like) a woman. *t.-tū-yāgū* tr.r. To ask,

get, tell, etc. others to ceetama for one.

*tūmūk-īpai-y.* To ask, get, tell, send, bid a person to cheepina for one.

*tūmūkai-yēnana* tr.r. To permit, induce others to play with one. *t.-e-nata* r. To be quick over anything, to do anything or go anywhere quickly, to make haste, to hasten.

*tūmūk-amātū* tr.r. To allow, suffer oneself to be lifted up or made to get up. *t.-atāgū* tr. To give anything without cutting it shorter, to give in its entire length; *aianphaia kō-t.-a.-dē ūkqali* He gave me a long piece of fuel i.e. a whole stick. *tūmūkana-l.* To lengthen out anything to see whether it will do or is long enough. *t.-ilī-y.* To ask, tell, get another to put on boots, shoes, etc. in one's stead as upon one's child.

*t.-itta* tr.r. To suffer oneself to be stalked, to be slyly approached and caught. *t.-ōšōx-y.* To ask, tell, cause, direct another to cushagoo for oneself. *t.-ōšakur<sup>i</sup>-y.* To get, tell, ask another to cushacoota for one. *t.-ō.-čelaiāgū* To toomoochacoooryagoo when or before leaving. *t.-ōgata* tr. To win- ce, shift oneself or move out of the way or to another place. To shift one's position by a move, to move, change one's place by a small move. *t.-ōgō-nata* To get, be cugunataed, to get fished up as a corpse from a river. *t.-ōlana* tr.r., r. To be culanaed, to allow another to culana oneself. *t.-ōle-n.* To suffer, permit oneself to



be driven or sent away rudely. *t.-ōmaka* chiefly v.pref. In payment of or for.

*tūmūkōmū-kāmušū* To ask for anything in payment for illtreatment deserved. *t.-xgāligū* tr. To galigoo a person in order to obtain payment for some wrong he has done one. *t.-xtūkū* To get a person to marry one in payment for some debt he owes one.

*tūmūkō-nōštāsana* r. To make oneself conspicuous, to do anything in such a manner as to leave no doubt who did it, to show oneself plainly to view. *t.-nata-lagōna* To try to bring any long thing as a pole in its length without chopping off a part. *t.-ntū-pqana* To throw down or away anything long as a long pole. *t.-sēir<sup>2</sup>-yāgū* tr.r. To get, ask, tell, send anyone to cusaata for one. *t.-sē-y-* tr.r. To ask, get, tell, send anyone to cusi for one. *t.-itux-y-* tr.r. To ask, get, tell, send anyone to cusiteca for one. *t.-saiāgū* tr.r. To ask, get, tell, send anyone to cussa water for one. *t.-tata* (*tūmūkiye-n-*) Not to find room to place oneself comfortably as a man in his place in a very crowded wigwam. *tū.-tegatana* tr. r. To direct, tell, require a person to cūtegatana one.

*tūmūkā-kinata* tr.r. To cause, let, induce another cacinata for oneself. *t.-ki-y-* tr.r. To ask, tell, get, direct, send, a person to cacinata fish for oneself. *t.-gū* r. To move, shift one's position without getting up as a lying person or as one sitting or reclining or squatting without getting up.

*tūmūkān-(ī)a* To bring or be bringing a lot of things more than one can bring at once by bringing them all astage by many or few trips and then another stage. *t.-a* tr. To set in a line or a row a number of things, to speak of any man or thing as being tall, long, or very high, to extend a line.

*tūmūk-ātuxwōnīgata* tr.r. To let, invite, get a person to come unto one.

*tūmūkū-lōngur<sup>2</sup>-yāgū* To ask, cause, let, get another to coolungoota for one.

*tūmūkūt-a-y-* tr.r. To ask, get, tell, appoint, direct a person to speak on one's behalf. *tūmūkūtāna* tr.r. To ask, get, cause, tell, direct, let another speak to one or against one; like *k-* may take most of the compds. the latter takes. *t.-t-ūunusiū* tr.r. To let, suffer, cause another to shame one by reproof. *t.-tūmōra*, *-tūabailana*, *-tūarugata* To ask, get, let, permit another or others to speak to oneself and thus inform one, to strengthen one, trouble one.

*tūmūkuš-ur<sup>2</sup>-y-* tr.r. To get, ask, tell a person to cooshata for one. *t.-māna* (*tūmūaštāgū*, but used only of sexual connection). *t.-ša*, *t.-aiāgū* To ask, tell, direct another to cooshsha for one. *t.-mōni* To act, live in such a manner as to draw the love and good will of others. *t.-pēir<sup>2</sup>-y-* tr.r. To ask, get another to strengthen by a prop what was ready to fall for one.

*tūmūku-lalana* r.tr. To make another or others angry with one. To be the object of anger, to be hated. *t.-lāgū* (*tūmisēnana*) To refuse to give or accede to the wishes of another. *t.-ntāgū* To give a person meat or blubber strung together in a bundle. *t.-ranaka* Not attracting love, not making oneself agreeable. *t.-ru* tr.r. To attract love, to gain the favor for another. *t.-si* r. To moocoosi in any place, at any time, with anything, for any specified cause. Any vessel, water, soap, cloth, etc. used by a person for washing himself with. *t.-sialagōna* To try to wash oneself, to declare one's purpose to wash oneself. *t.-siella* Any water in which a person has washed left in the vessel.

*tūmūkwis-eta* tr.r. To be dragged along, to cause another or others to drag one along as a person does who will not walk. To ask, tell, direct, bid another to give one a pull. *t.-ir<sup>2</sup>-y-* To ask, get, send, tell another to cwiseta for oneself. *t.-āgulata* r.tr. To suffer another to take by violence anything out of one's hands. *t.-ganari* To get, be dragged into the water, to let or cause others to thus pull one. *t.-qarāgū* To get or be pulled ashore as a drowning man.

*tūmūd-ēi(r<sup>2</sup>)-y-* tr.r. To tell, ask, send another to get limpets for oneself. *t.-etata* To get, be caught, to induce others or another in any way to pursue and catch one. *t.-ōgaki* tr.r. To be, get, suffer oneself to be dugacied. *t.-ōla* r. To roll down (not passi-

vely) as a child for play down a grassy bank. *t.-ōna* tr.r. To ask, get, let, direct a person to duna one's head of lice. *t.-r<sup>2</sup>wāna* tr.r. To allow, let, cause another or others to run past one. *t.-aghaina* To give oneself into the hands or charge of another for safe keeping. *t.-apōla* tr.r. To let, cause to suck, to give the breast, to suckle a child.

*tūmūdāgū* tr.r. To commit oneself into the care or hands of a person for safety. *t.-kōši* tr.r. To get, cause, direct, suffer another or others to gatoocushi oneself. *t.-miātū* To suffer, permit, tell, ask another to open one's mouth. *t.-tasana* To ask, tell, get a person to dagootasana (for) oneself. *tū.-tasi-y-* To do, etc. for one.

*tūmūdū-mūtū* To get, ask a person to duna oneself, to be dunaed. *t.-šū* i.r. To give forth a rumbling noise as the sky during meteoric commotions. *t.-pur<sup>2</sup>-y-* tr.r. To give an article to a person to wear for one so that one may take it (coat, shawl, mantle) and use it when one wants it, to let thus wear for one.

*tūmūgaiiūāši-y-* To ask, cause, send, direct another to mask up anything for oneself.

*tūmūgaia* r.tr., r. To cause, let, suffer, induce a person in any way to gia one, to get giaed. *t.-iel-la* tr.r. To cause, let, suffer, induce another in any way to giella oneself. *t.-šē-y-* tr.r. To ask, get a person to cut by chopping up into pieces for oneself as one might a smith with his chisel and hammer a saw blade into oofcurs.

*t.-šēir<sup>z</sup>-y.-* tr.r.sg. (of the above referring to one piece). *t.-mai-āgū* tr.r. To ask, tell, direct, send, get a person to dig up ground for one. *t.-mur<sup>z</sup>-y.-* tr.r. To ask, bid, send, direct another to giāmata for one. *t.-mōnata* tr.r. To be, get giamunataed, to suffer oneself to be giamunataed. *t.-mbur<sup>z</sup>-y.-* To ask, tell, get, send, direct another to giambata for one. *t.-mbatux-y.-* To ask, tell, send, direct another to giambateca for one. *t.-mušaiāgū* tr.r. To ask, send, bid, direct another to giamooshsha for one. *t.-mbōata* tr.r. To ask, get, induce another to giamboata oneself. *t.-mbušur<sup>z</sup>-y.-* To ask, get, send, direct another to giambooshata for oneself. *t.-mtisē-y.-* To ask, get, tell another to giantisu for oneself. *t.-ngūtata* To get, be bored, caught, gored by any horned animal. *t.-ngūtūpōna* To be, get gored as above and killed.

*tūmūgai-ir<sup>z</sup>-y.-* To ask, send, get, tell any person to giata for one. *t.-āgū-y.-* To ask, get, send, tell, employ to giagooloo for oneself. *t.-qalur<sup>z</sup>-y.-* To bid, get, send, direct a person to giaala for oneself. *t.-qanigū* To be, get giaanigooed, to suffer another to giaanigoo oneself. *t.-auīna* (*tūmūčilašana*) tr.r. To get rebuffed and dismissed. *t.-dur<sup>z</sup>-y.-* tr.r. To ask a person to gidatoo for oneself. *t.-šai-ina* tr.r. To ask a person to lie close to one to keep oneself warm. *t.-bāka-y.-* tr.r. To cause, send, tell, ask to gibacana for one, as fish in the wigwam. *t.-dārana* tr.r. To get others to help one, to ask others to help one.

*tūmūgaig-atia*, (*t.-ur<sup>z</sup>tek-wia*, *t.-u.-a*) To ask, etc. another to lie close to one. *t.-ata* To ask, call, tell, bid, induce, get another or others to come close to one. *t.-ur<sup>z</sup>-kōna*, *t.-u.-mūtū*, *t.-u.-mōni* To ask, get, induce, etc. another or others to come or keep or sit close to oneself in the canoe or wigwam or elsewhere. *t.-ūtata* tr.r. To ask, tell, bid, get, let a person come close up to oneself so as to quite touch. *t.-ulur<sup>z</sup>-y.-* tr.r. To ask, tell, send, bid, direct any person to gigoolata for one.

*tūmūgai-mikū* tr.r. To suffer oneself to be urged to do anything or go anywhere. *t.-pōš-ur<sup>z</sup>-y.-* To ask, tell, bid, get a person to gipushata for oneself. *t.-p.-y.-* To ask, get, direct a person to giparoo for one. *t.-punur<sup>z</sup>-y.-* To ask, tell, direct another to gipoonata for oneself.

*tūmūgaisina-nia*, *t.-a-mōni* To toomoogisinana often, every time, or regularly. *t.-na* tr.r. To ask, get, tell, direct, order (a) person(s) to help oneself. *t.-nkōna* To do. when aboard in work aboard. *t.-n-gāmata* To get, tell, ask one person in another's stead to help one. with *m.-* pref. To toomoogisinana seldom or occasionally. *t.-yella* To ask, get a person to help one for a short time or once more. *t.-lāpū*, *t.-wōštāgū*, *t.-tūkāt-aka*, *tūm.-wōteka* To toomoogisinana in making a canoe in working or doing anything, to toocataca things, to wuteca a canoe.

*tūmūgai-stūgur<sup>z</sup>-yāgū* To ask, tell, get another to stir up the fire for one. *t.-takāna* To suffer

others to persuade one, to get persuaded.

*tūmūg-alama-y.-* To ask, get, send, direct another or others to galamana for one.

*tūmūgōm-ux-y.-* To ask, tell, direct, send, cause to gumaca for oneself. *t.-ūgur<sup>z</sup>-y.-* To ask, tell, direct, send a person to make one a fishline or to finish do. for one. *t.-uxyellāgū* (*tūgōmuxyelaiāgū*) To ask a person to gumaka one more for one. *t.-y.-* To ask, get, send another to gamoo for oneself. *t.-a(l)-y.-* To ask another to gumaloo for one. *t.-andux-y.-* To ask or bid another to take out as a piece of blubber from a bag or bladder and put it down ready for one. *t.-ata* tr. To sew up a seam, to finish sewing any seam or article of dress. To oomoogata at any stated time, in any specified place, after or before any stated event. To sew together the yawning edges of a rend or tear. The place where anything was or has been spilled. *t.-a-lagōna* To attempt to spill or tip and thus waste, to say one will spill. *t.-ōmi-y.-* To ask, tell, etc. another to gumina for oneself.

*tūmūgāl-anaiyi* tr.r. To direct, tell, bid a person to call one with a loud voice. *t.-igū* tr.r. To ask, get, tell, cause, induce any person to employ oneself or send one. To present oneself for employment, to get or be sent, to seek or get employment, to be employed. To ask a person to give one a girl or woman in marriage. To toomoogaligoo on(c)e more for a short time.

*tūmūgālix-yella* To toomoogaligoo for a time, not permanently. *t.-gāmata* To do. in the stead of some other person. To do. once now and then or seldom or for a short time. To ask a person to give one in marriage one woman instead of another. *t.-mōni* To induce, get, let another employ oneself regularly.

*tūmūgām-a-mōci*, *t.-amīna*, etc. To toomoogamoo in or down. *t.-ū* tr.r. To be carried as a lame man on a board. To ask others to thus carry. *t.-ur<sup>z</sup>-y.-* To toomoogamata once more or for a short time. *t.-u.-yāgū* To bid, send, ask, tell, direct a person to gamata for oneself.

*tūmūgā-runā* (*tūmūgaisinana*) tr.r. To ask, get (a) person(s) to help oneself. *t.-tambōgūta* tr.r. To be parted when fighting, to suffer oneself to be thus parted. *tū.-ātūkōši* tr.r. To suffer, let, ask, get, induce, direct, order a person to gatocushi oneself.

*tūmū-(gga)-ašēata* To ask, let, permit, be, get turned back or driven away. *t.-ggaši*, *t.-a.-* To allow oneself to be checked and hindered or driven back.

*tūmūgau-ara* To get baked or cooked by heated stones being packed with the abdomen. *t.-uš-yāgū* To ask, get, tell, direct a person to gaara for oneself. *t.-ugū* r. To shake oneself especially one's head, arms, wings. To bow down, bend, move, sway oneself in any way, to fidget. *t.-ugwīa*, *t.-uxmōni*, *t.-uxmūtū* To lie, stand, sit shaking oneself.

*tūmūgū-teni* r. To get very wet as a person out in a heavy rain. *t-lū* tr.pl.r. To get (a) person(s) to pull out any thorns or other foreign objects from one's body. *t-muš-ur<sup>2</sup>-y-* tr.r. To ask, get, etc. to send a person to goomooshata for one. *t-m-atōpaiūgū* To ask, tell, direct a person to gumoo-shatupi for one. *t-m-tux-y-* To ask, tell, send, direct a person to goomooshteca for one. *tū-m-y-* tr.r. To ask, get, tell, direct, send a person to goomara for one. *t-tata* r. To get, be caught and carried away as birds by hawks. tr. To hide, secrete, put away in any hidden place, to hide away by putting out of sight.

*tūmūguš-ur<sup>2</sup>-y-* To get, ask, send, direct one person to gura thong for oneself. To do. bark for canoe for oneself, to tow a raft for oneself. *t-unur<sup>2</sup>-y-* To ask, get, let, send a person to gooshoonata for oneself. *t-undux-y-* To ask, get, send, direct a person to gooshoondeca for oneself. *t-tux-y-* To ask, tell, get, bid, direct another to tow ashore for one. *tū-y-* To ask, get, let, tell to goori reeds for oneself, to gura a thong or bark for oneself.

*tūmūgul-ata* To ask, get, let, a person pull out any thorn, arrow head, or bullet from one's body. To ask or get a person to pull off from oneself any article of dress. *t-ur<sup>2</sup>-y-* To ask, get, tell, direct, send, appoint anyone to goolata for one. *t-y-* To ask, get, tell, direct any body to pull out for one as logs from a wigwam.

*tūmūga-maa* To be eaten as

mussels, to be devoured any lived upon, to cause oneself to be gommeaed. *t-ndeka* To get, tell, bid, direct a person to pull off and put down a piece of bark ready for a canoe or to draw and put down for one as a log from a wigwam.

*tūmūgur<sup>2</sup>-kātaka* tr. To go away with a number of other persons hidden or lost among them just as a number of persons might thus come and save a friend by taking him off with them. *t-ma-nātsikōri* To go out with a number of other persons in order to escape observation. *t-mōlakū* tr. To hide away, secure the escape of a person by getting him away out of sight. *t-teka* s.v. To hide a person, the place of one's hiding, to hide oneself in any place, to use as a shelter. s., *tū-wōsella* pl.tr. To hide, secrete, put away out of sight, hide away. *t-wāgō-pi* To stow away things in hidden places in a canoe so that they may not be seen.

*tūmūgutatōpi* tr. To put anything in a canoe in any hidden place so that it may not get lost.

*tūmūh-aimana* tr. To accuse another of being proud and false. To say one is moohimana. *t-alaš-ana* tr.r. To make others dislike one, to make oneself disliked by others. To be rejected, refused, disliked, not accepted, to get refused in any offer one makes to another. *t-asagāna* tr.r. To tell, bid, direct, suffer, let, encourage another to ask one for anything as a gift. *t-ōkuš-wōnigū*, *t-ō-teka* r. To suffer or so place oneself

or be placed that what is dripping drop upon. *tū-ana-lagōna* To try to oomooohana. *t-āna* tr. To do. at any time or place, with anything. *t-ānis-ana* tr.r. To cause others to suspect oneself, to direct the suspicion of others to fall upon oneself. *t-ā-enata* tr.r. To cause the thought, suspicions, or attractions of others to rest upon oneself. *t-ātasiū* To dive as a swimmer, to go down as a weighted diver. *t-ātasgūleni*.

*tūmūlapagōri-yāgū* To tell, bid, direct, induce a person in any way to lapagurina for oneself.

*tūmūlōšt-ega* tr.r. To tell, invite, direct, bid, ask others to follow oneself. *t-ūgata* To let others overtake one, to call upon others to come to one. *t-uxmaniaina* To bid, cause others to follow one about.

*tūmūlō-kapōri-y-* tr.r. To ask, tell, send a person to tie up into sheaves or bundles for oneself. *t-f-y-* tr.r. To tell, ask, bid, send, direct a person to make for oneself a canoe. *t-mbina* r. To blacken one's face or body over with eemi. *t-nganana* To ask, get any person to stay with one as an attendant. *t-pi*, *t-pēata* r. To change one's seats or to turn round and so raise up the one side of the canoe and depress the other side or with the back upward. *t-pi ānan hakūpai* To raise up the other side of a canoe by changing one's place. *t-pata* tr.r. pl. To get or be killed, to so act as to get killed as a number of persons.

*tūmūlā-pigōna* To get covered

with lapik as a person walking through lapik. *t-pū* (*tūmūšānara lāpū*) To get a man to make one a canoe. *t-rai-y-* tr.r. To get, tell, ask, induce a person to make up one's fire. *t-ri* (*tūmūtūwōnigū-pōna*) To be thrown down in wrestling, to get floored. *t-raiyāgū* tr.r. To get, tell, ask, induce a person to make up one's fire. *t-rigaia* tr.r. To get, let, suffer another to pass one over in giving and thus not give. To be passed over(looked) and thus not served like the rest.

*tūmūlū-šat-a* r.; *kītū kō-t-š-udē* It (a barrel) rolled or turned over of itself. To turn over as a sleeping man in his bed, to turn, move. *t-ra* r.i. To turn over, roll, turn on the other side, to roll from side to side, to waddle. *t-ina* r. To recover, to get in the same state one was before, to be amidst changes as one was before, to get the same sort of things and be equally well off though constantly changing.

*tūmūlū-ušgūleni* To weight down one side of the canoe or boat under the water. *t-ka-yāgū* To ask, tell, get another to place looca for oneself in a canoe. *t-nata* To turn one's head round to the other side, to turn oneself round. *t-paiai* To let oneself drop or fall down from a tree, wall, or other height. *t-putata* To be drifted, to let oneself drift before the wind in canoe or other vessel. *t-pur<sup>2</sup>-kōna* To suffer, let, cause oneself to drift before the wind. *t-p-teka* To suffer oneself to drift ashore before the wind. *tū-p-yāsina* To get drifted far away,

to be thus drifted, to let oneself be thus drifted. *t.-tata* r.tr. To weight over the canoe or boat to such a degree that it is depressed under the water.

*tūmūlu-šana* r. To paint oneself red with eemi. *t.-f-yāgū* To ask, get another to blow up the fire for one.

*tūmūmē-a* tr.r. To ask, get, cause a person to break off and give one a piece of fish. *t.-ata* tr.r. To be, get beheaded or quartered, to cause oneself to be beheaded. *t.-akö-nata* tr.r. To put others in fear and dread of oneself i.e. To act in any such way as to inspire others with awe and dread of one. *t.-amu-n.-* tr.r. To make or suffer oneself to get into a bad or disfigured state. *t.-lata* tr.r. To be attacked, to expose oneself as the object of fight, to allow oneself to be seized without resisting in personal attack.

*tūmūmī-adārana* tr.r. To cause, induce, let others meecadarana oneself. *t.-i-y.-* tr.r. To ask, direct, get another to meeyama for oneself. *t.-yama* tr.r. To put oneself when in danger into the care of a person that he may deliver one from danger, death, or insult of any sort. *t.-ella* tr.r. To ask, get another in any way to bring one a load of fuel.

*tūmūmai-a* tr.r. To get, send, bid, ask another to mia for one. *t.-ākū* tr.r. To ask, tell, get another to observe, test, examine oneself.

*tūmūmōarāgū* tr.r. To ask, get,

induce another to be friendly to one.

*tūmūma-kilaša* tr.r. To be the object of murmuring, to excite murmuring against oneself. *t.-kōx-yāgū* To cause, bid, tell, get a person to oacagoo for one. *t.-kū-lū* tr.r. To so act or live as to secure the good will of others. *t.-kulata* tr.r. To ask, get, induce an enemy or angered person to forgive one. *t.-gaia-iāgū* tr.r. To ask, get, send, bid another to magi for one i.e. in one's stead. *t.-g.-* To get, ask, employ a person to pole one along. *t.-g.-gām-ata* To do. one person in another's stead. *t.-sāgū* tr.r. To say of any one that he is one's father or son-in-law. To be(come) by marriage the son or father-in-law of another. *t.-sākipana* To say of anyone that she is one's mother or daughter-in-law. To form the above relationship with any person. *t.-lagōna* tr. To hunt guanaco with dogs.

*tūmūmī-lāri* To cause another or others to miss one or to try to hit one, yet fail to do so. *t.-saiāgū*, *t.-sir<sup>2</sup>-yāgū* tr.r. To ask, get another to mishsha or misteca for one. *t.-tstasana* r.tr. To cause, ask, induce in any way another or others to despise one.

*tūmūmōč-ē-y.-* To get, tell, ask another to muchi (a hat, cap, etc.) for one. *t.-i* tr.r. To receive into one's house as a visitor or guest. *t.-i-mōni* To receive into one's house a person often or every time.

*tūmūmō-ka* tr.r. To be visited or get a visit from such as wish

to share one's supply of blubber. *t.-x-y.-* To ask, get another to wear for oneself anything round his neck. *t.-lakūci* To be mounted as a horse by its rider, to suffer oneself to be thus mounted. *t.-lategāna* (*tūmugaisinana*) tr.r. To get, ask another or others to help one. *t.-napai-y.-* To ask, tell, send a person to mōnapi for one. *t.-ra* tr.r. To make others or a person hear what one says or one calls. *sa bāv haianamina t.-rudē* You did not make us hear you. *t.-rakāgū* To ask, tell, get (a) person(s) to do as one does, to be mimicked. *t.-an-y.-* To ask, get, send, employ any person to build one a murana. *t.-sina* To ask a person to musina one's skin cloak round one's neck. *t.-sāna* (*tūmū-māna*) tr.r. To ask, get one to lend one anything.

*tūmūmōta-bākū* tr.r. To get, ask, induce any person to suffer one to use his food as common property as man and wife do as regards what they severally procure. *t.-gana* To be got as crabs and other shellfish, to be mutaganaed. *t.-ga-y.-* To send, get, tell a person to procure one a supply of shellfish. *t.-wāgū* To direct, tell, send, get another to pity or be kind or give one anything. To ask, get, let another supply one's wants. *t.-wax-mōni* To toomomatawagoo often, regularly, daily, always. *t.-wōx-gāmata* To do. one person in the place of some other person. with *m.-* pref. To do. once now and then, not always. *t.-wōx-yella* To do. once more or a little more. *t.-wasina*; *hila t.-w.-wōx* I will not suffer

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(him) to cease to be kind to me. *t.-w.-yina*; *h.- t.-wōyinawōx* I will not suffer (him) to cease to mutawagoo me.

*tūmūmāk-ipāna* (better *tūmū-mōarāgū-mākīpa*) To say of one that she is one's daughter, to adopt as daughter. *t.-ū* (better *tūmū-mōarāgū-mākū*) To say of anyone that he is one's son, to adopt as son.

*tūmūmā-gū* To get, be born, to be such as are born, to cause oneself to be born as the Son of God did. *t.-na* To ask, get, induce a person to lend one anything. *t.-nākū* To bid, direct, tell, induce any person to borrow of oneself.

*tūmūmqa-šcina* tr.r. To cause, suffer in any way oneself to be burnt, to burn oneself. To put any part of oneself as one's hand on the fire or on anything hot and thus burn it. *t.-maka* To let, induce others to throw at one by presenting oneself as an object.

*tūmūmaust-eka* tr.r. To ask, get, induce a person to take care of one, to go or come to anyone for shelter or safety. To put oneself under the safe keeping of a person. *t.-ux-gāmata*, *t ux-mōni* (similar to the forms derived from *tūmūmōtawāgū*).

*tūmūmū-ēzāgana* tr.r. To get, let, induce a person to resist one's wishes or orders. To be resisted, to be disobeyed, to get or meet with resistance. *t.-aiqalana* tr.r. To cause, get, let, induce others to think of oneself and not lay oneself out to put them in mind. *t.-āgai-a* To tell, direct, cause a per-

son to evade, balk, or dodge and thus escape one. *hai ha-t.-ā.-dē kōnjima* I suffered him to escape me. To direct a person to get out of one's way or evade one's attempts to hurt him. *t.-kū-yāgū* To ask, tell, get, direct another to moocuna for one.

*tūmūmu-šata* tr.r. To cause, direct, get, induce, order a person to obey one or listen to one. *t.-laka* tr.r. To ask, let, get, cause, induce, direct any person to strive or wrestle with or against one. *t.-naka* r. To hide one's face from observation, to turn away one's face.

*tūmūp-ina* tr.pl. To bring, fetch, take, pick up a number of things in the hands. *t.-alapōša* r. To shake as a bird its wings or tail as a cock before crowing. *t.-i-kūči (dāgūurū-k.-)* tr.pl. To go or come aboard with many things in one's hands. To bring, take, fetch aboard in one's hands a number of things or utensils. *t.-alušu-nata* r. To cool oneself as by a bath in the sea on a hot day. *t.-awaiaguna* r. To make oneself whitish or greyish by covering oneself with any whitish substance. *t.-inaina* To walk go about or travel carrying a number of things about in one's hands. To be thus going along or traveling, to take a lot of things with one in one's hands. *t.-ōšāgū* tr.pl. To get, ask, tell, direct a person to put down ready for one, three, or four from a greater number. *t.-ōkušuna(ta)* r. To quicken one's movements in running or doing anything, to do anything quickly, to make haste, to increase one's

speed. *t.-qana* tr.r. To let, induce, cause others or another to throw stones at one, to present oneself as an object to be thrown at, to get or be pelted, to get a pelting. *t.-ūtalūata* r. To slide as a boy by his own efforts (not passively) on a slide. To slide, glide, i.e. To cause oneself to do so in any way. *t.-ušur<sup>2</sup>-y.-* To ask, tell, get another to split off a thin flake for one. *t.-ux-y.-* tr.r. To ask, tell, get, direct any person to poocoo for oneself. *t.-ulla* To warm oneself at a fire (always with *tōrri* suff. To moderate, lessen in oneself the feeling of coldness. See *tūp-u.-* r., but less so than this form). *t.-ūturu-n.-* To get or make oneself hot either before a fire or at any work. *t.-ullāmūtū* To sit by or before a fire and thus warm oneself or thus lessen any pain one may have.

*tūmūs-ēapōna* r.tr. To act towards relatives or friends as though one forgot or desired to forget their claims upon oneself as one wishing to keep all he had to himself. *t.-ītasā* To bid another to his (or *s.-ī.-* w.s.) to or at one. *t.-ifgaia(ta)* tr.r. To ask, direct, cause another to sigia(ta) one.

*tūmūsigaia-a(ta)* tr.r. To ask, tell, cause others or another to sigia(ta) oneself. *t.-ūkaia, t.-amīna, t.-amōči, t.-akūči, t.-garāgū* To ask, tell, direct, get to follow oneself up, down, in, aboard, ashore.

*tūmūsi-lašāna* tr.r. To be, get dismissed, sent away, rebuffed, discharged. *t.-māgū* tr.r. To cause, let, suffer, bear, incite the

reproaches of others against oneself.

*tūmūtēn-aka* To cause, direct, let, tell others to seek after one as children playing at Hide and Seek, to hide oneself away and thus cause others to ask where one is. To act in any way as to lead others to look after one as one that is lost or missed. To make oneself scarce so that people wonder where one is or regret one's absence. *t.-uxmōni* To cause others in any way to anaca oneself often or for a long time. *t.-uxyella* To toomootanaca once more or for a short time.

*tūmūtā-šmanūna* To ask, get, cause another to show one how to do anything properly. *t.-patuš-kuna* To ask another to give one anything savory to eat.

*tūmūtai-aša* tr.r. To ask, tell, get, let, permit, induce, direct a person to cover one over.

*tūmūtaiamōga-kātux-yāgū* To ask, get another to go (afoot) in one's stead. *t.-kūta-y.-* To ask, get another to speak or preach in one's stead. *t.-datux-y.-* To ask, get another to paddle, row in one's stead. *t.-yāgai-yāgū* To ask, get another to yagia in one's stead.

*tūmūtai-amāgū* tr.r. To cause others in any way to reproach one angrily or with fighting. To be reproached, to be the object of angry reproaches. *t.-qīa* tr.r. To cause others in any way to persecute, hate, despise oneself. *t.-qatōgāgū* To be the object of envy or cupidity, to stir up cupidity against oneself. *t.-in-gāmata*

(*tūmūlārigaia*) To be or get passed over at a distribution.

*tūmūta-in-gāmata (tūmūlārigaia)* To be, get passed over at a distribution. *t.-kunāgaia* To stay, stop over night in any place, i.e. To tarry a night as on a journey. *t.-lagōna* To try to sit down, to say one will sit down, stop, stay; to offer to stay, wait, keep in any place. To offer to seat a person, to offer a seat to a person, to ask a person to sit down. *t.-lapunata* tr.r. To tell, cause another or others to forget or not think of oneself. To seek oblivion, to avoid the notice of others, to keep oneself as far as possible from the minds of others. *t.-mbqana* tr.r. To cause, get any person to abstain from giving one anything. To cause a person in any way to keep from giving to oneself. *t.-nnūyella* To cause another to cease to desire one's presence or regret one's loss or absence. *t.-ta* tr. To join, sew on the toomagias or end pieces to the ooshluk of a canoe. (*tūteata*) To overlap and sew together and thus join the ends or edges of two or more pieces.

*tūmūtaiy-īgata (t.-ī-gur<sup>2</sup>-y.-, t.-ixtāgū, tūmūšanara-taiy-ī.-)* To ask, tell, get, let, induce, send any person that he may bring one any filled vessel. *t.-a* tr.r. To get, suffer, be induced by cries and careful approach to be neared and speared as penguins, to be thus taken and speared, to get speared, used only of penguins caught in the open waters. *t.-ana* tr.r. To tell, get, suffer, permit, induce, excite in any way the

desires of others towards oneself so that they are led to expect gifts from oneself.

*tūmūtaiyix-tux-y.* To ask, get a person to tiyikteca for oneself. *tū-wöröx-y.* To ask, get a person to tiyikwuragoo for oneself. *t.-wägöpai-y.* To ask, get a person to tiyikwagupi for one. *t.-yelai-ägū* To ask, get a person to tiyigoo for one after one has gone away. *t.-y.* To ask, get, induce another in any way to tiyigoo for oneself.

*tūmūtekā-ta* r.tr. To make oneself conspicuous that others may see one, to attract the attention, to get seen, to cause others to see one, to discover oneself plainly to the eyes of others. *tū-nakāna* To disguise oneself so that others cannot discern who one is. *t.-nagōnata* To banish oneself to a distant place so as to be seen no more by those with whom one has before lived.

*tūmūteki* tr.r. To show oneself, discover oneself as one who had been hiding by any movement. *t.-la* tr.r. To let, ask, tell, cause another to put his feet against one or thus to press against one. *t.-lata* To get trodden on, to get stepped or trodden on, to ask, get, let, cause another to step on one. To ask, etc. a person to tread, put their foot or feet on one. *t.-lur<sup>2</sup>-gāmata* To let, cause, tell a person to step further than oneself does. *t.-sana* (*tūmi-amakuša*) tr.r. To speak of the dead slightly or rudely and thus be insulted and angered as the relatives of the mentioned

dead. *t.-wāna* To let cause, tell a person to step further than oneself does.

*tūmūtel-aiägū, t.-latux-yägū, t.-lqasela-a.* To ask, get another to tella, etc. for one. *t.-ōš-y.* To ask, get, tell another or others to tellapoo for oneself.

*tūmūte-sata* (*tūmūtō-s.*) r. To wait at any place during the ebb tide i.e. not to hasten on one's way till the ebb has done, to wait till the tide has ebbed. *t.-tata* tr.r. To get a person to buy from oneself (or secondly) to sell to oneself anything. *tū-tur<sup>2</sup>-y.* tr.r. To ask, get, send, employ another to buy or sell for one.

*tūmūtikitāgū.*

*tūmūtōš-ata* r. To get caught in a storm or squall, to be out in a canoe or afloat and thus caught. *t.-ōf-y.* To ask, get a person to tushupa for oneself. *t.-ōx-y., t.-ōxyelāgū* To ask, get a person to cut out an article of dress for oneself, to do do. on(c)e more for oneself. *t.-ka* To be laughed at, to get laughed at, to let, suffer (passively without resenting it) another to laugh at oneself. *t.-kāš-ū-y.* To ask, get, send another to tushcashana for oneself. *t.-k.-undux-y.* To ask, get, send, tell any person to tushcashoon-deca for one. *t.-tāgi, tū-wōnigū* tr.r. To get, ask, cause, bid another to tushtagi oneself. *t.-ši* tr.r. To ask, cause, get, let, induce another to tushshi oneself.

*tūmūtōk-īmata* r. To thrust oneself into any article of dress or to put any do. on oneself. *t.-amā-*

*tū* tr.r. To let, cause, suffer, tell another to lift one or any part of one as one's leg, arm, or clothes. *t.-ōgata* tr.r. To ask, get another to move one as a helpless invalid (see *tūmūk-ō.*). *t.-ōxteka* To ask, get, suffer, be, induce others or another to tucukteca oneself. *t.-āgū* To ask, get, let, bid anyone shift or move one little by little. *t.-āmātū* tr.r. To ask, get, tell, bid anyone to lift up oneself as a sick man might. *t.-ātux-y.* tr.r. To ask, get, tell a person to tucataca for one. *t.-ūcē-y.* tr.r. To ask, get, let a person tucoochi one as a helpless invalid. *t.-ūturi-y.* tr.r. To ask a person to tucootata for one (in both its senses). *t.-ur<sup>2</sup>-y.* tr.r. To ask a person to tucoota for one (in both its senses).

*tūmūtōg-akulata* To ask, get, induce another to befriend or forgive one any wrong. *t.-akulū* tr.r. To ask, get any person to forgive any wrong one has done. To act, live in such a manner as to secure the friendship of others. To ask a person to be a friend or friendly to one. *t.-āmisū* To toomootagoo three of four things or two, three or more persons.

*tūmūtōx-kōna* To toomootagoo when afloat in, on any kind of vessel. *t.-gāmata* To do. to oneself in the room of someone else. To do. one thing in the place of some other thing. with *mōni* pref. To do. occasionally, not often. *t.-lōpata* To ask or get a person to give one several or a few things. *t.-m.* with(out) *m.* pref. To do. often, every time, daily. *t.-yella* To do. on(c)e (thing) more,

to ask a person to leave one his things when he dies.

*tūmūtōlagaiaiägū* To ask, get, send, bid a person to tulagia for oneself.

*tūmūtōll-ēata* To let, cause, bid, ask others to tullaata oneself, to get chased and caught. *t.-ēmkaia, t.-imīna, t.-imōci, t.-imanātsikōri* To induce, ask, let, get, cause a person to chase one up, down, in, out. *t.-i* To cause, let, get, bid, induce others to chase one, to get chased. *t.-iaina* To lead a chase, to cause others to pursue one by dodging the pursuers about. *t.-imēakāna* To get served out badly in a fight, to suffer another or others to tullimaacana oneself.

*tūmūtōm-anātsikōrē-yägū* To ask, get, tell, send a person to tum-anatsicuri for one. *t.-ōcē-y.* To ask, tell, direct, send another to tumuchi for one. *t.-ōnai-y.* To ask, tell, bid, induce another to tumuni for oneself. *t.-ušata* tr.r. To ask, bid, get, direct a person to divide and give oneself a half. *t.-baiägū* To ask, get, tell, cause another to tumba for one. *t.-bat-ägū* To ask, tell, get any person to tumbatagoo one anything. *t.-mušur<sup>2</sup>-tāgū* To ask, get, bid a person to part any number of things and give one part of them. *tūmūtō(m)tāgū* To ask a person to pull up a fish for one i.e. To give one a fish.

*tūmūtōn-distāgū* To ask, tell, bid, direct a person to tundistagoo to oneself. *t.-distaiyi-gū, t.-d.-x-yägū* To ask, get another to tundistiyigoo for one. *t.-dis-y.* tr.

r. To ask, get, tell a person to tundisu mussels for one. *t-naka* tr.r. To cause others to wonder at oneself by any wonderful doing.

*tūmūtōngaiāgū* tr.r. To ask, get, tell any person to split with wedges for oneself.

*tūmūtōp-alenur<sup>2</sup>-y.* tr.r. To ask, send, get, cause a person to tupalenata for one. *t-arana* tr.r. To suffer others to treat one shamefully as one who has no one to befriend one. *t-i* tr.r. To ask, let, get a person to visit or come to one as a stranger with ceremony.

*tūmūtō-rina* To let oneself get cold, to expose oneself or be exposed to the cold. *t-r-ina* To be out traveling, hunting, walking when the weather is very cold. To get very cold under such circumstances. *t-sāgū* To cause another to point at one with scorn, to get thus pointed at or out. *t-swaia* tr.r. To get flown round as persons in a canoe by shags, to induce shags to do so.

*tūmūtōt-eka* To throw or wear over one's shoulder a skin or piece of cloth or blanket. *t-ega* tr.r. To suffer, let anything as a falling tree fall upon one, to get hurt thus. *t-egūāšina* To be, get hurt in above way and squatted, to let this happen to oneself. *t-egū-pōna* tr.r. To get, be fallen upon and killed, to let this befall oneself by carelessness. *t-ūgata* To ask, get, tell, send a person either by canoe or afoot to fetch back by paddling or rowing one's drifted or distant canoe. *t-ux-mōni* To wear or throw over oneself

any small covering as a cape or tippet. *t-ux-teka* see *duf-t.*

*tūmūtōwōrōx-yāgū* To ask, get a person to bring anything ashore for one in his hand.

*tūmūtāš-amqala, t-akunāgaia* r. To be out, exposed to falling snow in the morning or evening. *t-ānina* To be out or get caught in a gale of wind. To meet with bad weather when out on the water, to get rough stormy weather. *t-āninkōna* To toomootashanina in any of its senses out in any vessel. *t-a-ina* To be out or to meet with or get stormy weather when going about in a canoe. *t-ū* To be out in the snow, to expose oneself or be exposed to falling snow, to be out in a snowstorm. *t-unata (mūtāš-u.)* r. To get weary and not care to go further.

*tūmūtāb-aiikaiaia* To ask, tell, get, cause a person to tabiicia for oneself. *t-iuarōx-y.* To ask, get, induce, cause another to tabuara-goo for one one's goods. *t-iūagō-pai-y.* tr.r. To ask, get, tell, send, bid another to tabuagupi for one. *t-ikūčai-y.* To ask, tell, bid, send, get any person to tabicoochi for one one's things.

*tūmūtāk-asa-y.* To ask, tell, bid, send a person to tacusana for one. *t-a-na* To ask, tell a person to tuck one in snugly as a child his mother. *t-āsinata* To ask, tell, send a person to tacasinata for one. *t-ir<sup>2</sup>tāgū* To ask, get, induce another to tacirtagoo anything to oneself. *t-urū* Lazy, indolent, fond of sitting down and reluctant to get up to do anything.

*tūmūtāg-aiatux-gāmata* To let, get, cause, tell, permit a person to shut one in by closing the door.

*t-ai-y.* To ask another to repair leaks in one's canoe by ramming them with earth. *t-ai-atux-y.* To ask, tell a person to shut a door for one. *t-ašēir<sup>2</sup>-y.* To ask, get, tell another to chop off a piece for oneself. *t-atušaba-gūda* To ask, get, let, suffer a person to give one gifts to appease one's anger. *t-i* tr.r. To hit another with any part of oneself as a bull another bull with his head. *haia kō-t-idē tāšāki* He knocked me with his head. *t-iskōsai-y.* To ask, tell, get, direct a person to tagiscusi for one. *t-is-y.* To ask, tell, get a person to tagisu for oneself. *t-ōla (tūmūčinia)* To ask, let, suffer another to knock one about.

*tūmūtāgū* tr.r. To ask, let, permit, cause another to give one anything, to get a gift. (fr. *ūmōna*) To bring, take, fetch anything on the shoulder as a gift, to give any large thing from off the shoulder. *haia kō-t-dē aian hūlūāki* He brought me as a gift a large piece of fuel.

*tūmūtāgūp-ōšur<sup>2</sup>-y.* To ask, get a person to tagoopushata anything for one. *t-ōštāgū* To ask, get a person to split and give one, i.e. to split for one. *t-ōna (tūmūtūwōnigūp-ō.)* To get thrown in wrestling or fighting. *t-ungām-at-a; hai ha-t-u-udē kōnjima* I was present when he was killed. *t-ur<sup>2</sup>-y.* (*tūmūtāgūōngusir<sup>2</sup>-y.*) To ask, get another to break off for one. *t-ūtāgū* tr.r. To ask, get a

person to kill and give to oneself the killed creature.

*tūmūtāg-itūpqaana* To suffer, let, bid another to knock one over, to get knocked over. *t-ūtata* tr.r. To suffer another to tagootata one, to get tagootataed, to be attacked thus. *t-ūtur<sup>2</sup>-y.* To ask, get a person to break off by bending down for oneself. *t-ūštāgū* To ask, get a person to tagooshtagoo oneself, to get a present of this sort. *t-ulata* tr.r. To ask, get, let, suffer a person to dip one's head under water. *t-ulur<sup>2</sup>-y.* To ask, tell, get a person to dip anything under water for one. *t-ur<sup>2</sup>-y.* To ask, get, cause, send, tell another to tagata a bow for one.

*tūmūtāla-punata* To suffer, let, cause a person to forget all about one. *t- (matāla; t-sir<sup>2</sup>, m-s.)* A vessel (as a cup) for drinking from.

*tūmūtām-ana* tr.r. To be selected, to get chosen, to cause or let oneself be elected or chosen. *t-astāgū* To ask a person to skin and give to one as one might a friend a rabbit. *t-i-gata (tūmūō-g.)* tr.r. To be, get surrounded, hemmed in by a number of persons. To cause, let, get a number of persons to flock round one closely. *t-ix-y.* To ask, tell, cause another or others to tamicoo for oneself. *t-ū-y.* To ask, get, direct a person to select, choose (goods) for oneself. *t-ušaiāgū* To tell, get, direct, ask a person to tamoo-sha one some fish. *t-ušū* To let, suffer, cause, bid, direct a person to buy for oneself. *t-ušur<sup>2</sup>-y.* To



suffer, let, cause, induce, tell a person to tamooashata oneself. *t.-ur<sup>2</sup>-tāgū* To ask, get a person to give one an amootooed spear. *t.-ur<sup>2</sup>-y.-* To ask, tell, get a person to amootoo a spear for one.

*tūmūtānina(nqana)* To get scratched as persons in fighting.

*tūmūtāp-isē(ir<sup>2</sup>)-y.-* To let, ask a person to tapisi and tapisaata for oneself. *t.-isit-āgū* To ask a person to give one the wood or bark he has so charred. *t.-i-ux-y.-* To ask, bid another to tapis-teca for oneself. *t.-ōlisan-atūmōra* To ask, bid a person to let one hear. *t.-uštāgū* To tell, ask a person to tapooshtagoo to oneself.

*tūmūtār-a* To seek to be reconciled to others, to try to get others to be kind to one. To enlist the sympathy or pity of others towards oneself so that they leave one unhurt. *kōmūdūa sa t.-udē dārara sa tūmūmulaxyinū* Why did you permit them to be mollified towards you? Why did you not cause them to fight you? (*tūmūtūpūtaka* To ask, get a person to shed tears for one). *t.-inat-ux-y.-* To ask, get, tell, send a person to tarinateca for one.

*tūmūtāt-istāgū* To ask, get, tell another to tatistagoo to oneself. *t.-ū* To mootatoo at any time, in any place, at any specified spot, or from any stated place or cause. *t.-ulata, t.-undeka* To ask, tell, get another to put or rest his hand on oneself. *t.-uštāgū* To ask, get, tell a person to tatooshtagoo to oneself. *t.-ušt-y.-* To ask, get, tell another to tatooshyagoo for oneself.

*tūmūtqar-tāgū* To ask, tell, get a person to taartagoo to oneself. *tū.-y.- (tūmūtqatur<sup>2</sup>-y.-)* To ask, tell, get another to taatoo and taatata for one.

*tūmūtau-na tr.r.* To let another or others rule or command one, to put oneself under authority, to yield to authority, to put or keep oneself in subjection, to obey, submit. *t.-nmūtū, t.-nmōni* To put oneself and keep oneself under the rule of another. *t.-y.-* To ask, get, tell another to towcena for one or go on one's behalf.

*tūmūtau-ōxteka* To get sat upon as chickens do by their mothers by refuging under them.

*tūmūtau-kūci* To ask, get another to come or embark with one. *t.-wōrāgū* To ask, tell, direct, get (a) person(s) to land with one.

*tūmūtau-štāgū* To ask, get, tell a person to give one anything in a singed state. *t.-s-y.-* To ask, get a person to towara for or on one's behalf. *t.-gū* To ask, tell, get (a) person(s) to come, stay with one, or wait for one. *t.-gwā, t.-mōni, t.-mūtū, t.-ukōna* To ask, get, appoint any person(s) to towoogweea, etc. for one. *t.-x-gāmata* To ask, tell, direct one in place of someone else to help or stay with one. with *mōni* pref. To toomootowoogoo occasionally. *t.-xyella* To do. for a short time, to do. once more. *t.-xtek(wī)a* To ask, get, tell a person to lie down with one. *t.-ghaina* To ask, get another or others to come or go with one either in a canoe or afoot.

After the above manner all the various compds. of *tauugū* might be repeated here.

*tūmūtauw-ōshmūtū* To get hindered or stopped as persons on an island by a gale of wind. *t.-ōx-mōni* To ask, get, tell (a) person(s) to stay or be with one as friends in order to help by their presence. *t.-ōla* To get hated, to stir up hatred against oneself in any way, to be hated. *t.-āna (tst-)* To be out in a snowstorm, to get covered with snow, to get lost in the snow. *t.-ārū tr.r.* To get, be the object of angry assault (see *tauwārū*), to be out in a gale of wind.

*tūmūtauwūš-ata* To get, be blown or drifted out, away as persons in a boat. *t.-kōna* To get, be caught in a breeze or gale when on the water in canoe or ship. To have, be in a gale, to meet with a gale under such circumstances. *t.-teka tr.r.* To suffer oneself to be (or get) drifted ashore. *tū.-tūpāna* To be, get blown down, over, to expose oneself so as to get blown down.

*tūmūtū s.* A seat of any kind, the place, play where a person has sat or usually sits. *tr.i.* To cause, get, induce a person to sit down, to oomootoo at any time or place, to give a seat to a person. To use as a seat, to sit down in any place, at any time, after or before any stated occasion. *t.-ēzāgana (t.-tambgana)* To tell, direct, get, cause a person to refuse to give to oneself.

*tūmūtū-aka* To ask, get, induce a person to let or send one to

cut down trees. *t.-akāgū* To ask, get, induce a person to let, send, or bid one to weeaca for oneself. *t.-agata* To ask, get induce a person to let, send, bid one to twee-agata. *t.-agur<sup>2</sup>-yāgū* To ask, etc. for another person. *t.-api* To ask, get, induce another to send, or employ oneself to make a fence. *t.-ux-y.-* To ask, get, induce another to let or send one to weeaca for another person. *t.-kōnata tr.r.* To tell, let, cause a person to make one wet, to be made wet in any way. *t.-kamana tr.r.* To ask, let, get, tell a person to draw one's figure or likeness or to let one write; draw, paint, etc. *t.-ki* To ask, tell, get a person to let one ecci or to send oneself to do. a tree. *t.-gūtāna* To ask, get, induce, bid (a) person(s) to mimic or imitate oneself in speaking. *t.-lana tr.r.* To ask, induce, get (a) person(s) to send one to do any bidding.

*tūmūtūaia v.* To be, get mocked, mimicked, to let, suffer, get, cause others in any way to mimic oneself. *t.-maka tr.r.* To get, induce (ā) person(s) to join with one's party to help in fighting other persons.

*tūmūtūaial-a-mōni* To ask, get, induce, employ, bid another to tooiaalana oneself anything regularly. *t.-anā* To toomootooiaalana regularly, constantly, uninterruptedly. *t.-ana* To ask, get, induce (a) person(s) to tooiaalana oneself. *t.-an-gāmata* To ask, get one person instead of another to teach one anything. with *m.-* pref. To toomootooiaalana sometimes or occasionally. *t.-a-y.-* To ask, get,

etc. (a) person(s) to teach or explain anything for one. *t.-enata* To ask, get, induce another to tooiaalenata oneself anything. *t.-ūur<sup>2</sup>čella* To get, ask, bid a person to do. oneself once more.

*tūmūtūai-mū* To ask, bid, induce, get a person to send, tell, let one imoo anything. *t.-pata* To ask, bid, induce, get a person to send, tell, bid, let one ipata. *t.-patāgū*, *t.-pur<sup>2</sup>-y.* To toomootoo-ipata one's own or for another person. *t.-yēata* To let, ask, get, induce another to send oneself to iyaata someone else. *t.-yē-yāgū* To ask, get, induce a person to send one to iyyagoo for another person. *t.-yi* To ask, induce, get a person to send oneself to call or summon another.

*tūmūtūa-čelākūrū* To suffer, allow oneself to be made to hate another person. *t.-bailana* To ask, get, induce a person to strengthen, refresh or help one.

*tūmūtūašō-gata* To get, be sawn through as some of the prophets were. *t.-gur<sup>2</sup>-yāgū* To ask, get, induce another to tooashugata for oneself. *t.-xyella* To ask, get, tell a person to tooashagoo for oneself a little more. *t.-x-y.* To ask another to send oneself to cut grass, hair, clothes, etc. To ask, get, induce, bid, employ another to saw for oneself.

*tūmūtūak-i* r. tr. To ask, get, induce, tell another to aci another for one or to let one strike another. *t.-ālīa*, *t.-ālū* To ask, get, induce (a) person(s) to let one sleep.

*tūmūtūal-agatūapāna* To ask, tell, get another to show oneself how to pronounce a name or word. *t.-agawōštāgū* To ask, get, tell, induce another to show one how to do anything. *t.-agōna* To ask another to show one anything or person or place. *hai bāv t.-aga gāligudē kōnjima* I was not present when he sent him to work. *t.-agunata* To ask, get a person to point out to one's notice any object or thing. *t.-apōna* To get, be knocked overboard, to bid, suffer another or any object as a flapping sail to knock one overboard. *t.-āšū* To suffer injury at the hands of others to get injured, to expose oneself to injury, to excite against oneself the anger of others so as to induce them to hurt oneself.

*tūmūtūa-māš-ōgata*, *t.-m.-āgū* To ask, suffer another to keep one starving. *t.-māgū-yāgū* To ask, get, induce a person to sweeten anything for oneself. *t.-pana* To ask, tell, get a person to say one's name or to call one by one's name. *t.-rāki* To ask, let, get, suffer another to tooaraci on oneself. *t.-rūgata* To ask, get, tell, suffer, permit a person to trouble one in any way.

*tūmūtūas-a* To ask, get, induce a person to give, hand, lend one a dipper to dip up water with. *t.-asinana* To get others to help one to conquer in fighting or to make one able to do anything well. *t.-ella-iāgū* To ask, get, induce a person to send, bid, let one wusella for him or another person. *t.-e.* To ask, get, induce a person to send, bid, let one wu-

sella things. *t.-eta* To ask, get, bid a person to send oneself to fetch water. *t.-wāna* tr. To ask, get, bid a person to dust one's head or rather daub it with white clay.

*tūmūtūat-aiāgū* To ask, get, tell, induce a person to tooatta for oneself. *t.-ata* tr. r. To ask, get, bid, induce a person to send anything by oneself to another. To ask, tell a person to put anything in one's hand. *t.-ama* To ask, get, induce another to feed one or give one anything to eat. *t.-eka* To ask another to let one wuteca. *t.-ega* To ask, get, induce another to let, or make one paddle, pull, or row. *t.-ōpi* To ask, tell, bid, direct another to tooatupi one anything. *t.-ō.-gāmata* To ask, get a person to give one something more to eat. *t.-ōpai-yāgū* To ask, get a person to put anything aboard for one's use. *t.-ōpi-ella* To ask, tell, get a person to tooatupi oneself something more. *t.-ūmata* To ask, get, tell a person to put any morsel into one's mouth. *t.-ū-mōni* (*t.-ūmūtū*, *t.-amīa*) To get fed as pigs by their owners, to ask, get, induce another or others to tooatama oneself regularly or constantly. *t.-uy-e.* To ask, get a person to give one something more to eat. *t.-ux-y.* To ask another to steer or skull for one. *t.-uri* To ask, get, tell, induce another to let one slip or to lower one. *t.-tatāgū* To ask a person to plane and give one the thing planed.

*tūmūtūahyönur<sup>2</sup>-y.* To ask, bid, direct a person to ooazanata for one.

*tūmūtūičikū* To show oneself, to get, suffer others to see or look upon one, to get looked at or seen.

*tūmūtūiči-šekiāgū* To ask, tell, direct a person to ichisheci for oneself. *t.-gata* To ask, get, induce a person to fasten for one as a boy another his waistcoat. *t.-x-gāmata* To get, be, suffer, tell another to shut, close, bolt, fasten the door upon one so that one can either not enter or come forth. *t.-xteka* To suffer, allow, ask, tell, get a person to stick anything upon one. *t.-xtux-y.* To suffer, get, ask, tell (a) person(s) to tooichikteca for oneself.

*tūmūtūiki-mū* To ask, tell, direct, get, induce another to send, tell one to iccemoo. *t.-y.* To ask, tell, induce direct a person to put anything in for oneself.

*tūmūtūil-čata* To ask, suffer, get, bid another to duck one or bathe one in the sea. *t.-li* To ask a person to duck oneself, to get a bathing as a girl by her mother in the sea. To get a person to go or come with one to bathe or illi with one.

*tūmūtūis-etta* To cause others to leave one alone or unmolested, to cause others to respect one's rights or presence. *t.-kin-ata*, *t.-k.-deka* To ask, get, bid another to turn one over with the face downward and back upward. *t.-saiāgū* To get, employ, direct a person to tooissa for oneself. *t.-satāgū* To ask, get, induce a person to tooissatagoo to oneself. *t.-waiāgū* To ask, get another

to stir round for one that which is one's own.

*tūmūtūōš-ata* (*tūmūtūāšū*) tr.r. To get or ask a person to tooashata and tooashoo one with eemi pigment. *t.-i-mōni* To ask, get any person to employ one to drive or herd together animals. *t.-iteka* tr.r. To ask, get, induce any person to prop one up by any support. *t.-ūpū* To get, ask, cause, induce another to let, send one to ushoo. *t.-kōšana* tr.r. To ask, get, direct a person to gather together things for oneself. *t.-kagū* To ask, get a person to let, bid, send one to climb a tree.

*tūmūtūōšteg-ata*, *t.-ur<sup>2</sup>-mōni* To suffer (a) person(s) to annoy one.

*tūmūtūōštōgagū* To toomootoo-ushtagoo oneself something for oneself.

*tūmūtūōštōx-gāmata* To ask a person to give one work to do in the place of another person. with *m.-* pref. To toomootooushtagoo occasionally. *t.-m.-* To ask, get, induce a person to give one regular work. *t.-yagū* To ask, get a person to let, send one to make or do something for another person.

*tūmūtūōštāgū* To ask, (get, induce) a person to give one something to do (or make).

*tūmūtūōk-atāna* To ask permission to urinate, to ask whether one may ditto. *t.-ōši*, *t.-ōšēata* tr.r. To get, ask another to let one ucushi and ucushaata. *t.-ōlla* tr.r. To ask, get, induce another to let,

send one to uculla a piece of bone.

*tūmūtūōl-a* tr.r. To ask a person to give one to drink or a drink. *t.-ūtasana* To ask, get a person to tooleetasana oneself. *t.-la-pāgū* To ask a person to let, send, bid one to ullapa one's own skin.

*tūmūtūōlluf-gāmata* To ask a person to bid, send one in the place of some other person or one skin in the place of some other skin to ullapa. with *mōni* pref. To toomootooullapa occasionally or now and then. *t.-m.-* To ask, get, induce a person to let or send one to ullapa regularly. *t.-yagū* To ask a person to let, send, bid oneself to ullapa for another person.

*tūmūtūōmbali-na* To ask, get a person to send, let one pick up or gather up a handful. To ask, get, direct a person to put things into one's hands as for instance a lot of peas. *t.-yagū* To ask, get a person to let, send one to umbaleena for another.

*tūmūtūōn-a* To ask, get a person to send, let, bid one to wind up or round. *t.-āši* To ask, get a person to send, let, bid one to wunashi another. *t.-igū* To ask a person to give one permission or to let one wunigoo another. *t.-da* tr.r. To ask whether one may unda, to ask another to send one to unda. *t.-disiū* To ask whether one may undisu, to ask another to send one to ditto.

*tūmūtūōn-gaiāgū* To ask permission to dip up anything belonging to someone else for him. *t.-ga* To ask, get a person to let, send one to ungga any water. *t.-gā-gāmata*

To ask permission to ungga in the place of some other person.

*tūmūtūōra* To ask, get a person to let, send, bid one to wura a corpse.

*tūmūtūōrūkāna* (*ma-t.-*) To rub oneself as with one's hand or a stone.

*tūmūtūōši-kū* To ask, bid, tell another to keep secret anything about oneself. tr.r. To suffer oneself to be induced to keep silence about anything. *t.-xyella* To toomootoosicoo on or when or before leaving or during one's absence.

*tūmūtūāš-apūgālig-ū*; *hila t.-a-a wōx* I will not allow myself to be driven to death by work. *t.-ū* To ask another to tooashoo one with eemi. *t.-una* To load oneself as with a stone to make one sink quickly, to be thus loaded and heavy. *t.-unata* To ask another to instruct one or make one aware of any needful information.

*tūmūtūādur<sup>2</sup>-yagū* To bid a person to tooadatoo for oneself.

*tūmūtūāg-amōra* To ask another to bid, send, let one agamura. *t.-amušata* To ask another to bid, let, send one to agamoosh-datoo. *t.-ana* To ask, induce, get another to let, send, bid one to agana. *t.-ōra* To ask, induce, get a person to let, send, bid one to agura. *t.-ōpē-y.-* To ask a person to send, put on board for one a number of things. *t.-ū* To ask, get, induce another to let, tell, send one to wagoo. *t.-ušata* To ask whether one may agooshata, to ask another to let one ditto.

*tūmūtūālāpū* To ask another to let, send, bid one to walapoo.

*tūmūtūām-āsiū* To ask, get a person to bid, send, let one to amashu. *t.-ū* To ask, get a person to let, send, bid one to amoo. *t.-utata* To ask, get a person to let, send, bid one to amootata. *t.-ūtū* To ask, get a person to let, send, bid one to amootoo. *t.-ušū* To do, etc., to amooshoo. *t.-ušata* To let, tell another to blindfold oneself. To ask another to let one catch or trip any person or bird by ensnaring the foot in a noose or by pulling one's leg from under one.

*tūmūtūā-na* To let things pass by assisting to pass them as guests cups at a table. *t.-paiasa* (see *tūmūtūā-p.-*) r. To stick over or about oneself as a man feathers when plucking birds. *t.-pāna* To ask, get a person to mention one's name.

*tūmūtūāt-amōč-ēata* To ask another to tooatamuchaata for one, or in one's clothes. *t.-a-i* To put on oneself as a ring or a glove. To put the head in under the wing as birds do at night. *t.-ara* To ask, get, induce a person to send, tell, bid one to atara. *t.-isiū* To ask, get a person to tell, bid, send one to atisu. *t.-is-yagū* To toomootoatisu anything for another person i.e. on behalf of. *t.-isāgū*, *t.-arāgū* To toomootatara for oneself. *t.-āsiū* To duck or dip oneself or dive right down under the water. *t.-ūkaia* To suffer, let, ask, bid another to tooatoocia one's legs. *t.-ūpūkū* To suffer, let others put one in the fire or hold any part of one in or to the fire. *t.-ūpux-y.-*

To ask, get, tell, induce another to tooatoopoooco for one. *t.-ušata* To ask, get, tell a person to let, send, bid one to atooshata. *t.-uš-y.-* To toomootoatara for or on behalf of another person. *t.-ul-y.-* To ask, get, tell, induce, send a person to tooatooloo for oneself.

*tūmūtū-ḡalasinana* To exert oneself when weak to do anything beyond one's power. *t.-auara* To ask, get a person to let, send, bid one to owaralupoosh. *t.-auurū* To ask, get a person to let, send, bid one to owooroo.

*tūmūtū-ū* To ask, get a person to let, send, bid one to ooceoo. *t.-ḡulur<sup>2</sup>-y.-* To ask, get another to let, bid, send one to ooceḡoolata for another. *t.-mōni* with *m.-* pref. To toomootooceoo often or every time. *t.-na* To ask, get another to let, send, bid one to ooceena. *t.-n-ḡāmata* To ask, get a person to send, bid, let one ooceena in another's stead. with *m.-* pref. To toomootooceena sometimes or now and then. *t.-teka* To ask, get another to let, send, bid one to ooceteca. *tū.-wōsella* To ask, get a person to let, send, bid one to oocewusella.

*tūmūtū-ka* To ask, bid, get a person to let, send, bid one to ooaca. *t.-ša* To ask, get a person to let, send, bid one to ooasha. *t.-sa* To do. etc. to ooasa.

*tūmūtū-in-ḡ-* To ask, get a person to let, send, bid one to ooceoo instead of someone else. with *m.-* pref. To toomootooceoo sometimes. *t.-ūtūšū* To ask, get a person to let, send, bid one to ooootooshoo. *t.-uškāšundeka* To

ask a person to let, send, bid one to ooocooshcashoondeca. *t.-unna* To ask, get a person to let, send, bid one to ooconna.

*tūmūtūš-ārīna* To ask, get a person to promise to give one something in the name of another. *t.-ata* To ask, get a person to let one drift down stream, to cause oneself thus to drift away. *t.-ḡalakaia* To ask, get a person to let, send, bid oneself to put up or show a light.

*tūmūtūk-aia* To ask, get a person to let, send, bid one to oocia any light. *t.-aiḡū* To get another to tooociagoo one, to be, get tooociagooed. *t.-a* To ask, get a person to let, send, bid one to ooca. *t.-ū* To ask, get a person to let, send, bid one to oocoo. *t.-ūčē-y.-* To ask, get a person to oocoochi for one any dog or person. *t.-ūtū, -ūta* To ask, get a person to let, send, bid one to oocootoo. *t.-ūsella* To ask, get a person to let, send, bid one to ooocoosella. *t.-unata* To ask, get a person to let, send, bid one to oocoonata.

*tūmūtūḡūtata* To ask, get, bid another to stick on oneself as a man his wife bits of dyacholon.

*tūmūtūl-ōfki* To ask, get a person to let, send, bid one to whistle. *t.-ōmbīna* To ask, get a person to let, send, bid one to oolumbeena. *t.-ōpata* To ask, get a person to let, send, bid one to oolupata. *t.-ōpūšū* To ask, get a person to let, send, bid one to oolupooshoo. *t.-ōpūtata* To ask, get a person to let, send, bid one to oolupootata. *t.-āpōnata* To suf-

fer another to lead one to do wrong or wickedness. *t.-ūana(ta)* tr.r. To ask, get a person to let, send, bid one to oolooana(ta). *t.-ūandeka* To ask, get a person to let, send, bid one to oolooandeca any clothes. *t.-ūara, t.-ūušata* tr.r. To ask, get a person to let, send, bid one to oolooara and ooloooshata.

*tūmūtū-maka* To ask, get a person to let, send, bid one to oomaca. *t.-misata* To ask whether one may or shall oomisata, to ask another to let one ditto. *t.-patagunata* To ask whether one shall or may oopatagoonata anything. *t.-pūkū* To ask whether one may or shall oopoooco. *t.-siū* To ask, get a person to let, send, bid one to oosu. *t.-s-yḡū* To ask a person to let, send, bid one to oosu for another person. *t.-sinana* To ask, get a person to let, send, bid one to oosinana. *t.-sōmma(ta)* To ask a person to let, send, bid one to oosumma(ta). *t.-teka* To ask, get a person to let, send, bid one to ooteca. *tū.-tūpōra* To ask another whether one may, shall, send one to ootoopura.

*tūmūtūtu-šū* To ask a person to send, let, bid ootooshoo. pl. To ask to send selves. *kōndaian haia kō-t.-šudē* They asked me to let them go. *t.-š-wōrōḡū* pl. of *tūmūtūtu-w.-* w.s. *t.-šūkaia* To ask a person to let go, come up i.e. To send, bid to go or come up. *t.-x-ḡāmata* To ask, get a person to let, send, bid one in the place of someone else to ooteca.

*tūmūtūw-ōḡata* To ask, get a person to let, send, bid, one to

oowugata. *t.-ōnari* To ask, get a person to let, send, bid one to oowunari. *t.-ḡū* Do. etc. oowagoo. *t.-āpū* Do. etc. oowapoo. *t.-unata* To ask, get, bid, suffer a person to gratify, give one satisfaction.

*tūmūtūš-šiina* To ask, get a person to let, send, bid one to ooshsheeina. *t.-si* Do. etc. ooshshi. *t.-kuna* To ask, get another to give one oil to eat one's fungus with. *t.-kurū* To ask another for something to eat. *t.-piteka* To ask, get a person to let, send, bid one to ooshpiteca. *t.-wōna* Do. etc. ooshwana.

*tūmūtūf-k-a* Do. etc. oofca. *t.-i* Do. etc. oofci.

*tūmūtū-l-mōni* To ask, get a person to toooolmuni oneself. *t.-mmunata* Do. etc. to let, send, bid one to oommoonata. *t.-nisata* To earn, get, ask for clothing or a garment or any covering in order to clothe, cover, conceal one's person or any part of it one wishes to cover up. *t.-ndōna* To show oneself in order that persons may see or observe one. *t.-nna* To ask, get a person to let, send one for a walk. *t.-nusiū* To suffer (a) person(s) to cause one shame, to put to shame. *t.-n., t.-nsata* To use as a man does clothing to cover his nakedness. To clothe or cover oneself with a garment or any kind of covering. *t.-ukōna* To ask, get a person to give one something to drink aboard. *t.-n-ḡāmata* To ask, get a person to give one something to drink in place of something else or one person instead of someother person. with *mōni* pref. To toomootooula oc-

asionally or now and then. *t.-ngūta* To ask, get a person to paint one's face over with charcoal pigment. *t.-rūmōna* To get, make, induce another in any way to obey one or do as one tells him. *t.-r.-lagōna* To try to make or ask a person to obey one or do as one wishes him. *t.-runa* To ask, get, cause, induce another to get many things together for oneself. *t.-r<sup>2</sup>-g.* To get, ask a person to send anything by one in place of someone else or one thing in the place of something else, do. do. for a short time or distance. with *m.* pref. To too-mootooata occasionally or once now and then. *t.-r<sup>2</sup>-čella* To ask, get a person to tooata oneself once more.

*tūmūtūč-ēnana* To ask, get, bid a person to put upon one any fringed or rough woolly things.

*tūmūtūčī-kū* To compare oneself with another or rather another to oneself as being equal to him either in what he does or is, to say that oneself is as good as another. *t.-pi-yāgū* To ask, get another to toocheepina for oneself. *t.-yamasa* To ask, get a person to send, give one something wherewith to tie. *t.-yetana* To ask, get a person to give one material wherewith to yetana. *t.-yārū* To ask, get a person to give one material wherewith to cheeraroo.

*tūmūtūčāinata* To make oneself dirty with oil, to get thus dirtied or covered.

*tūmūtūčī-kīmū* To ask whether one may or shall chceemoo.

*t.-kaia* To suffer, cause, let, encourage a person to contradict one, to be contradicted. *t.-kaiāšū* To ask, get another to interpose himself between one and some other object. *t.-kōna*, *t.-li* To ask, get a person to sway one up and down on a branch. *t.-limūthaina* To sway oneself up and down on a branch or bough. *t.-nia* To ask, get, tell a person to let, send, bid one to chinia. *t.-tasana* To cause others in any way to make fun of one. *tū.-teka* To be, get suspected of doing anything from others throwing suspicion upon by the circumstances at the time, to be the object of suspicion from circumstances. *tū.-tauun-k.* To ask, get a person to let, send, bid one to keep aboard. *tū.-tau-wōnata* To get, be all covered with scratches on one's face by one's wife or other person.

*tūmūtūčī-iūa* To ask a person to send, let, bid one to cheeua, to ask whether one may cheeua. *t.-i.-ta* To ask another to toochee-uata one i.e. either to send or cause one to cheeuata. *t.-ellana* To be made dirty, get bespattered or dirtied by any filth, to be made dirty to ask, induce, excite others to make one dirty.

*tūmūtūšāina-a* To ask, get a person to put anything on one or to give one any article of clothing to keep one warm, or to let, send, bid one to steal, to ask permission to steal. *t.-a*, *t.-deka* To use any article to cover up, or over oneself with to keep oneself warm. *t.-ata* To ask, get, let another feed one to satisfaction. *t.-d.* To ask a person to put any

article of clothing over one to keep one warm.

*tūmūtūšabagu-da* To ask, get a person to give one any pleasure or satisfaction.

*tūmūtūšabagur<sup>2</sup>-gāmata* To ask one person instead of someone else to do any service. *t.-mōni* To ask, get a person to often or to continually give one gifts. *t.-yella* To ask, move, get a person to give one some further gift or favor.

*tūmūtūša-latasana* To ask, get a person to speak of anything so plainly to one as to remove all doubts as to what one is to do or how one is to do it, to seek clear orders. *t.-lūpū* To get stuffed or overfilled with food, to allow another to overfeed one. *t.-na* To meet with, get, be exposed to or overtaken by a strong breeze at any time or place. *t.-tasinata* To allow, suffer, ask, induce any person so to speak to one as to make one satisfied and at peace where one was vexed and angry, to get or be persuaded to settle one's disputes. *tū.-tōrana* To allow oneself to be delayed, to get, be delayed long anywhere or over anything.

*tūmūtūš-ōnata* To ask, get a person to let, send, or take one back. *t.-āpina* To ask, get a person to let, bid one to sling stones. *t.-ūw-ō.* To get accused of pride, to lead a person to accuse oneself of being vain.

*tūmūtūbögūtata* To get, be aroused out of one's sleep at any time or place specified.

Bridges: Dictionary

*tūmūtūk-ayāgū* To get, ask a person to make things for one. *t.-īpi* To ask, get a person to send, bid, let one ceepi, to ask whether one may ceepi. *t.-itama* Do. etc. one ceetama.

*tūmūtūkili-mōni* To toomoocilina often, every time or as one whose duty it is to do so always. *t.-na* To ask, get a person to put on one's shoes for one. *t.-u-gāmata* To ask, tell, get a person to put on one odd boot or one boot in place of some other boot. To ask, get one person in place of some else to tooocilina one. with *m.* pref. To toomoocilina sometimes or once now and then. *t.-yella* To ask, get a person to tooocilina oneself once more.

*tūmūtūkingalana* To ask, get, induce any person to tooocinggalana oneself as by gifts.

*tūmūtūkō-ššina* To ask, let a person send, bid one to cushshina. *t.-gōnata* To ask whether one may or shall cugunata, to ask, get a person to let, send, bid one to cugunata. *t.-naina* To ask whether one may or shall cunina, to ask a person to let, bid, send one to ditto. *t.-na tr.r.* To ask a person to let, bid, send one to live aboard. *t.-nōštasana* To ask, get a person to show one plainly or to speak plainly to one. *t.-sēata* To ask whether one may, shall, is to cusaata. *t.-sama (tūmūtauinatūm-ōči)* To suffer oneself to be persuaded to do any violence. *t.-si* To ask, get a person to let, tell, send one to cusi, to ask whether one may cusi. *t.-si-mōni* To too-mootoocusi always or constantly

or as one who shall always do so. *t.-ssa* To ask whether one shall fetch water, to ask, get permission to do so.

*tūmūtūkā-kina* To let, ask, get another to tell, send, let one catch a fish. *t.-na* (*tūmūāstāgū* as the sick used to get the wizzard to act upon them). *t.-tux-y.* To get, ask, direct a person to toocataca for one i.e. on one's behalf.

*tūmūtūkausina* To ask, get, let, suffer another to appease or satisfy.

*tūmūtūkū* To ask, let, cause a person to marry one or get as his wife. *tr.r.* To get, ask a person to hurl one's spear back to one. *t.-āna* To cause, excite person's anger so as to move them to form evil or violent purposes against oneself. *t.-cēata* To ask, get a person to take one in his canoe in order to get into another otherwise beyond reach. *t.-ēi* To ask, get a person to take one in this canoe in order to coochi into another. *hakūta-t.-ēiūa* I will take a passage to my canoe which is moored out. *t.-ēi-gāmata* To ask, get a person to let one go in his canoe or to take one a part of the way to any place or to any place in his course or to a canoe or other object lying in his track. *t.-kū* To ask, get, let another person sleep with one as a companion. *t.-pata*, *t.-pur<sup>2</sup>-y.* To ask a person to tocoopata for one's one oil. *t.-tāna*, *tū.-tayella* To ask, get, tell a person to bid, send, let one speak.

*tūmūtūkuš-ata* To ask, get a person to let, send, bid one to

tow. *t.-unata* To ask whether one may, shall cooshoonata. *t.-ša* To ask, get, cause persons to give one fish to cooshsha. *t.-šatāgū* To ask a person to give one a cooshsha. *t.-pēata* To ask whether one shall cooshpaata, to ask to let one ditto.

*tūmūtūkuš-tux-y.* To ask, get, bid any person to tocoofteca for oneself. *tū.-tāgū* To ask a person to give one oil or fat in a blubber or bladder and oil. *tū.-y.* To ask, get, bid another to tocoopoo for oneself.

*tūmūtūku-ntāgū* To ask, get a person to tocooontagoo to oneself. *t.-rū* *tr.r.* To ask, tell, bid others to cause another person to like oneself. *t.-r<sup>2</sup>wōnigū* To get hit, wetted by being milked upon or by any such action.

*tūmūtūkusē-ata* *tr.r.* To ask, get another person to wash oneself all over or any separate part of one or to wash off one any dirt or stain or to wash one clean. *t.-y.* To ask, get a person to wash any person or article for one. To ask, tell, bid, direct a person to wash anything or person for oneself.

*tūmūtūkuselaiāgū* To ask, get, send, bid a person to pour out for one.

*tūmūtūkusi* To ask, get, let, bid another to wash one or any part of oneself. To ask another to wash (any part of) oneself. *t.-ella* To toomootoocoosi once more or a little longer. *t.-gāmata* To do. one person instead of another or to do do. slightly.

*tūmūtūkw-ina* To ask, get, send a person to light one's fire for one. *t.-iseta* To cause, get others to pull one along as a man his fellows by a tow line. *t.-isūunna* To cause a person or beast to draw one as a man his horse in his carriage.

*tūmūtūd-ala* To ask a person to toodala oneself in any way. *t.-ekila* To ask another to let one decila or get down one one's feet. *t.-etata* To ask, get another to wheel one as in a barrow. *t.-ōpa* To ask, get a person to put on one's shawl, coat, mantle, etc. (see *dōpa*). *t.-āpōla* To ask, get a person to toodapula oneself. *t.-ātū* To get, ask a person to wheel one as in a barrow. *t.-ōr<sup>2</sup>-y.* To ask get, tell, send, employ a person to toodattoo for one. *t.-ūpata* To ask, get a person as a child his mother to put on him any jacket or shawl, etc. *t.-ufkōna* To ask, get a person to toodupa one when aboard. *t.-uf-gāmata* To toomootoodupa one thing instead of something else.

*tūmūtūgaiag-ūtāna* To suffer, let a person speak in opposition to what one says, to be contradicted. *t.-ulū* To ask, get a person to send, let, bid one to giagooloo.

*tūmūtūgaiam-a* To ask, get a person to let, send, bid one to giama. *t.-ušša* To ask whether one may or shall giamooshsha. *t.-ulaka* To be opposed, resisted, to suffer opposition. *t.-ulla* To ask whether one shall giamoolla another. *t.-bōata* Do. etc. giamboata another. To ask, get a person to send, bid, let one ditto. *t.-ūtū* To

ask, get another to sit with or against one as a prop. *t.-ba* Do. etc. to let one giamba.

*tūmūtūgai-ata* *tr.r.i.* To get caught as a falling sailor in the shrouds, to ask, direct others to catch one in their hands or arms as a child his father when leaping over a table to him. *t.-dārana* To ask whether one may or shall help, to ask another to bid one help. *t.-pōna* To ask another to let, send, bid one to cut up into slices. *t.-pārū* To ask another to send, let, bid one to giparoo. *t.-sinana* To ask whether one may or shall help, to ask another to let one help. *t.-stūgata* To ask another to let, send, bid one to stir the fire. *t.-tauwamūtū* *tr.r.* To ask, get a person to sit up close to oneself and thus serve one as a prop. *tū.-tauwōnata* To get others in large numbers to come or go with one as helpers.

*tūmūtūg-ata* To get on fire, to catch as the hair or clothes of a careless person. *t.-ōmaka* To ask whether one shall gumaca, to ask another to bid, let, send one to ditto. *t.-ōmālū* To ask whether one shall gumaloo, to ask a person to let, send, bid one to ditto. *t.-ōra* To ask whether one shall gura, to ask person to send, let one gura.

*tūmūtūgā-ligū* To ask whether one shall galigoo or a person to let one ditto. *t.-mata* To ask whether one shall gamata or a person to let one ditto. *t.-matux-yāgū* To ask whether one shall gamateca for another person. *t.-mur<sup>2</sup>-y.* To ask a person whether one shall

gamata for a person. *t.-tū* To ask, get, cause, induce others in a body to support one by their presence. *tūm.-tūkōši* To ask, get a person to send, bid, let one gatoocushi someone else.

*tūmūtūgauugū* To let, bid, cause, induce a person to lay hold of one and shake one.

*tūmūtūgū-teni* To cause, let, get, ask, induce another or others to put one down under the water. *t.-lū, t.-lata* To ask a person to let, send, bid one to gooloo and goolata. *t.-māra, t.-mušata* To ask a person to let, send, bid one to gumara and goomooshata. *t.-muš-tāgū* To ask a person to give one things in a package or parcel. *t.-ta* To ask a person to let, send, bid one to goota.

*tūmūtūgu-šur<sup>2</sup>-y.* To ask, get, send, bid a person to gooshata for oneself. *t.-šyāga* To ask, get, send, bid a person to gura for one. *t.-ltāgū* To ask, get, tell, send a person to toogooltagoo to oneself. *t.-llapōna* To get, be overlaid, to get squatted or killed thus, to let others lie on top of one. *t.-llateka* To suffer others to put any weight or substance upon one as a weight. *t.-mma* To ask a person to give one some mussels to eat. *t.-rapōna* To ask, get, induce another or others to give one or keep one in food. *t.-ri* To ask a person whether one shall anchor a canoe out. To ask, get one to send, bid, let one goori in all its senses.

*tūmūtūh-aimunata* To ask, induce, get another to do any good, to recover one's health or im-

prove one's character. *t.-a.-lagōna* To ask a person or to see if a person can or will toohimoonata one. *t.-aina* To ask, get a person to let, send, bid one walk, to ask whether one shall walk. *t.-amaša* To get blinded, to be made blind, to let, induce others to make one blind. *t.-apatuškuna* To ask a person to let one smell anything to see if it is savory and good. *t.-ōšama, t.-ōšata* tr.r. To ask, get a person to let, bid one smell anything. *t.-ākaiana* To ask, get a person to let, send, bid one to roll up as a tape. *t.-ānis-ana, t.-ā-enata* To cause others to suspect one in any way.

*tūmūtūlōšš-a* i. To have children or offspring; *faiv kaiiūala ha-t.-udē* I have five children.

*tūmūtūlōkapōri-na* To ask, get a person to send, let, bid one to lucapurina. *t.-nāgū* To *t.-na* a bundle for oneself. *t.-yāgū* To do. for some other person.

*tūmūtūlō-f-y.* To ask, get a person to make a canoe for oneself. *t.-mbīna* To make oneself black with charcaol or other black material. *t.-pata* To ask others to let one finish making a canoe. *t.-puna-ana* To make oneself big by putting much thick clothing on oneself. *t.-sinata* To ask, get a person to lessen what one has by taking a part of it away.

*tūmūtūlā-pigunata* To cover over, besmear, defile oneself with lapuk. *t.-pū* To ask, get a person to ask, send, bid oneself to lapoo. *t.-ri* To ask, get a person to let, set, send, bid oneself to lari in any of its senses.

*tūmūtūlū-aia-na, t.-a.-tāgū* To ask a person to give some of what has been given to himself. *t.-kāna* To ask a person to let, send, bid one to loocana. *t.-gūmusata* To be rolled up and taken away as a dead child in all its bed clothes and thus carried away. *t.-paii* To be, let, fall, dropped as a man by his companion down a cliff. *t.-pū* To suffer another to tooloopoo one, to be tooloopooed.

*tūmūtūluš-ana* To ask, get a person to make one red with eemi or other paint. *t.-wāna (tūmūteka-ūa)* To get, tell, ask, require a person to put down or give to one offerings in payment for wrong he or his has done one.

*tūmūtūmēa-kōnata* To suffer oneself to be made afraid, to be, get intimidated, to allow oneself to be frightened or made to fear. *t.-lōšāgū* To be toomaalushagooed, to get so treated, to suffer oneself to be so treated. *t.-lōpīna* To be toomaalupeenaed, to get so, to suffer, incite others to so treat one. *t.-mas-a* To ask, get, let another person tie anything (on) to one. *t.-m.-āna* To be in child by a person, to get so, to cause oneself to be so.

*tūmūtūmī-kū* To ask, get, induce a person to play with one. *t.-y.* To ask, get, send, bid a person to toomeena for one. *t.-i-y.* (see better *tūmūmū-y.*) To ask, get, send, bid a person to meeyama on one's behalf.

*tūmūtūmai-a* To ask, get, take a person to go with one as a helper to fish as a man does a woman whom he takes that she

may paddle for him. *t.-alaiak-āgū* To present oneself as the (an) object for angry persons to wreak their anger upon or to express the wrath upon in words of anger and abuse, to be thus treated, to get thus served either passively or by one's own permit. *t.-ā.* To take, get a girl or woman to go with one or take one by paddling for one out to mia.

*tūmūtūma-lax-y.* To ask, get, induce, let a person light one's fire for one or in one's place. *t.-nātsikōri; kōwaia t.-n.-dē* He asked me to let him go out first.

*tūmūtūmi-antūpqa* To get shoved down, to be knocked, pulled down, to let, induce a person to shove down. *t.-sēnana* To suffer oneself to be, cause oneself to be refused or to be refused one's request. *t.-sēpōna* To cause oneself to be treated meanly by one's friends, to be thus treated. *t.-ssatāgū* To ask, get, cause, let, suffer a person to toomissatagoo to oneself. *t.-stāgū* To ask, get, induce, send, cause a person to take or bring as a child in the arms and give to one. *t.-stūpqa* To be, get lifted and thrown in wrestling to let, get, cause a person to do this. *t.-tāgū* To ask, get, cause a person to toomitagoo one a piece (half) of a fish.

*tūmūtūm-ōči* To ask, tell, direct, get a person to put anything on one's head. *t.-ōmbaiāgū* To ask, get, cause a person to toomumba for oneself. *t.-ōna* To ask, let, get, induce a person to toomuna oneself. *t.-ōsina* To ask, get a person to musina one's tetasa or



blanket. *t.-āgū* To get, become a son or daughter-in-law. To ask, etc. a person to put anything round one's neck. *t.-āna* To get, be growled at as a man by a dog, to incite to do thus to oneself. *t.-ūkusi* To ask another to let one wash oneself in any thing with anything or at any time specified or for any specified cause. *t.-ūanari; ōnda sa t.-ū.-dē dābaia* Did you ask your mother whether you might swim? *t.-ūhaimana* To suffer, cause, tell, let another say one is vain and ridiculous. *t.-ūtū* To ask, tell, get, cause a person to let one sit down or give one a seat. *t.-ūtāgū, t.-untāgū* To ask a person to toomootagoo one a load of fuel. *t.-ux-yāgū* To tell, get, ask, cause a person to sew anything for one. *t.-ušmōni, -mūtū, -murū* To ask another to show one pity. *t.-ūāšū* To ask, tell, cause a person to let one leave off work or let one rest. *t.-urū* To ask, get, induce others to pity one. To present oneself as an object of pity.

*tūmūtūpūt-ālenata* To ask, tell, cause another in any way to make one slip and fall. *t.-urū-yāgū* To ask, tell cause another to make anything hot for one.

*tūmūtū-pušu* To ask, tell, cause (a) person(s) to follow one in singing or repeating. *t.-puš-y.* To ask, tell, get a person to plant, sow anything for oneself. *t.-sēitāgū* To ask, tell, get, cause a person to give one something with some other thing. *t.-sikū* To ask, get, cause a person to reply to one in the negative. *t.-silana* To ask, tell, bid, get, induce (a) per-

son(s) to give one a little or a part of anything in payment for work done. *t.-sinana* To ask, tell, induce (a) person(s) to give one something to eat. *t.-sāgana* To ask, get, tell, cause (a) person(s) to put oneself to pain infliction of any kind of injury.

*tūmūtū-na* To ask, get, tell induce a person to stab one as with a knife. *t.-paiašana* To ask, get, induce a person to give to persons places to lie down in. *t.-pān-(dek)a* To throw, cast oneself down with force. *t.-pānkōna (t.-pānari)* To ask, get, tell, induce a person to throw one into the water.

*tūmūtū-ēanux-yāgū* To ask a person to search for anything for one. *t.-aiyigū* (see *t.-ūmīna*). *t.-āgōndeka* To ask a person to give one a place to sleep on. *t.-ārīna* To suffer, induce, cause (a) person(s) to tootarina oneself. *t.-ūk-ūtata* To ask, get a person to add something to what he has or will give one. *t.-ūgur-y.* To ask, get, tell, cause (a) person(s) to light a fire for one. *t.-ūmēiūa* To bring punishment upon oneself, to ask, etc. (a) person(s) to punish one. *t.-ūmīna* To ask a person to send oneself to toomeena things. *t.-ūm-ōpi* pl. tr. r. To ask, tell, get, cause others to tootoomupi to get or be tootoomupied. *t.-unana* To present oneself as the object of banter, to be or get bantered, to ask, let others to banter one.

*tūmūtūw-itāgū* To ask a person to add something to what he has given one or will give. *t.-ōnigū* To be, get tootoowunigooed, to

suffer a person to tootoowunigoo oneself. *t.-ōrāgū* To ask, get, cause a person to put, bring one ashore. *t.-ōrōxyella* To ask, etc. (a) person(s) to put one ashore and leave one.

*tūmūtūtu-š-yāgū* To ask, get, induce, tell a person to tootooshoo for oneself. *t.-nana* To present oneself as the object of banter, to be, get bantered, to ask, let others banter one.

*tūmūtū-ōnigū* ((*ts*)*tūmū-ō.* w.s.).

*tūmūtūwōn-aši* To ask a person to wunashi oneself with any specified substance, material, or at any stated time or place. *t.-amōg-a* To ask, get a person to use any stated material for bandaging oneself. *ha-t.-a.-udē yārum uška tōp-an* I was bandaged with new clothes only. *t.-igūpōna* To get, be toowunigooed, to cause others to toowunigoo one.

*tūmūtūwu-l-niāgū* To ask a person to unwind or unbind and give one. *t.-n.* To ask, tell, get a person to give one anything in a wound state. *t.-ntūpāna* To let one untie and set one free as a staked horse his master.

*tūmūtūnan-a, t.-mōni* (*tūmum-ak-urū, t.-ū-m.*). *t.-ōgata* To be, get browbeaten by a wife for bad conduct.

*tūmūtst-ēaki* To let, cause a person to kick one. *t.-ellenata* To tell, ask persons to fix their eyes upon one. *t.-ōšata* To be out in a squall, to get caught in a breeze, to suffer a breeze to overtake one. *t.-ōška* To act in any such

manner as to move others to laugh at one. *t.-ō-xmōči* (*tūmū-ulōšt-u-x.* w.s.) To lead one by the hand into any place. *t.-ōxyella* To ask, get a person to lead one for a short time or distance and then leave one. *t.-āgata* To ask, get a person to take one by the hand and lead one. *t.-āsāna* To suffer, let, induce, cause others to jest, joke, make fun of oneself.

*tūmūtūwī-ai* To ask, tell, get others to feed one, to be get fed as a babe by its mother. *t.-ōidā-gāna* To ask, get a person to refresh one with food, to get a good feed. *t.-iūata* To get one's eyes or mouth all asmart with any pungent taste or strong acrid smell. *t.-amax-yāgū* To ask, get cause a person to tweeamagoo for oneself. To persist obstinately in one's endeavors to make another accede to one's wishes. To demand, ask rudely and imperiously a person to do, give one anything, to force, urge vehemently, to seek, try to intimidate and thus compel. To show, feel annoyance at being refused, to go away annoyed and (to be) angry at being refused any request. *t.-amalan-gaiana* To ask, get a person to warn, apprise one of any danger. *t.-ata* To ask, tell, get a person to rub, daub, put on one any paint or oil. *t.-igur-y.* To ask another to tweeigata for one. *t.-ix-y.* To ask, get a person to tweeaca for one a tree or log. *t.-ipū* To be, get tweeipooed, to ask, tell, let, cause another to tweeipoo oneself. *t.-i-y.* To ask, tell, get a person to tweeoo for one. *t.-āš-unana* To stick, put any-

thing hairy on one's face in imitation of a beard and whiskers. *t.-āg-u.-* (*tūmūtūpōwaiāguna*) To ask, get, tell a person to daub one with white. *t.-ū* To ask, tell, get, induce (a) person(s) to tweeoo oneself.

*tūmučikan-agūkūtūmōra* To ask any question, make any inquiry in a threatening manner. *t.-ax*, *t.-āg* v. pref. To do anything in revenge or anger at being refused any request, rudely, angrily, and violently. *t.-axšaiina* To steal in revenge at being denied any request and thus to dare the person to fight one and thus show one's anger and contempt of another. *t.-axgāligū* To send, tell, ask a person to do anything in a violent manner.

*tūmučgālāna* To be, get reproved, to act in such a manner as to deserve reproof.

*tūmuš-iūāki* One who does not pity or is unsympathising. *t.-ata* To (feel) pity, to be stirred with pity, to mooshata at any stated time, etc. *t.-ši* r. To tushshsi oneself, to daub, rub in head oneself red with eemi. *t.-dātū* To pity a number of persons one after another.

*tūmušgaia* tr. To put down with the face upward as one might a number of dolls on a table. *t.-mōni* To stand leaning against anything, to be thus standing. *t.-mūtū* To sit leaning against as a person against the back of a chair. *t.-teka* To lie down on one's back as a mother a sleeping child. To place a person so that he lies on his back as a nurse her patient.

*tūmuš-gāmata* To pity, show sympathy en passant or in small degree. with *mōni* pref. To show pity occasionally or now and then or seldom. *t.-m.-* with(out) *m.-* pref. To toomooroo often, regularly, or every time. *t.-mūtū* To (show) pity often, to be showing pity to any person. *t.-pōn-ata* To upset, turn over, cause to fall down, over as a person does by upsetting anything. *t.-p.-deka* To lie down, place oneself on one's face with the rump upward. *t.-pāna* To mooshpana at any time, in any place, from any stated cause, etc. *t.-yella* To pity for a while and then cease to do so, to cease to pity.

*tūmux-iūa*, *t.-iūāki* Unsewn, not sewn, one who is not sewing or has not sewn. *t.-kōna* To sew aboard, to be (sitting) aboard or be aboard sewing. *t.-dātū* To tack, to make long stitches, to sew here and there i.e. stitches few and far between, to sew one after another and thus do a number of articles quickly. *t.-gāmata* To sew one thing on to another by mistake as one does one's finger to the material being sewn or any part to that which is foreign to it, to sew by mistake. To sew by turn, one thing instead of some other thing. To sew just for a moment or two, or en passant, to sew instead of or in the place of or as a substitute for another person. with *mōni* pref. To sew occasionally or now and then. *t.-gāmur<sup>z</sup>-m.-* with(out) *m.-* pref. To sew occasionally. *t.-g.-yella* tr. To sew a little or for a little time and leave off not sewing all. *t.-m.-* To sew, be

(standing) sewing, to sew always or every time, to be always sewing. *t.-mōgātū* pl. To sew, be sewing, to sit and sew, to be (sitting) sewing. *t.-mūtū* To (sit and) sew, to be (sitting) sewing, to keep on sewing, to sew always. *t.-palana* pl. To sew, to stand and sew, to be (standing) sewing. *t.-teka* s., *tū.-wōsella* pl. tr. To sew on, to join, to add by sewing as one piece to another, to sew and put down as an article for an absent person. *t.-tōlli* tr. To sew one thing for a little time and then another and not keep to the one still done. *tū.-tāgū* To sew and give, to give in a sewn state, to give anything in a sewn state. *tū.-tūp-qana* To sew and throw away what is sewn. *tūm.-yella* To sew again or once more, to sew another article or seam, to sew for a short time. with *yeka* suff. To sew for a short time longer or a few more stitches.

*tūmula-ša* To (cause to) melt, to melt as a man lead in a ladle. *t.-ka* To moolaca at any time, in any place, for any cause, the place or time of a tussle. *t.-ka-lagōna* To offer, threaten, try to moolaca. *t.-mōni* (*wōštegur<sup>z</sup>-m.-*) To make preparations and thus be ready for any emergency. *t.-muni* To do anything so as to be ready, to make any kind of reparation, to be the first to do anything and thus anticipate others. *t.-na* tr. To be angry at, take offense at and resist accusations and annoyances another person offers one by answering back or otherwise defending oneself. To do anything in readiness for some

person or time, to do by anticipation. *t.-ngūtāna* To speak in self defense, to speak refuting or denying charges.

*tūmuluxyella* To cease to moolaca, to leave off struggling with.

*tūmunata* To moonata at any stated time, place, for any stated cause. *t.-l.-* To offer, try to do., to speak of doing so.

*tūmun-tāgū* To muna and give. *tū.-deka* To cause to moondeca, to do. at any specified spot, at any specified time, for any stated cause.

*tūmuntūpqa-na* To throw off from one's shoulders what one had carried. *t.-na*, *t.-n.-d.-* tr. To throw off one's shoulder anything(s) carried there as a sack of potatoes, a load of fuel, a box, etc. *t.-nari*, *t.-akōna* To toomoon-toopaana into water.

*tūmura-kātaka* To go, come moved by pity to do so. *t.-n.-d.-* tr. To wound, injure a person so that he is invalidated.

*tūmurat-āgū* To give out of pity (*mōtawōgat-ā.-*) *t.-ūdōpa* To too-dupa out of pity, to clothe, cover a person moved by pity. *t.-ūgata* i. To kindle of itself as though out of pity, as a fire under the efforts of a young child.

*tūmurū* To pity, commiserate, to express, show pity, or for any stated cause, etc. *t.-kurū* Sympathetic, sympathising, pitiful, kind, compassionate.

*tūmur<sup>z</sup>-wōna* tr. To bind on and round as the prongs of seeta

which are not let into the shaft but simply bound on.

*tūmuta-lagōna* To offer to moo-too, to try to sit down, to say one will sit down.

*tūmwū* see *tūmū*.

*tūna* tr. To stab, stick, thrust, to prick, thrust in spear as the soldier our Lord. *t.-l.-* (see *tuna-l.-*) To feel by stabbing, to search for, or try by stabbing, sticking.

*tūnat-a* To take, catch, get, bring, fetch by thrusting or taking on the point of any dagger, etc., to touch, feel, prick, transfix. *t.-ōpi* To toona and put, take in aboard as one might by stabbing a fish and putting it in the canoe. *t.-āpai* To toonata two, *tūnāmisiū* To do. three or more i.e. several or a few.

*tūnōngur<sup>2</sup>-dātū* To stab here and there in many holes as the border of skins when lacing them together. *t.-wāna* To stab, pierce, spear, thrust (a hole) right through.

*tūnōngūta* To toona through and thus pierce, prick, stab through. *t.-ta* To take, get, stab, stick through into and thus get as a potato out of a pot with a fork.

*tūnāgū* To toona anything for oneself or of one's own.

*tūnū-alāšū* (*tūnatūsāgōna*) To hurt by stabbing (see *tūna*). *t.-pōna* s. *t.-māmaia* To kill by stabbing with spear, dart, knife. *t.-tāgū* To split off a single thread of sinew and give it, to ooneena and give.

*tūp-ēsana* i.; *ōlla t.-ē-* To heal up and get well, but leaving a mark or scar, the place where a sore has been. *t.-īta* (see *mū-t.-ī.-mōni*) The flippers specially of all kinds of penguins and seals. *t.-aiāša-na* i.s. To oopiashana in any stated place, at any time, the place where persons or animals have slept. *t.-a.-n-gāmata* To lie on, over as persons do on skins or upon or over things lost.

*tūpala-lana* tr. To put together many things so that many individuals or parts of a thing are lost in that of which they are parts and thus concealed, to cover over as joiners cases or boxes with veneer or to inlay with divers kinds of wood, or other material so that he may become one whole, to make anything(s) having varied parts or ornaments and having a broken surface of varied designs. To refit, put in order, to put together and thus cover over, disguise anything. To put to rights and make perfect as anything that was faulty, to fit (together). *t.-lōndeka* To cover over and thus finish off anything made of many parts so that it appears as one united article. *t.-mōči* To patch, put a patch in anything, to cover over or fill up a hole in a garment or canoe. *t.-m.-dātū* tr.s. To tellaasella, to put in many patches and thus fill up holes. *t.-mōni* To put a piece over or in a hole and thus cover it as a hole in wall. *t.-na* s.v. To use as a place for putting animals in, to palana at any stated time, etc. *t.-pōša*, *t.-pōšmōni* To shake as a maid a cloth, to stand and shake, to keep

on shaking. *t.-wōštāgū* To put the various parts of a thing together and thus form a whole.

*tūpal-ōndeka* To cover over, put a patch over as a hole in a wooden floor, to patch. *t.-ušōnata* To cool, to make cooler or less hot, to deaden or lessen pain.

*tūpanuš-ūtāgū* To give anything thin or flat as a thin slice of bread. *t.-unata* To flatten, make flat or thin.

*tūpasa-lagōna* To oopasalaguna in any place, at any time, for any cause.

*tūpatag-ōna* To lay out, spread open or abroad, to level down. *t.-ō.-l.-* To try, offer to or speak of leveling down. *t.-ūtāgū* To give anything which is broad in its whole width, to give as a whole biscuit or a whole slab of blubber, to give anything in a stretched out state. *t.-untūpāna* To throw away anything broad in its entirety.

*tūpi-šaiin-ata*; *kō-t.-s.-ur<sup>2</sup> kōn-jin* He has sat by the fire and got thoroughly warmed. *t.-dāra-na* v.pref.; *t.-d.-ngūtāna* To speak not to one or two but to all. *t.-d.-naiamaka* To iamaca with all or everybody as when many are together. *t.-d.-naina*, *čgaiamqagat-haina*. *t.-d.-nata* To get, go, or do anything in great numbers. *t.-ste-ka* To scatter, disperse, to sprinkle as salt over meat or pepper over cabbage. (*t.-stūgata*) To scatter about, to crumble up, to separate and scatter abroad.

*tūpōš-ata* To teach, show, cause to know, understand, to point

out to the notice of. i. To split from any mentioned spot in any specified place, time, manner, etc. *t.-kōna*, *t.-gāmata*, *t.-yella*, *t.-yāgū* fr. *tūpārū*.

*tūpōškū-la-lagōna* To try to shoot, to say one will shoot, to speak of shooting. *t.-lū* To oopushcooloo at any time, place, etc. stated, to do. with. To pushcooloo at any time, in any place, from any spot, to cause to ditto. To do. under any stated circumstances, time, place, etc. *t.-wōnig-a-l.-* To try to oopushcooloo. *t.-w.-ū* To do. at any stated time, in any specified place, etc.

*tūpōr-a* i. To awake from sleep, to wake up. To wake up as when one has had one's full sleep. *t.-ina* To use for drawing lines, to get streaked at any stated time, to oopurina with. *t.-i.-l.-* To try to or say one will ditto.

*tūpōs-kūlū* To let go, no longer hold as any stretched thing. To let go, cease to grasp, detain, keep in the hand, to let go so that the thing held either flies back with force or falls to the ground, the place or time where or when one let go, or the thing held slipped. *t.-kūiella* To (drop and) leave. *t.-wōlenata* i. To scatter as a troop of cattle when feeding, to scatter abroad.

*tūpōwaiāguna* To whiten over, to make whitish what was dark.

*tūpā-šana* Eggs without shells as found in the interior of birds before the shell is formed. i. To be in the above state, to have eggs as birds whilst still laying. *t.-rū* tr. To fish with a line, to

pull up a fishline or a fish on it. i. To ooparoo at any time, with any thing, to split with or because of. tr.s. To ooparoo icoosh or tsecila at any time, in any place, for any cause. The place where icoosh have been or used to be split, any thus used for this purpose.

*tūpāmō-či* To cast into as a basket or other thing into a hole, bag, room, etc. *t-lākū* To cast, throw away so that the thing thrown is lost.

*tūpāna* To use for throwing, to paana at any time, place, cause, etc. i. To spread as light does so that day is spread abroad. To waste, cast away or lose one's things as a careless person, to fling at any time, etc. To move with rapid movement as fur seals in the sea. *t-lagōna* To try to fling or throw, to threaten to stone or throw at. *t-ri* To throw, cast over into the water or sea. *t-siūwātāna* To leave off throwing. *t-ta* i. To go, come past, round as round a point, to get round a headland. (by walking). *tū-tōpi* To cast, throw anything into a boat, canoe.

*tūpān-ikimū* To throw, cast anything into as a fish into a basket. *t-illi* i. To leap, be leaping through the water as seal otter, porpoises do. *t-ūpūkū* tr. To throw, cast anything into the fire to cook. *t-deka* To throw on shore, to throw or cast anything upon something else.

*tūpāng-ōna* (*tūpānari*) To throw, cast into the sea, water. *t-āmat-a* To throw another in

place of or by mistake for something else. *hama-t.-ū-udē tauwi-siūwa* The towwisuwa fell down into the sea around me. *t-ūleni* To throw into the water anything that sinks and that it may sink as an anchor.

*tūpqa-tāgū* To throw, toss, cast anything to a person to keep as a gift. *tū-yella* To let go, no longer pull or hold, to let go suddenly, to let loose.

*tūpuš-āgū* To plant for oneself, to sow, rear, raise for oneself. *t-ū* To follow in singing, to plant, sow, to cultivate, grow, rear, raise. *t-ūa*, *t-ūāki* Such as is sown or planted.

*tūpušši-ūarāgū* To pass a line ashore, to connect by a line with the shore. *t-ūasella* To lay down, draw lines. *t-* To extend, stretch a line to, across and thus connect. *t-kōna* To lay a line across from one object to another on the water. *t-teka* To extend, stretch a line from one object to another. *tū-tāgū* To give a spear or other thing attached by a line to shaft yet dangling to give anything with a line attached to it either long or short.

*tūpuš-dātū* tr. To sow, plant here and there or in one place after another or a series of beds one after another. i. To wake up one after another in rapid succession as a body of men. *t-gām-at-a* To re-sow as a farmer his land when a first sowing has failed, to sow in addition to as for instance with the tares after the wheat, to plant one kind among others. To sow, plant in the

wrong place, at the wrong time, in mistake. To sow, plant in turn with others or in the place of others. *hama-t.-g-udē aiakāsi* The iacasi came up to the surface quite close to me. *t-töllātū* (*ūpōš-anqana*) i. To split up in many cracks or thin strips as a book into leaves, a piece of dush into thin flakes or ribbons or a board into many strips. *tū-yell-a* To too-pooshoo and then leave, to plant or sow again or more. *t-y-āgū* To plant, sow one's land and then leave it. *t-yāgū* To plant, sow for or on behalf of another person or what is his for him.

*tūpū-kū* tr. To oopooocoo in any place, at any time, for any cause. To pooocoo at any time, place, for any cause. s. A place where anything is cooked. *t-taka* To poo-taca in any place, at any time. The place where anything has fallen.

*tūpūtal-ana* To slip at any time, place, the place of slipping. *t-en-ata* To slip at any place, from any spot, to slip at any specified time. tr. To smooth as a board with a plane, or an arrow with a polishing stone.

*tūpu-ka-lagōna* To offer to cook, bake, to see if a person wishes the thing cooked to be cooked. *t-x-gāmata* To cook, bake, toast on top of or among things previously cooking. *t-xtāgū* To cook and give, to give things already cooked or in a cooked state. *t-xyella* tr. To leave uncooked, not to cook all, to leave and not cook.

*tūpul-a* s.tr. To oopoola at any

time or place named, the place where people have oopoolaed. *t-la* r. To warm (any part of) oneself by the fire by putting the hands or feet over or close to the fire; *t-lauina kauiya āpūpai* Hold your foot over the fire and warm it. *t-tāgū* tr. To open mussels and give them as a mother would to her young child.

*tūpurana* (*čkinamburū*) To burn deeply into as fire into a tree or the earth, to keep on burning as fire in a wood where it takes firmly, to keep on burning and thus consume. A (portion of a) wood where the trees have died through being deeply burned.

*tūputōšēata* tr. To cut irregularly so that in one or more places the thing is narrower than in others.

*tūputurun-a* tr. To heat, make hot in any way, to boil. *t-athap-ōna*, *t-atārūgata* To die of heat, to get ill through a great heat. *t-ata* To make a little hot(ter). *t-ur-čella* To heat, make hot, boil. *t-u-gāmata* To too-pootoo-roona by turn, in place of, after, instead of another.

*tūse-(n)* v.pref. To do with as when one thing is with something else. *t-nāmū* To amoo or bring up anything on what one pulls up as mud, kelp, other things (un)-mixed on a chor. *t-natama* To eat something with other things. v. To eat with, to together as the skins of potatoes with the potatoes. *t-natōpi* To put anything aboard with other things intentionally or otherwise or the things of

one person with those of another. *t.-apōna* (*twīamalūwāna*) tr. To treat a relative as though he was not of kin by giving him in marriage a girl to whom he is related. *t.-tāgū* To give a person a thing with something else either purposely or otherwise. *tū.-ikīmū*, *t.-taiyigū*, *tū.-nūteka*, *t.-nata*, *t.-tāmīna*, *tūsewōsella* To put in (s.); do. pl.; To put down, to take, pick up, etc. To do. pl., to wusella things with others.

*tūsiū* tr.s. To oosu at any time, place, etc. The place of picking, to pick from, to, etc. *t.-wātana* tr. To cease to employ, to cause a person to idle.

*tūsiēnata* To cover with froth, foam, or spray, to make frothy.

*tūsik-anana* tr. (*tūbqana*) To put leggings on a person, to give do. or gaiters to a person to wear. *t.-ū* tr.i. To say no, to answer negatively, to say, assent one has not seen, done, said, etc.

*tūsidan-a* tr. To spring, grow up from as the branches of trees and shoots from tree stumps, etc. *t.-a*, *t.-ākūrū* Having the above tendencies; *uškutta*, *kōtōran*, etc.

*tūsigai* (*t.-akātaka*) To go again i.e. To go again to do something, to go a second time. *t.-ai-ūkaia* (*tōskaiauin-ū.*) To go up again, to repeat, to come up again after having gone down. *t.-akūci* (*t.-itu-šū*) To again coochi or ootooshoo. *t.-agūma* To gooma one lot after another and keep on so doing. *t.-mū* To imoo saying one has no more to give than what one does give. *tū.-ta* (*tušpāna*) tr.pl. To go again to do anything as to go for

more fuel or fungus after having brought some home.

*tūsixt-āgū*, *t.-ūmīna*, *t.-aiyigū* To give, take, put in and say nothing about it; to do so slyly.

*tūsi-gata* (*ōsi-g.-ta*) tr. To take slyly and say nothing about it, to keep anything thus. *t.-gatāgū* To keep a thing and use it for one's own benefit without letting others know one has it.

*tūsil-ašāna* tr. To bid, cause, ask a person to dismiss with displeasure any person. *t.-ana* tr. To give (a little), to give food to, to give to eat, to reward or pay with food. s.v. The embryo, to be with child in the early stage. *t.-e-nata* To make small what was large, to reduce the length and size of any long thing, as a spear shaft or other like thing.

*tūsim-ō-n.*, *t.-āna* tr. To liquify, make (more) watery, to make thin with water.

*tūsin-ana*, *t.-e-n.* tr. To strengthen, refresh, invigorate by food or encouragement. To give food to and thus strengthen, to refresh, etc. *t.-ayella* (see *twīōidāg-a.*, *tū-misin-a.*) To give a little to, to give a little food to a person and thus refresh him. *t.-ur-čella* To give a little food to a person and thus refresh him, to do this once more.

*tūsipōna-ina* To go along close hauled to the wind towards any object, to head up for. *t.-i*. To head up and thus go direct to any spot, the wind not being very fair. To steer for, to direct the course straight for, to direct one's

course when in canoe or ship to any place by hauling up to the wind. To direct one's course when walking in or through deep snow, direct to any spot.

*tūsipūtōlli* To tack hither and thither as a vessel with constantly shifting breezes.

*tūsipu-nata* To steer back, to return home direct by keeping the canoe or vessel's head directed steady. *t.-ndeka* (*tūgaiūatur-teka*) To go direct for the shore and reach it, to steer for the shore. *t.-akōna* To head up and steer a direct course close hauled to any spot. To keep a vessel's or canoe's head pointing directly to any object up to the wind.

*tūsit-eka*, *t.-uxwunna* see *tūcit-e.*, *t.-u.* respectively.

*tūsāčina(ta)* To make, cause a ripple like a tide as a ship in her wake.

*tūsāgōn-a* tr. To inflict pain, to hurt, injure, wound, to torture. *t.-atūpōna* To torture to death, to kill by inflicting great pain. *t.-ākūrū* (*tūsāgunat-ā.*) Cruel, fond or given to inflicting pain.

*tūsāgūyella*, *tūsāgun-ur-čella* To hurt, injure, wound and then leave, to hurt again, once.

*t.-u.-dātū* To hurt many one after another or in any or different places so as to be all over in pain. *t.-ata* To cause to pain, to hurt, injure, torture.

*tūsāpōn-ata*, *t.-u.-č.* To cover with blood, make, get bloody as a man his coat.

*tūsauiyana* The hose or any similar apparatus for scattering water about.

*tūtēat-a* (*tūmūtata*) tr. To join two ends or edges together by overlapping and sewing them together, to join thus as the toomagiapi to the ooshluk. *t.-āpai* To join, sow on in above manner the toomagias at either end of canoe.

*tūtēnaka* tr. To set, cause, to search, to send seeking.

*tūtīl-ana* To cause to use or have for building with. *t.-ānūpai* In order to be used for building.

*tūtai-i*, *t.-ū* The joints as the knuckles or any other thing consisting of many parts as the joints of a pipe or of such things as are screwed together. *t.-i*, *t.-ū*, *t.-iwōštāgū* To join things or parts together by fitting them together.

*tūtaii-kāgū* To add joint to joint and thus make high or lengthen out as the piping of a stove. To join, add to, and thus lengthen upward as sailors the topmast to the lower masts. *t.-mūt-aina* Loose, not firmly attached to in the joints so that the part(s) move suddenly or wobble about, to be thus loose. *t.-f-yella*, *t.-x-y.* To cause in any way to fill or put in again or to do so and then leave. *t.-mūtū* To join parts together by fitting together the ends as pipes. *t.-n-gāmata* To cause, urge, move, induce, etc. to tiinggamata. *t.-wōštāgū* To graft.

*tūtaia-šata* (*tūunisata*) To cover over with as a body with a blanket. *t.-māgū* tr. To urge, move,

cause, send, tell, induce a person to tiamagoo.

*tūtai-āpū* To do, etc. a person to tiapoo. *t-āala* To accuse of treating with rudeness or neglect. *t-qatagāgū* (*tūčiyana*) To cause a person to covet, desire, move to ask with desire. *t-mū* To lend, send, give a thing to a person that he may with it imoo.

*tūtaiy-igata* To cause, send, bid another to tiyegata. *t-a* tr. To take a person out in canoe that he may spear seals by rowing him out. *t-igat-ōpi* s., *t-ixwāg-ō-* pl. tr. To send things aboard as things in boxes, baskets, etc.

*tūta-bākū* tr. To reward by giving a part of what one gets to the paddler or other helper. *t-mbqana* To tell, bid, induce, cause a person to act meanly or to cease giving. *t-sa* s. (U.T., S.T. for *tetasa* (*ti-?*)). *t-sana* tr. s. To tidy over, to put to rights what has been made untidy, a brash.

*tūtāt-a-b-* tr. To cause in any way a person to tatabacoo another. *t-ama* tr. To give, lend, hand a person a knife to eat with or to cut his food with. *t-eka* tr. To give, lend, hand, let have a piece of bark wherewith to cover over the rail of his canoe. *t-ega* tr. To give, lend, hand a person a paddle to use for pulling or rowing with. *t-etta* To give a person a knife to ateta with or a skin to ateta. *t-ūgata* To tell, send, bid, cause a person in any way to tatoogata.

*tūtekēana-kāna* (*tūseapōna*) To make strange, to cause a person to act or look as though he was

a stranger. *t-k-*, *t-gōnata* To disguise, disfigure.

*tūteka* The place for putting anything or where anything used to be or is placed. To ooteka at, in, on any specified place, spot, at any specified time, after any stated cause, event, or before a stated time, with any stated object. tr. To use for carrying fish to the canoe as dried bark and chips so that a fire is quickly made, to ooteka at any time, place, for any cause, after any event, etc. (*tumgala*); *wākimun haia kō-tūtek-udē* The day broke while I was at Wacimoon. *t-a-wōsella* (A case of) shelves for putting away and keeping things together. To put under as things under a person's head to raise it. (*tūgai-tauwa-w-*) To put things close around in order to support and keep from rolling as a steward packs his wares in the rack when anticipating rough weather. *t-a-lagōna* To try, offer to ooteka in any of its senses. *t-akamātū* To put under and thus raise the thing overlying. *t-amōči* To put under as a log under a prostrate tree so that it may not bite the saw when cut through. To put as a stone under a slab of rock lifted by the bar in order to raise it. *t-an* Such places as are in the shade or shadow, hidden, dark, shady places. *t-ōndeka* (*čkitēax-teka*) tr. To put, place anything under the head, shoulders, or other part of the body to keep it up, raise, support it, to put under as a support.

*tūteki* tr. (*tua-lagōna*) To show, cause to see, to cause to witness

or observe. *t-mūtū* To give a has-sock or other thing to a person to place his feet on when sitting.

*tūtekidur<sup>2</sup>wör-ōxkōna* Having many rocks in so that persons at low water can go over stepping from rock to rock, a place in a channel of such a nature used as a crossing place. *t-āgū* To send across a bridge, to cause to cross over, to let cross over.

*tūteki-gunata* To (make) tame. *t-la* To take a person and put him down on his feet upon the ground. *t-lata* To take hold of the foot or feet and put in or them on anything so that they rest there.

*tūtekön-ata* i. To get behind so as to be hidden by as a ship sailing past an island. To get shady, to be cast into shade as the parts near any object intercepting the sun.

*tūtell-akāna* tr. To abuse a man by supposing him capable of and proposing to him to teach him the worst crime towards his female relatives. *t-ateka* To give a person a patch to sew on, to cause to tellateca in any way. *t-ōpata* To tell, ask, cause a person to tell-upata. *t-āsinana* To say one has many relations when one mourns the loss of friends in order to affront.

*tūtetata* To send to, bid, cause, ask, tell to tetata.

*tūtō-šata* To cause the wind to blow in violent gusts, to send forth such a gust. *t-kimū* tr. (*tū-ūnisata*, *tūdōpa* w.s.) To put on as clothes on a man. *t-gakūlū* To

cause to be friendly to or to forgive and be reconciled to. *t-gāgū* To cause to live in or possess anything or place as a garden or house.

*tūtöl-ina* To make suppositions that a person will do or has done such and such things either innocently or with a view to tease and meaning the reverse. To make suggestions, to express one's thoughts about what others will do. To joke, to jest by unlikely suppositions or suggestions, to credit persons with powers or good qualities they do not possess, or other impossibilities in order to tease. *t-e-nata* To fatten, make fat.

*tūtölqanik-ōgata* To turn up, over and thus double or treble, to overlap, fold over.

*tūtölqanikōx-čkindeka* To put on as a blanket or quilt over a bed already covered. *t-dōp-a* To wear anything (as a blanket) doubled or folded over once or more times. *t-d-haina* To walk or be walking about i.e. To wear clothes on or over other clothes as a great coat over other clothes, as a skin and blankets over one's other proper clothes. *t-teka* To put down folded or doubled over, or with the ends or edges turned in or over. To put down anything doubled over or folded down. *tū-wōsella* To put down more things than two on top of or over other things.

*tūtölqanikāgū* i. To be one on or over another and thus attached to each other as two or more pieces of Aman growing together.

part.a. Thus united or agglomerated. To be joined or grown together and thus united or touching one another.

*tūtō-lli* To send, cause, bid, induce, urge one person to run after, chase, chiory, etc. *t.-ndūgun-ata* To make dirty, bring dirt into any place. *t.-nnaka* To cause surprise or wonder, to astonish persons. *t.-ngu* To cause, send a person that he may tungga to lend a fish dipper to a person that he may use it. *t.-ri-nata* tr. To make cold, to cool. *t.-rin. t.-risinana* To say a person does not care for the cold or is able to withstand it. *t.-sile-n.-* tr. To tie a knot as in the end of a thread, to make any such knot at the end of a plait. To tie a knot in, to knot together, to join together by knotting.

*tūtā-kasana* To tell, send, bid, cause to cover over and pack in as a cloth in a basket to keep the loose contents from getting spilled or disturbed when carried. *t.-kū* s.a.v. Calm, a calm, calm weather, to be calm i.e. free from wind. *t.-gata* To give a bow into a person's hand to put the string on, to cause to tagata. *t.-gi* tr. To knock against as a person's head against any object. *t.-gū* To give anything to a person to give to some other person, to send a gift by the hands of a person.

*tūtāl-a* To give, lend, hand, (cause in any way) a person a cup or other vessel that he may drink therefrom. *t.-a-pāna* To kill a person when away with him alone so that no one knows or

suspects one. *t.-atāpōna, t.-atāpū-māmaia* pl.tr. To drown. *t.-ā-p.-* tr. To kill without the knowledge of anyone and without anyone seeing.

*tūtām-ana* To put things before a person that he may select from them. *t.-āsiū* To lend, hand, give a knife to a person that he may fly with it. *t.-ūtū; haia s't.-ū-a siūan* Give me that (thong) that I may amootoo with it. *t.-ušū* To tell, bid, cause a person to buy with something else.

*tūtānu-nata* To cover with earth, to make dirty, to put dirt in or on anything.

*tūtāp-alisana* To play an instrument as an harmonium, to cause to sing. *t.-ōna* tr. To create thirst, to make thirsty. *t.-ūtaka* To give a paddle to a person that he may apootaca with. *t.-urū* To cause, send, bid to do. on any spot, at any stated time.

*tūtāra-na* tr. To admonish, warn, to discipline, restrain by reproof, to forbid. *t.-yella* To admonish, discipline, restrain, forbid, warn not to and leave.

*tūtāsi-taiyigū* To rearrange, to arrange when putting things in, to put things in orderly. *tū-tūmalāgū* Rearrange, to arrange fuel untidily huddled on a fire so that it burns up well. *t.-wōštāgū* To tidy up a place by clearing up and arranging things orderly. *t.-wōsella* To rearrange, or arrange as things on a shelf or table, or elsewhere.

*tūtāsāna* tr.s. To clear away, to

make tidy, to clear up rubbish, a brash.

*tūtāt-ara* To give a person a knife to atara with. *t.-isiū* To give a person anything to atisu with. *t.-ulata* To tell, cause to tatoonata, to take the hand of a person and put it on anything. To shove, push, and thus move as a man any large or heavy thing. *t.-ulū* tr. To launch as a boat out of a ship by shoving it over the rail, to push off a boat or canoe out into the water, to shove, push along as a man a cart from behind. *t.-undeka*. To make a person tatoondeka, to take the hand and put it on something.

*tūtqatū* To send, cause to taa-too in any way.

*tūtāuīn-a, t.-mōni, t.-mūtū* To set in command, to cause to rule.

*tūtāuu-gū, t.-mōni, t.-mūtū* To cause in any way to towooogoo, etc. *t.-rū* To send, cause in any way to owooroo in any way, with anything, at any time, etc.

*tūtāuwō-xteka* To set a bird on eggs or chickens, to make a nest and place eggs in it for birds to sit on. *t.-nata* To harden, make firm in any way, to make hard, firm, to fix securely. *t.-nurčella* To make firm, strong once more or for a little time. *t.-ndeka* To put down anything broken or cracked so that it is as though it was perfect.

*tūtāuwā-na* To make secure, strong, complete, to strengthen what was weak, or ready to fall, etc. *t.-tisūgū* see *tūtūwā-ti.*

*tūtū* s. The tushsac bird (a

small dark brown beach bird and very tame). *t.-aia* To bid, cause, send a person to imitate or mimic another.

*tūtūaš-a* tr. To say of one that he disguises his ugliness by putting on a beautiful garment. *t.-ōx-gāmata* To tootooashagoo one person in the room of another. *t.-ōxyella* To do. for a little time. *t.-āgū* To send, employ a person to saw, to cause to saw.

*tūtū-ana* tr. To bind round, to interlace, to weave, to intertwine. *t.-a-nata* tr. (see better *tūtū-n.-*) To secure, to bind and tie, make fast round anything by passing in and out. *t.-atama* To send food by a messenger, to cause in any way one to feed another. *t.-örük-ama* tr.r. To send, bid, employ, set a person to *tū-ō.* w.s. To rub, chafe as one does to remove itching or to generate warmth as men do the limbs of a drowned person. *t.-ādātū* To give a person anything to tooadatoo.

*tūtūpōškūl-ū; t.-auīn haia sina gōn* Let me shoot with your gun!

*tūtūtuš-ū* To send, employ, order, ask a person to toooooooshoo. *t.-g.-* To do. one person in place of another. *t.-mōni* To employ a person to toooooooshmuni. *t.-yella* To tootoooooooshoo once more or for a little time.

*tūtūun-ata* To secure by binding round, make fast as a rope round a belaying pin. *t.-deka* To pass round and thus secure, to secure, make fast as a canoe to a tree, or rock, to tie to, bind round.



*tūtūkā-na* tr. (*tūaimū*) To direct, tell, order, make a person to toocana in any of its senses. *t.-taka* To give things to a person to toocataca.

*tūtūkū* tr. To give, hand a spear to a person to oocoo with, to give in marriage. *t.-čēata* tr. To take a person in a canoe so that he may thus get his own or any other canoe.

*tūtūkūta* (*čgātutauwōna*) Close together, compact, to be thus, in a line as a number of birds thus presenting a chance to get many with one shot. *t.-ta* To meet, join company, to come, get together in a line as two or more objects. To give in addition to, to add to, to join together, to unite, bring together.

*tūtūku-lateka* To change, to do by turns, not always. To change sides or places. *hakū iūšan yārum t.-l.-ōsōf issa* It is now the time for the other coast to yield *ō*. i.e. it takes its turn now to do this signifying that on the opposite coast there is no yield of this fungus.

*tūtūku-ralag-ōna* To abstain from giving when using food in the presence of those who would like a share of it. *t.-r.-unatama* (*tūtūšku-r.-u.-*) Much the same as above.

*tūtūkur<sup>2</sup>-gaia* To put up on end a lot of logs or other long things as spear shafts. (*t.-wōnigū*) To gia, to wunigoo more than one at once as two fish with the one spear. *t.-taiyigū* To add other things to what one has before put

in, to add to. *tū.-tāgū* To give in addition to or with other things.

*tūtūkur<sup>2</sup>-tū-pūšū* To toopooshoo thickly together. *t.-wāgū* (*tūčikaitauwōn-tū-w.-*) To be close together, to sit crowded together.

*tūtūku-r<sup>2</sup>-wōsella* To put close together, to add things to others, to put with, into the same lot or place. *t.-sī* tr. To cause a person in any way to toocoo. *t.-tissa* To grow as fungus, berries, fruit, very thick or close together.

*tūtūg-ata* tr. To kindle, light a fire, to ignite, set fire to, to burn. *t.-ūtatama* (*tūčūūšana*) tr. To give a person to eat one thing with another as a relish.

*tūtūm-ēiūa* tr. To punish, serve out, illtreat, correct by punishing, subdue, do any injury to. *t.-aialai-(ak)āgū* tr. To punish, serve out, do any injury to, illtreat one or more persons in the place of someone else especially relatives whom the injured party cannot get into their power and so serve out such as they can find instead. *t.-aka* To give a person sewing to do, to employ a person to sew; to cause, send, bid to sew, to hand a person any sewing to do. *t.-alāgū* tr. To let, tell, send, cause a person to toomala-goo. *t.-ōpi* tr. pl. To send, receive persons aboard, to ship either persons or animals, but not things. *t.-ngū* To give a person any bird or animal to keep as a pet, to cause to keep thus. *t.-qagata* tr. To bring together into a mass as a man a great many into one room.

*tūtūmučikanāgū* To move, in-

duce, tell, bid a person to toomoochicanagoo.

*tūtūmux-gāmata* To tootoomaca one person instead of another or one piece of work instead of some other piece, to do, by turns now one now another. *t.-mūtū*, *t.-mōni* To do, constantly or regularly. *t.-yella* To do, for a short time or to do a little sewing.

*tūtūmula-na* tr. To accuse a person of some wrongdoing, to ask a person whether he or she has done so and so and thus show suspicion. *t.-ngūtāna* To speak to a person in the above sense.

*tūtūm-urū* To cause a person in any way to (show) pity. *t.-wīū* To give, lend a person oil to toomweeco with; *kičin kun haia kō-t.-wūdē* He let me use his oil to rub on my head.

*tūtūna* tr. To send, let, cause, tell a person to toona.

*tūtūp-a-lagōna* To offer, try to ootoopoo, to say one will ootoopoo. *t.-ōra* To ootoopura at any stated time, under any specified circumstance. *t.-ō.-l.-* To try to wake up a person, to offer to awaken. *t.-gan-a* To give one a stone or other object to throw; *haia sa t.-q.-ga siūan wōlitas aui* Give me that beautiful stone that I may throw it. *t.-ū* To use to ootoopoo in, with, to do, at any place, time specified, etc. *t.-ūšū* To cause, employ, send, tell a person to toopooshoo. *t.-uššiteka* To send, give a person a line that he may extend it (across) to.

*tūtū-sikū* tr. To ask, tell, induce in any way a person to toosicoo.

*t.-tēata* To appoint, direct, tell, send a person to tootaata. *tū.-wēa* (*tūčitauwōna*) a. Thick, dense, close together, many, crowded. tr. To give a person skins to join together by sewing. *t.-wēata* tr. To put together, not to keep apart, to mix, to join by filling up the intervening spaces.

*tūtūwi-gūtāna* To join together words or syllables in speaking. *t.-tāgū* (*tūtūkur<sup>2</sup>-tāgū*) To give in addition to, to give one thing over and above. *tū.-tūkātaka* To mix, to carry and put together what was separate. *tū.-wōsella* To put many things that were apart together in one place or lot. *t.-yamasā* To tie unto and thus join together as several canoes to each other.

*tūtūwō-gata* To cause to toowugata, to bring people together as to a meeting. *t.-x-gāmata* To cause persons in any way to toowukgamata.

*tūtūwōni-gū* tr. To tell, prompt, induce a person not to do, go, give, assent, etc. To interfere, to present, to advise not to. To hit as a sea a ship, to hit as breakers a vessel against rocks. *t.-gūāšina* To hit and smash up as a big wave a ship against rocks. *t.-xtōlli* To hit against as rollers any object against others.

*tūtūwōrax-dātū* To land or put ashore one person or party after another. *t.-gāmata* To land a person at any place when on one's way to a place beyond. *t.-teka* tr. To land a person or animal on any place, to put ashore. *tū.-tux-g.-* tr. To land a person as on

an islet and leave him there. To land, put a person ashore anywhere when on one's way. *tū-yella* To land, put ashore and leave as a captain or his charged seamen.

*tūtūwörāgū* To land, put ashore, to take ashore a person.

*tūtūwōtak-awāna* To hasten past, to pull rapidly past as men in a boat. *t.-ōndeka* To drive a boat, ship, canoe swiftly ashore so that it strikes land or gets stranded. *t.-āna*, *t.-ōnata* To make go swiftly as a boat by paddling a vessel, by hoisting more sail, or a steamer by putting on more power.

*tūtūwā-gū* tr.pl. To cause persons in any way to toowagoo. *t.-tisāgū* (better *tūtauwā-ti.*) To be aground and bumping, or to be close in and bumping whether aground or not as a canoe, boat, ship against rocks.

*tūtūš-amqala* To ootooshoo at dawn. *t.-ata* tr.i.pl. To clear away as clouds from the sky or a person things from off a table. *t.-ū* i. To do. at any stated time, from or to any specified place, under any specified causes. tr.pl. To clear away, scrape, shovel up together and thus remove en masse. *t.-mōci* To sweep, brush off, clear away things en masse into any vessel. The place where animals or persons came in, to ootoosh-muchi at, from any spot, time (the other compds. of do. in like manner take the *t*). *t.-taiyigū* To tootooshoo or tootooshata into as into bags. *tū.-taiapū*, *tū.-taiyigū*, *tū.-ikīmū*, *t.-an-qana*, *t.-tup-q.* *tū.-*

*-teka* To do. or do. as from a table onto a floor or on a tray. *tū.-tūpgana* To do. or do. and cast away as one does a lot of rubbish.

*tūtūš-wōnari*, *t.-pūkū*, *t.-ikīmū* To tootooshoo into water, fire, a bag.

*tūtux-gāmata* To give in marriage one instead of another as Laban did Leah.

*tūtuxt-eka* tr. To cause in any way a person to put down on the shore anything from aboard the canoe as a paddle, a spear shaft, etc. To let do this. *t.-uxpgana* To cast out or throw away a brand or charred piece of wood for use again in the canoe, partly charred wood which burns readily and with little smoke being much used in canoes.

*tūtur-āna* i. (*tūauina*); *mana t.-anauina*.

*tūtst-ēaki* tr. To cause to tstaaca in any way. *t.-ekila*, *t.-ekin-g.* To send, tell one person to go before and make a way, through the snow by first stepping a way through it and thus rendering it easier for others to follow. *t.-ōška* To bid, cause a person to laugh at another. *t.-ōmaia* tr. To take as a wife her husband in the canoe that he may catch birds or other things with the spear, to let, cause, induce to tstumia. *t.-āgata* To cause one person to tstagata another on any way. tr. To give anything to a person to tstagata another in any way. To give anything to a person to use in stringing a bow.

*tūtūwī-aii* To cause, send a per-

son to feed some other person. *t.-iūata* To fit boards, etc. together so that the edges meet closely. *t.-ašata* To rub out, to smudge over, to erase, to rub off, to polish by rubbing. *t.-aka* To lend, give, hand an ax to a person to weeca with. *t.-am-āg-ū*; *t.-a-un haia sa mākunči* Send your son to grind my (axe). *t.-ata* To cause to tweeata. *t.-ipū* To send, cause in any way to tweeipoo. *t.-ū* To set, appoint, order a person to tweeoo. *t.-uša* To rub, rub one's hand over, to chafe, to chafe by rubbing the hand over.

*tūwēa-l.* Do. do. ditto. *t.-* tr. To join one skin to another as when making a skin coat. To waa with, to use when waaing. To waa at any time, etc. To join the strings of a sling to the seat to use dush or oori in repairing a canoe. *t.-ki* A skin mantle formed of two or more skins sewn together.

*tūwēata* tr. To sew up a seam and thus join two skins together, to complete the action of sewing two skins together. *t.-lagōna* To try, offer to waa.

*tūwēir-kātaka* To join, add to and thus lengthen out. *t.-gāmata* To toowaata one skin in the place of some other skin.

*tūwēapai* The strings of a sling, to put these on a sling.

*tūwēta* tr. To hit, string a person standing near when slinging by accidentally striking him with the ends of the string.

*tūwai-aman-a* To take the lead,

to go first, to be first and before others. *t.-a-tekilata* (see better *ūt-ūwaiamun-t.*). *tū.-aman-g.* To go to the front in the place of someone else. *t.-ana*; *waiana t.-a.-haia tāgū tūwarārum* Give me too- to do my bow with. *t.-kīpa* The very eldest or first born child or daughter, the one before all others. *t.-ma*, *t.-maki*, *t.-mūa* The eldest or first born son.

*tūwarōx-dātū* To come ashore in rapid succession, one after another. *t.-g.* To toowaragoo in, at the wrong place, on one's way anywhere, to go ashore, in the place of some other person, to go ashore by turns. with *mōni* pref. To toowaragoo occasionally. *t.-gāmur-ella* To go, come ashore just for a little time on one's way elsewhere. *t.-teka*, *tū.-yella* To toowaragoo and leave as sailors a vessel, to land again. with *yeka* To toowaragoo for a short time. *t.-m.* To do. regularly, always, every time, continually.

*tūwarā-gū* To wuragoo with, to use in this sense to do. at any time. *t.-rum* s. Such a piece of small hide or fishline used for binding in the fish or bird spear into its groove, or such as is used for binding round the butt end of the large spear shaft to keep it from splitting.

*tūwi-a-lagōna* To try to waa. *t.-ella* To leave unwaaed, to waa but not finish. *t.-kūgū* To join to and thus lengthen so as to make long enough to reach. *t.-gāmata* To sew into or over a seam as a band of hooshoon in the seams of canoes. *t.-teka* (*tū.-*

-wösella pl.) To sew together, to join as the ends of two rods in the cushshi of a canoe or the broken string of a sling, to join together. *tū-yamasa* (*tūwēir<sup>i</sup>-y.*) To connect by tying the two ends of a line. *t-yella* (*tūwöl-y.*); *hūk haia t-y.* *siūan* Leave umatoo for me.

*tūwōstegata* To finish doing anything at any stated time or place.

*tūwōstō-ka-lagōna* To try, offer, attempt to do any work or make anything, to try to use, work, do with as with a tool. *t-galagōnā* To try to do any work or get it done which will occupy many days. *t-x-g.* tr. To mix, mingle, to put one or more things together and mix them, to intermingle, to commit adultery, to use by mistake. To use at different times divers tools, not the same always. *t-y.* To leave off work, to leave undone, not to do all, to use for a little time.

*tūwōstāg-ašaii-nata* (*t-apaturu-n.*) Warm with work. To be or get thus. *t-amgala* To (be at) work at day break, to work till day. *t-akunāgaia* To (keep at) work, be working till or into the evening or night. *t-asiūwātana* Tired of work through working, wearied of work or of doing anything. *t-ū* To use any tool, to wushtagoo from any spot, at any time, in any place, with any thing.

*tūwōkatana* To wucutana in any place, at any time specified.

*tūwōgat-ia* i. To be together, be collected, gathered together with, on top of, besides. *t-a* (*wōgata*) i. To meet, come together,

congregate, assemble. tr.i. To oowugata at any time, from, in, to any spot or place, etc. To meet, assemble, gather together, collect as people in a room or other place. *t-a-lagōna* To try, offer, attempt to oowugata as a log.

*tūwōg-ōsēata* To sit as a number of persons, obstructing or in the way.

*tūwōgur<sup>i</sup>-čella* To toowugata for a short time. *t-kale-nata* (*tūwōgūt-ō.*) tr. To sit close round, not leaving room to pass in among, or through as a number of persons around the fire. *t-gām-ata* To toowugata instead of, in place of, after as one set of people after another, to do. for a short time or en passant. with *mōni* pref. To do. sometimes or from time to time. *t-m.*, *t-mūtū* To stand, be standing together, to be together as a number of people, to meet, congregate, collect. To do. often, generally, regularly. To do. sitting, to be met together.

*tūwōx-g.* tr.i. To toowagoo occasionally now and then, to do. by turns now here now there, now one company now another. To wagoo with, over on top of, in addition to as berries and eggs together, to wagoo different things together or on top of or over each other. *t-g-magātū* pl.i. To be together, sit, be sitting together, to meet and sit down together. *t-kale-nata* tr. To sit close together and thus intercept or close up the approach to. *t-mōni*, *t-mūtū* To sit down or be together as a company. *t-pi* To sit

down together before a fire, to be thus. *t-tāgū* tr. To oowugata and give, deliver, bring as a log or anything oowugataed. *tū-tūpqana* To throw down off one's shoulder anything oowugataed. *tūwuxwör-āgū*; *kwi hī-t-a hōx* In what shall I take the eggs ashore?

*tūwöl-a* tr.s. To wula at any time, place, from any spot, for or after any stated time, cause. *hau-an daulum sa tū wōlqa* From this point begin to unwind. *t-a-lagōna* To try, attempt, offer to unwind, undo, etc. (see *wōla*). *t-ō-gāmata* To use one thing in lieu of something else (as a knife) when eating crabs. *t-mūtū* (*tūwō-m.*) To wulmootoo in any place, at any time.

*tūwōnēangusiū* To go, try to do anything though very weak as after illness.

*tūwōnīgat-a* To wuneeagata at any time or place from any spot or moment mentioned. *t-un* Such place or time as a canoe or boat reaches any place.

*tūwōna* To wuna on, with, at any time, place, after or before any event. *t-a-l.* To try, offer, attempt to do., to say, state, affirm one will wuna. *t-ši* tr.s. To wunashi with, to do. at any time, place, anything used thus, the place of same.

*tūwōnamō-ga* tr.s. To wunamuga with, from i.e. beginning from any mentioned spot to do. at any time, place mentioned. (A) bandage(s). *t-ga-l.* To try, offer, attempt, propose to wunamuga. *t-x-gāmata* To bind on, over, beside,

upon as one bandage over another.

*tūwōna-mux-tāgū* To give things bound or tied together, to wunamuga and give. *t-m-yella* To leave things unbundled, to leave off binding together. *t-na l.* (*tū-kura-l.*) To try, offer, love to a woman, to try to woo. *t-ri* To fail it hitting with any weapon as spear, dart, arrow, stone. tr.s. The place where a canoe or aught else has been drawn down into the water, to oowunari at any time, in any place, after or before any event, for, because of. *t-ria-l.* tr. To try, offer, attempt, propose to oowunari.

*tūwōnik-ōga-l.* To try to oowunicagoo. *t-ōngus-iū* To hit by throwing, dashing, letting fall against as a child any fragile article of glass, pottery, etc. (see *wūnk-ō-iū*). *t-ō-lōpata* (*t-ō-yī-pū*) To dash against and break in pieces as a cup against a stone. *t-ōngūta* To wunicunggoota with, at any time, or place mentioned. *t-āgū* To oowunikagoo at any time, place mentioned.

*tūwōniga-čikū* To throw into as a boy a stone into any soft substance so that it is embedded there. *t-lagōna* To try, threaten, propose to hit or stone. *t-mbōgūta* To wunigambugoota at any time or any stated thing under any stated circumstances. i. To get, be very much hurt or wounded by a fall. *t-tūpōna*, *-umāmaia* tr. To *wōniga-t.* and *oomamia* at any time or place stated in either of the senses of *w-t.* w.s. *tūw-tūsāgōna* To wunigatoosaguna

with anything, at any time, place stated.

*tūwōnig-ōmma* i. To break, be broken as a drifted canoe on the exposed shore by being dashed against rocks. *t.-āgulū* tr. To strike and carry back as the recoil of a rough sea any ship from the shore.

*tūwōnigū* tr. To hit, fall upon, happen, to be overtaken by snow, to be out and exposed to the snow. To wunigoo with as with a stone, to do. at any stated time or place. *t.-asina* (see *wōnigū* a.-) To smash as a fish or egg by hitting it against any hard substance. *t.-pōškulū* To hit and break so that the contents are lost as a bladder of oil against a stone. i. To break as an egg falling on anything hard does. *t.-pōna* To throw a person down on the ground as when wrestling

*tū-wōnigūāšina* (see *w.-*) To smash as a fish, egg by hitting it against any hard substance.

*tūwōnix-gāmata* i. tr. To cover over as the snow fallen on anything does that thing. *t.-taiaša* tr. i. To cover over as the snow anything under it, to be thus covered. *tū-tūpqana* To hit with a stone and knock over as a bird off a fence. *tūw.-tūpqangōna* To toowuniktoopaana into any water, river, sea, or lake.

*tūwōn-isa* To wunisa with, at any time, in any place, etc. *t.-i.-l.-* To try to do., etc. *t.-mōči* Tomb, grave, place of burial. To wunmuchi with, at any time, etc. *t.-m.-a.-l.-* To try, offer to ditto.

*tūwōa-g.-* (better *tūwōn-g.-*) To wana with i. e. instead of as with one stick instead of another.

*tūwōp-i* To hold one's skin over the fire and thus hat in the heat towards one's body in order to warm oneself. *t.-ūktū* To wupoo-coo with, to do. from any place, at any time.

*tūwōr-a* tr. To wura with, at any time, place specified. *kō-t.-udē lōkōx* It drifted or was drifted off and away during the night. *t.-a-lagōna* tr. To try, offer, attempt to wura. *t.-āgū* i. To land, to come, go, step ashore. *t.-ri* i. s. To wurri at any place, from any spot, at any time stated, etc. *t.-ria-l.-* To try, offer, attempt to wurri, to see whether one can ford. *t.-iteka*, *t.-ri* s. v. A ford, a place where persons cross a river on foot.

*tūwōsel'-a-l.-* To try, attempt, propose to wōsella. *t.-la* s. tr. The place used for putting things down or where things have been put. To wusella at any time, in or on any place or thing, at any time, for any stated reason. *t.-lā-gāmata* To do. things among, on top of, or with other things.

*tūwōtak-a* a. Swift, quick (only of canoes, boats, ships). *t.-āna* i. To go, come swiftly, to move through the water swiftly, to go swiftly as a man in any vessel on the water. *t.-ōndek-a* i. To move rapidly towards shore or any rock or islet and thus run aground. *hai hawaia ma-tūw-ō.-udē* I was the first to reach the shore in above sense. *t.-awāna* i. tr. To move swiftly along and pass as one

ship another or as persons in such a ship. *t.-anūāki* Such a one, ship, boat, or canoe as moves slowly or as cannot go quickly. *t.-an-g.-* To move rapidly by turns or as one vessel in place of another and thus pass.

*tūwōtawāna; wōtawā* *t.-* Such pieces of skin or leather where-with to make a sling.

*tūwōteka* s. v. The place where a canoe has been hauled up or where it is usual to haul up canoes. A place fit for this purpose. a. Fit for hauling up canoes or boats, practicable if possible for this purpose. i. To be thus fit or practicable, to wuteca at, in, after, before, etc. *t.-l.-* To try to do., to see whether one can do. or whether a place is fit for such a purpose, to propose to ditto.

*tūwōtāt-a-l.-* To try to wutaloo in order to test, to try to, propose to ditto. *t.-ū* s. v. A place where things are or have been piled or stacked, a place fitted for this purpose. To wutatoo in any place, at any time, under, before, after etc. any specified circumstances.

*tūwōtōr-g.-* To do. i. e. pile up in a heap or pile as mussels out of a basket or bag on top of others or among others before piled or poured out in a heap there.

*tūwōtux-g.-* tr. To do. upon, over as a canoe on a bed or layer of kelp. *t.-yella* To wutookyella a canoe at any time, in any stated place, etc., to wuteca fish and leave them, leave unwutecaed.

*tūwāg-a-l.-* To try to wagoo, to propose to do., to do. in order to see whether one can. *t.-upēann-aka* Awkward to put in, ship, stow as cases of an awkward size or shape. *t.-ōpi* To wagupi with at any time, in any place, to use to do. in. *t.-ōnnaka* Unfit, impossible to wagoo, too heavy or large to wagoo. *t.-ōpia-l.-* To try, offer, propose to wagupi. *t.-ōpi-g.-* To wagupi on top of or in addition to, or besides what was before wagupied. *t.-ū* tr. To wagoo with, in, at any stated time, place, under any stated circumstances. s. A skin, apron, corner of coat, or front of one's shirt or petticoat used to wagoo with. i. To be as persons in a room or in a big case especially when together, at rest and sitting down together, to be together, meet, collect, assemble, come and sit, or be together. *t.-ūtasana* To wagoo with carefully so as not to injure. *t.-ūkurū* Fond of meeting together and of sitting down together, gregarious, sociable. *t.-wīa* i. To be together either sitting or lying together as a number of men sitting down resting. To be in as birds in a nest together. To stay, be staying, etc.

*tūwāl-a-l.-* To try, offer, propose to waloo in order to see or test. *t.-apa-l.-* To try, offer, propose to walapoo. *t.-āpū* tr. To do. with as with a knife, or in any stated place, at any specified time. s. A knife being used for the above purpose. *t.-ū* To waloo at any time, in any place, the place where eggs or crabs are or have been eaten.

*tūwān-a* s.v. Any place where any creature has burrowed or a man has been digging any hole perpendicular or horizontal, anything used in this way as the paws of a rabbit, a spade, or other tool, to wana with at any time. *t.-a-l.* To try, offer, propose to wana. *t.-ara(-l.)* To wanara with, at any time, etc., to try, offer, propose to ditto. *t.-uš-g.* tr. To lose by covering over with the contents of a hole dug out.

*tūwārōgāmisīū* i. To land, said of a small number one after another.

*tūwātauīhaiw-āna, t.-amūtū* To be absent a very long time and thus cease to remember or care for as an emigrant after a long absence from his country and people.

*tūwu-šata* i. To wooshata i.e. drift as a log off the beach at any time, etc. *t.-kagū* tr. To join on by binding together to the end of as one spear shaft to another and thus get a rod long enough to reach down to any object in deep water. *t.-x s. (wōkatāna)* Any heron. *t.-n-g.* To bind on and round on top of, beside, and in addition to what is already bound round. *t.-lata* To woolata at any time, in any place, under any stated circumstances, etc. *t.-lata-lagōna* To try, offer, or unwind and give as a man a seeta off a spear shaft to a friend.

*tūwuna-iella* To cease to speak angrily and reprovingly, to cease to bark. *t.-l.* To threaten, offer, propose to woonna, to try to bark. *t.-ta* To tie on as one thing to the

end of something else, to join to thus. *tū.-ta-l.* tr. To try, offer, attempt to toowoonata, to tie on and thus try how it will do. *tū.-tōpi (ūmūkōna-t.)* To take or put into a canoe two spear shafts or other long things bound together end to end and thus lengthened out, to take a seeta or other thing bound on to the shaft or any such like thing into a canoe, boat, or ship.

*tūwun-deka* To bind together end to end as two spear shafts. *t.-na* To woonna because of, after, in consequence of, in any place, etc. *t.-na-g.* To do, in the presence of another or other persons. *t.-tūpāna* To unloose, untie, set free as a horse from a stake, a cow from the post to which she was tied.

*tučk-āna, t.-ana-l.* To oochcana at any time, place, to try, offer, threaten to do thus.

*tuša-ganākurū* Given to stinginess (as follows). *t.-gān-a (ōšōlig-ōna)* tr. To not take, bring, eat, show any food or other things in the sight or presence of friends lest they ask one to give them a part. *haia kō-t.-g.-udē wāpisa* He did not let me know he had any blubber that he might not have to give me a share. *t.-n-gā-mata* To blow from time to time with strength by spells.

*tušāgan-g.* To be, act stingily by not letting others see one bring or use supplies of any kind and thus abstain from giving them a share. To do this, be, act thus from time to time, not always.

*tušš-i(a-l.)* To ooshshi at, be-

fore, because of, in any place, to offer to ditto. *t.-qana(-l.)* To ooshshaana with, to offer, try, propose to ditto.

*tušk-una; uškū t.-u.* A chimney. *t.-urū* The swallow, throat. *ušk-u.-t.-u.* To ooshcooroo at any time, etc. *t.-ura-l.* To try, offer, propose to swallow.

*tuš-g.* To blow for a short time and then be over as a squall or puff. *t.-nūkū-mōni* To turn one's back to or round to. *t.-wōna; uš-w.-t.-w.* Paddles of a canoe. *t.-w.-l.* To try, offer, propose to ooshwuna. *t.-yella* To cease either crying as a child or blowing as a breeze, after a breeze.

*tuk-a-l.* To try, offer, propose, try and thus test to oocoo, ooca. *t.-angana* tr. To throw, hurl, shoot away as a worthless spear, dart, or arrow. *t.-haina* To have one's wife or husband with one when traveling either by sea or land. *t.-āsia, t.-āsīū* To be (nearly) in a dying state, to be very ill.

*tufk-atāgū* To give anything in coils, to coil up and give, to give coils of anything. To give an oofca of birds, rabbits, or other things. *t.-atūpān-a* To throw, cast out anything in a coil as a fishline from the shore. *t.-a.-deka* To toofcatoopaana across or upon so that it reaches to and falls upon. *t.-ia-l.* To offer, propose, try to restrain, forbid, prevent. *t.-ōr<sup>2</sup> (tō-)* A chisel like piece of iron bound to a handle of wood and also to a suitable stone to add weight to it used as a kind of chipper. *t.-āna* To go bad, get corrupt and stinking as sprats

when in great numbers. *t.-u(ln)-tāgū* To give one a piece of meat or fish to serve as bait.

*tugata (tū-)* To take, fetch, bring, take away a wife or one's wife with one, a woman as a wife in order to marry her

*tux-kōna* v. To have one's wife or husband with one when afloat, to have a wife aboard, to be with one's wife or husband aboard. To marry when aboard. *t.-kūci* To take, fetch, bring, have one's wife with one when going anywhere by ship. *t.-kātaka* To go, take with one one's wife when going anywhere. *t.-dātū* To oocoo three or four spears or arrows in succession, to toocoo as a number of men, wives at the same time or shortly after each other. *t.-gāmata* To toocoo a wife or husband in place of a former wife or husband (see *ts-tux-g.*). To do. a *saia* (n.b.) but not a cushooma and owia of some one else's besides one's own as a person might when his own failed or by mistake. *t.-gāmur<sup>2</sup>-čella* Tc marry or have for a wife just for a short time. *t.-lōšš-a* To have or be married to or to marry more wives than two. *t.-l.-ā-magā-tū; kōndai-an kō.-t.-l.-a-m.-r<sup>2</sup>* They have or are living with their wives. *t.-mōni* To have, keep, be married to one wife, to continue to have as a wife. *t.-mūt-ū* To have a wife or husband, to live thus to be or keep with one's wife. *t.-m.-āgū* To have a wife of one's own, to keep a wife to oneself. *t.-m.-ūtas* Living faithfully or happily with one's wife or husband. *t.-teka* To have or shoot a spear, dart, ar-

row across a river or ashore. *tux-t.-g.-* To tookteca besides or in lieu of and thus replace one lost or thrown. To do. one spear in place of or instead of another by mistake or other wise. *t.-wönari* To oocoo into the sea, river, lake, other water. *t.-yella* tr. To cease to oocoo, to leave off oocooing, to marry once or for a short time and then leave or lose one's wife, to have a wife or husband for a short time. To marry another or again, to get, have another wife or husband.

*tulapur* s. The (a) knee(s).

*tull-a* i.; *yönatöpa lökōx kō-t.-udē* She returned and landed, from her fishing in the middle of the night. *t.-ux* s. A species of fish which is very slimy, has not definite bands of brown and red (of the class called *paiaka*), lays it spawn under stones and suffers the tide to leave it when thus occupied. *t.-uš(un)* The ribs i.e. the part of the body where the ribs are. *t.-ušpikin hasāgun-gaiata*, *yōna t.-ušun hamutur-g.-* (never used of a rib).

*tumm-ōna-l.-* To try, offer, propose to oommuna. *t.-untāgū* To do. and give, to give anything one oommunas. *t.-untūpāna* To throw down, off one's shoulder anything carried.

*tun-(un)* A tooth of any description, a tusk, teeth. *ma-t.-pai* Two fellow teeth. *t.-aizāpa kōnjīn* What a monstrous fellow he is! What a very bad fellow he is (used of sturdy rogues who do evil with a high hand)! *t.-angāna* To stick and throw away as lumps of

peat with a fork. *t.-amma* To knock off a lot or bunch of mussels from a rock with a stick. (of mussels, only just as *dēa* does to limpets). *t.-atama* To eat as with a fork, to stick through and thus take and eat. *t.-atōpi* To stick in and put aboard as one might a lump of wet peat into a boat. *t.-ikimū* s., *t.-taiyigū* pl. tr. To take as on a fork or pointed stick and put in. *t.-ōpi* pl. (of *t.-at-ō-tūnāgū*) To toona anything for oneself, of one's own. *tun-āmisiū* To get, catch, take, bring as on a fork or point three or four things. *t.-deka* tr. To thrust a stake into the ground in order to moor a canoe to it. To put down as a tailor his needle by putting it in the work he was sewing as when he leaves off work. *t.-dōna*; *un-d.-t.-d.-* A place for watching, a watching place. *t.-d.-l.-* i. To try, offer, propose to watch, to see whether one can watch. *t.-dātū* To toona one after another either objectively or subjectively.

*tunna-mōni(āgū)* *t.-nāgū* To treat a wife or one's own wife kindly. *t.-mūtū* To live happily and peacefully with a wife, to treat kindly. *t.-na* i. To love, treat with favor, kindness as a good man his wife (only of conduct towards a wife).

*tunt-ēnaka* To search for as with a fork, stick, or other pointed implement. *t.-eki* tr. To feel, find as any object in soft mud at the point of a stick or fork. *t.-ūmīna* pl. (of *tunata*) (*t.-ūpāna* s. of *tunānāna*) To stick in as a fork and cast or throw. *t.-āgū* To

toona and give as a man a fish on the point of a spear.

*tun-gaia* To stick in and thus put so that it stands up as a fork into the ground. *t.-gāmata* To toona instead of, in the place of, after or succeeding another. *t.-gūleni (agamuškōna)* To thrust down a long rod into the water and into the mud under so that it stands erect.

*tupu-la-lagōna* To try to open a mussel in order to get the contents. *t.-ltāgū* To open a mussel or other bivalve and give as a mother might to her child. *t.-ntū-pāna* To open any bivalve shell-fish and then throw it away as one would a bad mussel. *t.-yella* To leave unoopoolooed, to leave mussels unopened as a person might after satisfying his hunger.

*tur-anata* i. To be out catching fish, to catch fish in canoe in the early morn or at dawn. *t.-angkōna* To be out in the canoe fishing near the shore at daybreak. *t.-āna* s. Dung, ordure. v. To void excrement; *mana-t.-ānauina*. *t.-ā-paiaka* Low tide when the tide is out at daybreak. part. Pertaining to daybreak.

*turi* s. The first menstruation. *t.-na*, *t.-mūtū* To have, be in this state. *t.-āki*, *t.-kīpa* A f. in above state.

*tus-g.-* tr. To pluck so that the feathers get all over or stuck to a person who is close by. *t.-yella* To partly pluck, to leave off plucking, to leave not plucked or partly plucked, to be partly plucked.

*tu-y.-* To lose, not get as a fish struck with a lance, but which falls off, sinks and is lost.

*ts*

*tsdēata-lagōna (tsdaia-l.-)* tr. To try to daata or dioo. *t.-*, (*tsdaiū*) To daata or dioo with, at any stated time or place.

*tsdō-gurana* To dugoarana at any time, place, for any cause. *t.-g.-ta* tr. To cease to be fond of a wife thro loving some other woman.

*tsdōp-a* To (use as a) dupa, to do. at, on, in, after, before, because, etc. To wear as a covering over one when lying down. *kui hī-t.-iqa*, *hauan ha-t.-i.-* What shall I use to cover myself with when I lie down? *t.-a-l.-* To try to put on as a boy a jacket, a man a skin mantle.

*tsdāg-utās-iyella* To half or partly dagootasana, to leave off brushing before one has finished. *t.-ūtasana* A brush, to dagootasana with, to use for this purpose. *t.-ū-l.-* To try, offer, attempt, propose to ditto.

*tsdānana* To danana at any time, in any place, because of, therefore, then, etc. To grow tall, or mature as a girl. To grow to womanhood, at, in, etc.

*tsdār-ana*; *auina t.-an hauan yamali* Here people made a signal fire. *t.-akīpāna t.-ama-l.-* To try to set fire to any piece of land or bush. *t.-au-g.-* i. To burn together with as a helpless person in a burning hou-

se, to be thus burnt. *t.-ūāna* To grow tall or mature as a youth into manhood in any place, etc.

*tsdūtaš-abagūda* To be pleased or happy that one can or did run well. *t.-ūwō-nata* To be elated because one can or did run well.

*tsdūtakāgāšapu-n.* To run oneself out of breath, to be panting with running.

*tsdūta-lūpaii* To run so that one falls, to fall when running. *t.-lag-ōna* To try, offer, attempt, propose to run, to see whether one can run. *t.-thāšuna* To run till one is exhausted or tired, tired with much running. *ts.-sāgōna* To run and hurt oneself by running.

*tsdūtū* To run to any spot indicated or from any spot, to run at any time, in any place.

*tsdauuša-na* To harden or get opaque and become like soft fat as oil in cold weather. *t.-u-g.* To be partly harden, to harden over in a cake as fat over gravy.

*tsdūp-ata* To doopata at any time, in any place, before then, after, therefore, etc. *t.-a.-l.* To try, offer, propose to doopata. *t.-ur-g.* To doopata on, over some other article, to do. in the presence of. *t.-u-nata* To doopoo-nata at any time, place stated, in, at, then, because of, etc.

*tsduf-kōna*, *t.-mōni*, *t.-mūtū* tr. To wear on board, ship, to wear constantly. *t.-g.* To dupa one thing over another as a jumper over a shirt, one mantle over another. *t.-yella* To wear for a short time and then cease to wear, to

cease to dupa, to partly wear, to wear once.

*tsēaki* tr.i. To kick (at), spur, to knock with the foot or boot in any manner, to die, be dying, to be in a dying (and insensible) state. *t.-a.-l.* To try, offer, propose to kick. *t.-amašagū* To be very hungry, to suffer great pain from hunger. *t.-ella* To tstaaci again or once more or once and not again. *t.-g.* To kick slightly, to kick accidentally, to kick en passant. *t.-tōrri* To be very cold, to have great pain from excessive cold.

*tsēnaka* To tanaca at any time, in any place, after, because, then, etc. *t.-šamarana* To get impatient searching or waiting for or expecting. *t.-kunāgaia* To search, seek for, be seeking at night fall. *t.-l.* To try, offer, propose to tanaca, to see whether one can find. *t.-māqal-a*; *ha-t.-m.-udē* I was searching for this morning at dawn. *t.-siūwātana* To be, get tired or weary of looking after, searching for.

*tsēnakā-kulelana* To be, get impatient waiting and expecting a person or thing. *t.-manātsikōri* To go, come out after having waited long in vain for.

*tsēnux-g.* To look for and not see or observe though the thing was in the place where one was seeking it, to search for and fail to see by some chance or other. *t.-yella* To half look for, to cease to tanaca, to do. once and then not again, to leave off seeking.

*tsū-kamana-l.* To try to write with, to see whether one can wri-

te with anything. To teecamana-laguna at any time, place, then, after, before, etc. *t.-nayella* To pass a part of the winter in any place and then leave for some other place. *t.-na-l.* To propose, speak of spending the winter in any place. *t.-yāgāmat-a* tr.; *annū haia kō-t.-y.-udē ōšēix ūsaiānan* The ship anchored when I was alongside at Ushaik, or After I had reached the vessel she cast anchor at Ushaik.

*tstaia-šata* s.v. Curtains, to cover over with and thus conceal, to tiashata with, at, then, etc. *t.-š.-l.* To try to cover, to speak of, propose to tiashata. *t.-ša-gām-ata* To cover over with when covering other things either purposely or by accident as a man his knife or as a man his dog or child with hay in play. *t.-ša(teka)* To tiasha with, then, therefore, etc., to tiashateca with. *t.-l.* To try, use to ia with, to try to ia with to see whether it will do. *t.-mux-g.* To fight in the presence of, to fight in any place and be thus taking a liberty. *t.-pa-l.* To try, offer, attempt, propose, threaten to tiapoo.

*tstaiif-g.* tr. To tiapoo things on top of, with, or in addition to not instead of other things. *t.-tāgū* To tiapoo and give as a basket of eggs. *ts.-yella* To leave some not put in, to tiapoo but in part, not to tiapoo all, to leave off filling.

*tstaiā-gulū* To rebound, fly, jump, back, clap, bound. *t.-gū* To tiagoo with as one's axe with a certain stick. *t.-pū* To tiapoo with, in, then, therefore, to do. with.

*tstaiql-a* To treat a person with disrespect, decided rudeness, cruelty, to make fun of, to treat without respect, to abuse a person, to jest, joke, to despise, to show one despises. To persecute, persist, keep on teasing or abusing a person about anything. To find fault with in a rude domineering way, to domineer over, to bully. tr.i. To wonder, be amazed, to be surprised at, to wonder at. To greatly love, to be very much taken up with, charmed as a father with a pet child. *t.-g.* with *mōni* pref. To tsiala in any of its senses now and then.

*tstaiql-ākūrū* Given to any of the above things. *t.-ōnnaka* Not thus inclined.

*tstaii (tstaiū)* An axe handle, a piece of wood to be used or fit for this purpose. *tstaiyix-yell-a* To partly fill, but not all, to put in a part, to cease, leave off putting in. s. *t.-āki hauan* Those are left i.e. They have not been gathered into vessels. *t.-g.* To taiyigu besides, in addition to, with or on top of others already put in. *t.-xtāg-ū*; *kaiiūmatōpan skaia ha-t.-x.-udē aruf* I gave you mussels in a basket, but in a basket only.

*tstai-mōči* s.v. Any stick intended or fit for handling an axe. To timuchi with, then, before. *t.-yig-ū*, *t.-y.-a-lagōna* To tiyigoo with, in, then, etc., to try offer, propose to ditto.

*tstaiyī-gur-gāmata* To take in place of and thus use, to use one or more vessels besides others and



fill them in the place of other vessels not used or not suitable for the purpose.

*tstačika-l.* To try to fill up spaces by putting in anything between.

*tstala-gōna sir*<sup>2</sup> A spy glass, telescope, opera glass, etc. *t-pana* To be long away, to delay coming for a long time, to be lost, to delay, dilly dally, not hasten to return. To keep away a long time from, to be long absent, to be keeping away, to be delayed, to neglect to return, to delay one's return. *t-pankōna* To tstalapana either in canoe, boat, ship, or on an islet. *t-payella* To do. for a short time only, to be, keep but a short time away.

*tsta-lūwāna* To taloowana in any place, at any time, etc. *t-mbqanata* To keep back, abstain, refrain from further giving.

*tstasag-āna* tr. To tasagana in any place, at any time, before, after, then, therefore. *t-ana-l.* To try to earn. *t-a-wōštāgū*.

*tstatab-ākū* To tatabacoo because of, in consequence, then, therefore, in, at, etc. *t-aka-l.* To try, propose, threaten to ditto.

*tstata-l.*; *hauan annū ūtala siūan ha-t-lagōnga* This is too short I will use that as a measure.

*tstatega* Paddles, oars. *t-l.* To try to (t)atega or get on by rowing.

*tsek-ēannaka* To not see, to be unable to see. part. Unable to see, blind. *t-asin-deka* To burn down

to a clear fire of coals with no further flame.

*tstatek-a* To tateca with, at any time, in any place, etc. *t-a-l.* To try to do. (with).

*tsteki* To teci at any time, place, then, in consequence of, etc. *t-ella* To see but not get, catch, come to, to see en passant, at any time or place. *t-dur<sup>2</sup>wōrāgū* To tecedurwuragoo at any place, time, after any stated event, etc. to walk over, cross a bridge. s. A bridge. *t-gāmata* tr. To see, be able to see though others looking from same place and time have not seen or cannot see (this v. takes always an obj. case). *t-gunata* i. To get, grow tame. *t-yella* To leave untstekilaed as icoosh more than enough. s. Icoosh left unused for incasing canoes.

*tstekila-iāgū* To go down and be no more as any object on the water either by drowning or by being swept under by the current. To sink, go down and be no longer visible. *yārum kōwōla t-i-ānan yārum* All the canoes are now sunk. *t-* s. (*aikuš*) The small stems of *uškutta* split and used for incasing canoes. tr. To use for the above purpose, to incase a canoe with icoosh. s.v. Footprints, tracks, spoors, to step (on), tread down, to make a track. s. A perch, a (the) place where birds alight (*t-ta*). *t-l.* tr. To try to tstecila a canoe or tecila in any or all of its senses. *t-ta* To step on, tread upon, to tecilata at any time, in any place, because of, then, etc. *ts-ta-l.* To try to

tstecilata and tecilata in either or all of their senses.

*tstekil-ama*, *t-āmata* To wear out one's boots, shoes, etc. To spoil in wearing. *t-āpata* To make a track in the snow by first going through it to any place. *t-ūāšina* To wear out one's boots, shoes, to tecilooashina at any time, place, etc.

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All the compds. of *tekila* take the form *tst---alagōna* To try, offer, speak of, etc.

The other compds. of *tekila* like the above word take the adv. pref. *ts* with same results.

*tstekit-amušata* To see suddenly and be surprised to be taken aback by any sudden or wonderful vision. *t-āgū* To find and give, to see and give as a man does anything he first sees.

*tstekiw-aiatasana* (*tstekikingal-ana*) To greet with joy, to be very glad to see. *t-ōrāgū* To teciwuragoo at any place, time, the place of so landing.

*tstela-lagōna*, *tstellatek'a-l.* To try to tella(teca).

*tstella-iella* (*bāv wōla tellata*) To leave unused as patches, to leave off patching. *t-* To use for patching or mending, (materials for) patches, a patch, to patch with, to tella at any time, place, because of, then, after, therefore, etc. *t-kāna* To tellacana at any time, place, because of, then, etc.

*tstell-e-nata* (*talagu-n.*) To look at, fix or turn the eyes at as a number of persons at one chief person. *t-ā-gāmata* To tella on, over as one patch on or over others. *t-ōpat-a*, *t-ō-āpai* To split (tellapoo) down or up in two. *t-qaia-na*, *t-q-mūtū* To mourn, make mourning for, because of, in any place, etc. *t-āpū* To tellapoo at any time, place. *t-āpa-l.* To try to tillapoo.

*tstetata* tr. To buy or purchase with as with a skin. To tetata at any time, place. s. The means of barter, the place, time of selling. *t-l.* To try, offer, propose to tetata.

*tstetur<sup>2</sup>-g.* To buy in the presence of a person (*tūalaga tetata*).

*tstetta* i. To grow as a bed or lot (only) of mussels. tr. To tetta or atta with as a cobbler pares his leather with a knife. *hauan annū naif tstett-āki* This (stick) has been chipped with a knife. *t-a-l.* To tet'alaguna with as with a knife, to do do. at any time, etc.

*tstōš-ata* tr. To tushata at any stated time, place, under any stated circumstance, etc. *t-atākunā-gaia*, *t-atāmgaia* To do. i.e. blow in the evening or yesterday, in the or this morning. *t-ōgata* (*tōš-ō.*) To cut in two as a line in twain. *t-ō-l.* To try, offer, propose, attempt to cut in two as a line. *t-ōxyella* tr. To partly cut, to not cut all as a tailor when the cloth is more than enough he leaves some uncut. s. Such part as is left uncut, to tushukyella in connection with time or other

fill them in the place of other vessels not used or not suitable for the purpose.

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circumstances. *t.-āgū* (*tōš-ā-*) s.v. Scissors, a grass knife, cutter, to *tōšāgū* w.s.) *t.-qana* (*tōš-q-*) A bailer or dipper for canoes or boats, to ushaana with. *t.-ūpū* To split out spear shafts with bone wedges or rather chisels (see *tōš-ū-*). *t.-ur<sup>2</sup>-g-* tr. To be out in a squall or breeze at any time or place or without these conditions. (*t.-u-g-* tr. *tōš-u-g-* only i.).

*tstōšk-aiela* To laugh at for a little time or a little and then cease. *t.-a* tr. To laugh at, to tushca in connection with stated circumstances of time, etc. *t.-āšana* s. Pieces of stick or wood used for lashing to trees to serve as steps to ascend when cutting off bark for canoes. tr. To tushcashana with, to use in this way. *t.-ā-l-* To try to do., to offer, propose, attempt to ditto. *t.-āšuyella* To leave unused as sticks cut for above purpose, such things which have been so used.

*tstōk-amāt-ū* To tucamatoo under any circumstances of time or place. *t.-a.-a-l-* To try, offer, attempt, propose to ditto. *t.-āgū* s.v. Any things used as levers for moving or rolling things. To roll, shove, lift with, etc. *t.-ātaka-l-* To try, offer, attempt, propose to tucacata. *t.-ūcia-l-* To try, etc. to tucoochi. *t.-ūta-(ta)* To join by sewing two skins together. *t.-ū-* tr.s. Anything used for splitting as wedges, to use for splitting. *t.-ū-l-* To try to join skins together or split out bone or wood.

*tsōg-akūl-ū*, *t.-akul'-a-l-* To tugacooloo at any time or place, to offer, try, propose to tugacoo-

loo. *t.-a-ata* (*tsūmušata*) To forgive, to make friends with, be reconciled to. *t.-āgū*, *t.-ōga-l-* i. To live in any place, at any time, to try, offer to tugagoo. *t.-a-l-* tr. To offer, attempt, propose, speak of giving.

*tsōx-kōna* tr. To lead, be leading when aboard as one man his blind friend. *t.-kūci* tr. To lead aboard and thus take aboard as a father his little child. To hand a person into a canoe or boat. *t.-gāmata* tr. To give in addition to or besides. *t.-dātū* To lead at a running rate, to lead one after another in succession. *t.-mīna*, *t.-mōči*, *t.-manātsikōri*, *t.-wōnari*, *-wōrāgū* To bring, fetch, take by leading down, in, out, into the water or sea. To lead ashore. *t.-pi* tr. To lead, bring, take, fetch one or more persons to the fire to sit down there to warm themselves. *t.-mōni* To give in any place regularly or constantly, the place of so doing. *t.-tūmīna* To bring, fetch, i.e. to lead more persons than two.

*tstōlagaia* tr.s. To use as a stick for holding the spears together. Any stick thus used. The place for thrusting in such a stick.

*tstōll-ēata*, *t.-i* To tullaata and tulli at any time, in any place, etc. *t.-ē-l-*, (*t.-ia-l-*) To try, offer, attempt, propose to tullaata and tulli. *t.-iella* To leave off pursuing. *t.-ātōpina* i. To heal, heal or dry up and get well (only of sores, wounds). *t.-ātū* (*tstūtōllātū*) To crack, split in many places or in one as a board.

*tstōmīna*(*lagōna*) To tumeena

at any time, etc. To try, offer, propose to tumeena.

*tstōmaia* i. To go, come by canoe for one, two, or more days from any place to pass the time thus spent from home in fishing or other things (only when the man goes with his wife, sister, or other company and does not take his leave for a long time). To go fishing or doing anything else for a few days with above limitations. *t.-iella* To tstumia again, to do. for a short time (in this last sense it is followed by *yeka*). *t.-g-* To (*tstu*)mia in the place of or in turn with others.

*tōman-ātsikōri*, *t.-iaina*, *tōmōči* take *ts* and *ts* with *a-lagōna* like *tōmīna*.

*tstōm-ata* s.v. The place whence one returns, to turn to come back from any spot at any time stated. *t.-ōnia-l-*, *t.-ūta-l-* To try, offer, propose, attempt to tumuni, etc. *t.-baina-l-* To offer, propose, try to go together in company. *t.-ba* A mould, to mould with as a brickmaker his clay in his mould. *t.-maia-l-* To try to tummii. *t.-mai* To tummi with. *t.-muša-ta*, *t.-m.-āpai* To divide into two parts or lots as in order to give. *t.-bušat-a* tr.i. To part in two a number of things as for instance a bundle of reeds, to part asunder as a company into two parts and separate as by going in different directions. *t.-b.-ā-* (*t.-b.-a* in both senses.).

*tstōn-ina* tr. To speak slighting-ly of what a person has done by comparing what he does as inferior to what others do or as

very inefficient in itself. To speak disparagingly of. To make light of any pain or injury and still act as though unhurt or only slightly so. *t.-nuxmūtū* To wonder, be surprised, to feel or show surprise at any time or place.

*tstōnga* To ungga with. s. A thing used to do. with as a hand fishnet, a spart dip. To split with as a piece of wood with wedges. s. Wedges of any description. *t.-l-* To tunggalaguna with at any time, or place stated, to try to split with wedges.

*tstōppia-l-* To pay formal visit to see how one will be received.

*tstōri-na* To get cold, suffer from cold, be overcome by cold in any place, at any time, etc. *t.-tā-pōna* To die of cold or *t.-nalā-p-*.

*tstō-sōga-l-* To see, try whether one can point out, to point from one to another trying to find the right one. *t.-teka* tr. To tuteca in any place, at any time, under any stated circumstance. *t.-tūgatama-l-* To try to eat one thing with others, to see how it does. *t.-wōr-ōga-l-* To try, offer, propose to take ashore in one's hand as an axe.

*tstābi*; *annūak ha-t.-dēak hauan wāpisa* I have already or previously taken away a lot or a supply of my blubber from here (and there is therefore but little left). *t.-a-l-* tr. To try, offer, attempt to tabi. *t.-ella* tr.s. To leave, not tabi all as when more than the canoe can carry, to cease to tabi.

*tstāk-itama* tr. A comb, to use as a comb or for combing. *t.-asana* tr. To tacasana with, in any place, at any time, materials of any kind used in this way. *t.-a.-l.-* tr. To try, offer, attempt, propose to tacasana.

*tstāga-iateka* s.tr. A door, a lid or cover as of a saucepan or box, to use as or for a door or lid. *t.-i.-l.-* To try to shut a door or cover with a lid, to try whether any will serve in this way. *t.-ta* s.tr. The string of a bow, to string a bow with or at any time, in any place, etc. tr.s. To lead, bring, take (away), fetch by leading by the hand. *ts.-ta.-l.-* To offer, try, propose, threaten, attempt to tstagata. *ts.-kātaka (ūlōstōx-k.-)* To go before and thus lead and precede a person, not by the hand. *t.-kūči* tr. To go before another into a canoe or boat and thus lead another to do the same. *t.-* v.pref. To do, be like others, to do as others do, to resemble. *t.-mōlam-īnata, (t.-tambqana, ts.-wōštāg-ū, t.-wōnari)* To forget like others do, to be similarly stingy, to work as well as or like, to swim as well as.

The form *t.-* is chiefly used as follows:

*hī-t.-m.-i kōnjin* He, she is ignorant just as I am, he is as foolish as I. *ha-t.-wōštāgudē, hūlū kōndē hipai* He and I together did much work between us. *ha-t.-wōnaridē aiakāsi k.- hī.-* He and I swam equally well after the iacasi.

*hī-t.-t ūlāpa kōnjin* He is as bad as I am, or He is bad equally or in the same way as I am.

*t.-tūa* A leader, one who brings leading by the hand. *t.-mōči* (see *tstōx-m.-*) To come home in company with or preceding, not leading.

*tstāgi* tr. r. To use as natives do earth to cement or wad over the seams of canoes, to tagi in this sense, in any place, at any time, under any stated circumstance. Any soil thus used. r. To tagi or knock oneself against any place or thing, to do do. at any time, in any place, etc. *t.-a.-l.-* To try to tagi a canoe, to use or try anything to see how it will do in same sense. *t.-ella* To leave off tagiing a canoe, to leave untagied, to leave earth unused for this purpose.

*tstāgiskōsi* s.tr. A ram rod or any similar thing, to ram with or at any time, etc. *t.-a.-l.-* To ram as a gun, to see how it does, to offer, try, propose to tagiscusi. *t.-ella* To leave unused as a man a part of his ammunition after shooting. *t.-g.-* To tagiscusi in addition to, on top of as one charge over another.

*tstāgis-a.-l.-* To try, offer, propose to tagisu, to use a rammer to test it or see how it does, etc. *t.-g.-* To tagisu one or more things with among or on top of others. *t.-siū* s.tr. A rammer or anything used for ramming earth, to ram with, etc. *t.-yella* To cease to tagisu, to partly do., to leave untagisued.

*tstāgitūpqaana* s.tr. A club or bat used for striking balls, etc., to tagitoopaana with, etc. *t.-l.-* To

try, offer, attempt, propose to ditto.

*tstāgōš-ēat-a, t.-ē.-āpai* tr. To chop off or through, to chop in two or in twain or across in halves. *t.-ia.-l.-* To try to tagushaata, to try to chop off or through with as with an axe.

*tstāgū* tr. To tagoo in any place, at any time, upon any occasion, for any purpose, etc. *t.-ama* i. To break against or rather by striking as a canoe against a rock. tr. To use as an axe for chopping up firewood. A fuel axe, a chopper. *t.-a.-l.-* To tagooamalaguna with or at any time or place, etc. *t.-amat-a, t.-a.-āpai* To chop, cut, saw through in twain or in the middle. *t.-kaia* tr. To lead up, to take, bring, fetch up by leading. *t.-puna.-l.-* To try, offer, propose, threaten to tagoopuna i.e. floor in wrestling. *t.-pa.-l.-* tr. To try to break with a blow as a man a piece of fuel by striking it against an object. *t.-pōšat-a, t.-p.-āpai* To chop, or rather split through or down in twain. *t.-pārū* An axe, a splitting axe, to use for splitting up. *tstāgūtāt-a.-l.-* To try, offer, threaten, propose to tagootata. *t.-a* s.v. A (the) line used for tying the tips of canoes, to use for this purpose. *t.-a.-l.-* To try to tagootata the lunchinik of canoes.

*tstāgu-šata; wāči t.-šat hauan wāta* Bark was or has been taken from here sometimes or other. *t.-r-čella* tr. To lead against or for a short time; *kūpā-t.-r.- kōnjima* To use a string or to string a bow with a line just for a short time or once more. To tagata

temporarily just for the present time, to lead temporarily. *t.-r-č-gāmata* To lead from one place to another or in place of or in turn with someone else. To lead or take by the hand as one might a blind man one met when going on one's way anywhere. with *mōni* pref. To lead occasionally. *t.-lata-lagōna* tr. To try, offer, attempt, propose to tagoolata.

*tstāg-haina* To lead, to walk and lead by the hand, to bring, fetch thus.

*tstāla-māna* To talamana at any time, or in any place, or under any stated circumstances. *t.-pamūtū* To keep long in any place and thus prolong one's absence from any place.

*tstālāp-ankōna* To keep away long, to be long away in canoe, boat, ship, to delay or lengthen one's absence. *t.-āna* i. To be absent, keep away long time, to be long absent, to keep away a long time, to delay not, hasten one's return, to be delayed and thus kept long absent. *t.-ānā (tstālāp-mōni)* To delay and be long away or absent as a man doing anything away from home. *t.-ānākūrū* Dilatory, given to lengthening out one's absence from any place.

*tstam-andeka (čīya-man-a.-)* To recover as from wounds or bad sores or injuries. *t.-asa.-l.-* To try to skin, flay with as with a blanket knife or other thing. *t.-ūt-(āg)ū* tr. To use as a thong for fixing the owia to the shaft. Any strip of small hide used or to keep for this purpose. *t.-ūta.-l.-* tr. To try to use for above pur-

pose or to amootoo with. *t-una-l.* To select, choose, try to find or select, to offer to tamana, etc. *t-ur<sup>2</sup>-g.* To use for binding round the end of a spear shaft to make it hold the head securely. *t-u-yella* To leave i.e. not use, leave unused for above purpose, to cease to amootoo.

*tstān-ina-l.* To try, offer, threaten, propose to taneena. *t-u-nata* i. To become earth, soil, to get, be like earth, to return to earth as a corpse.

*tstāpise-ata*, *t-atāpai*, *t-ōngusa-ta*, *-tāpai*. *tstāpisi* tr. To burn through in the midst and thus part in twain as a big log of wood.

*tstāpō-lisana-lagōna* To try, attempt, offer, propose to sing. *t-na* tr. (always *sima*, *tōri*, or *amašāgū* suff.) To tapuna i.e. To suffer thirst or from cold as may be at any specified time or place, or under stated circumstances. *t-nana-l.* To try to begin a basket by forming the bottom.

*tstārin-āteka* s.v. A cover, lid as of a box or pot, to use to cover in this way, to tarinateca with or at any time or place, under, after, before any circumstance. *t-atux-g.* To shut in as a man another by shutting the door upon him. To shut down, in as one might a frog in a saucepan, to use in place of in any of the senses of tarinateca as one lid instead of another.

*tstāsan-a* To do anything for fun or in a joke, to do anything in such a manner as to excite merriment or create surprise or

wonder. To do anything cleverly or well. To mimic, mock, make fun of, make jest of, turn to ridicule. *t-āgū* To make or do anything for oneself very cleverly or quickly or in a manner calculated to cause surprise. *t-ākurū* Given to making fun, given to ludicrous mimicry. *t-atas* Clever in mimicking, as a jester.

*tstāsingūtāna* To speak or say anything in fun, joke, or in jest to make fun.

*tstātundek'a-l.* To try, offer, propose to tatoodeca.

*tstqa-r<sup>2</sup>cella* tr.s. Things left untaatoed, to leave untaatoed, to leave off taatoeing. *t-ta-l.* tr. To try, offer, propose to taatoo.

*tstau-ina-l.* tr. To try, offer, propose, etc. to toweena. *t-u-mōni-kūlal-ana*; *ha-t-u-m-k-ānude skaia* I got out of patience waiting for you. *t-ura-l.* To try, offer to owooroo at any time or place.

*tstauw-ōla* tr. To wonder at, to talk of, express astonishment of, to speak of either with great wonder or (dis)approval, to be surprised at any persons. i. To towula at any stated time or place. *t-ō-nata* i. To be, get crowded, gathered together densely, to be, get very thick as weeds with growth completely covering the ground, to be compact, thick, dense. a part. Thick, dense, compact, close, crowded, not having space between. *t-ōnikāgū* tr. To blow against, upon, over as blasts of wind, spray and sea against any object on the water. To towwuni-

cagoo at any time, in any place, etc. *t-ōndeka* To harden upon, as tar, clay, whitewash, etc. on the hands or clothes of him who uses them or as on the things used, to be hardened or hard as the soil with frost, or as ice over, in a lake, to harden over and thus become settled. To dry upon as ink on a pen or as written words on a page or as a coat of paint. *t-ōn-kōna* i. To be crowded thick together as a lot of objects on the water or as fish in the water, birds, canoes, or other objects on the water. *t-ōri* s. Shoals or companies of tiny fish as when the spawn is hatched. *t-ārū* tr. To blow as a gale of wind and be out in or exposed to it, to blow against or upon. *t-una*, *t-unāgū* Go towwuna and towwunagoo at any time, place, etc. *t-ura-l.* To try, offer, to owooroo at any time, place. *t-ušyella* To blow temporarily, to cease to blow, to rest, die down as a gale, to blow a short time and then cease.

*tstūi-aka* tr. To tooeeaca with, to give, hand, let use as an ax for felling trees. To do, at any time or place specified, under any stated circumstance. *t-a-l.*; *t-a-lag-ōngasa haia sin haličin* Let me now try to cut down a tree with your ax. *t-āšū* To tooeeashoo at any place, or time, etc. *t-uxyella* To cease to tooeeaca, to tell persons to cut down no more trees. *t-kaman-a*; *kwi skaia hī-t-ka-ga* With what shall I cause you to write i.e. what shall I give you to eecamana with in any or all of its meanings. *t-k-a-l.* To ask a person to eecamana with, to ask

a person to write in order to see whether he can or how he performs it, to try to get a person to write with. *t-kana-l.* To try, offer, propose to tooeeecana in order to try, test, etc. *t-k.*; *kwi hī-t-kanga tūkōla* With what shall I water the ground? *t-gata* To give, lend, hand, pass an ax into the hands of a person to weeingata with. *t-g-l.* tr. To try, offer, etc. to tooeeegata, to ask, tell to do with, to lend, give a person an ax that he may therewith try to tweeigata.

*tstūaia-l.* To try, offer, attempt, propose to tooia. *t-maka-l.* To try to get persons to fight together. *t-nana-l.* tr. To try to make flow as blood from a wound, water through a channel.

*tstūaiqal-ana-l.*, *t-enata-l.* tr. To try to tooiaalenata. *t-a-gū-mōni* To try, offer to teach continuously or regularly.

*tstūai-ma-l.* To ask, try to get or to see whether a person will tooimoo. *t-pata-l.* To ask a person to ipata, to try whether another can ipata. *t-yia-l.* To ask a person to summon or call. To try whether another will iyi by asking.

*tstūaš-āgū* s. A saw, anything(s) used for sawing, the place of sawing, a sawpit. tr. To saw with, to use as a saw, to tooashagoo in any place, at any time. *t-t-ōga-l.* To offer work to, to ask to work. tr. To try, offer, attempt, propose to ditto. *t-c-l.* tr. To try, offer, attempt, propose to tooashagoo. *t-ō-ta-l.* tr. To

offer, try, attempt, propose to tooashugata.

*tstūasōx-g.* To tooashagoo with one saw instead of another or in one place instead of another. tr.; *kō-t-gāmatudē haia* He sawed or was sawing in my presence. *t-yella* To leave off sawing, to partly saw. To leave unsawn, to saw and then leave off. *t-tāgū* tr. To saw and give, to give anything in a sawn state.

*tstūabailana* s. tr. Anything that strengthens. Thread *t.*, Wax which tailors use to strengthen their thread. tr. To tooabilana with, at, in, then, because of, etc. *t-l.* To try to strengthen, to propose, to say one will ditto.

*tstūalag-ōna* To tooalaguna at any stated time, place, for or because of, etc. *t-ana-l.* tr. To offer, try, attempt, propose to ditto.

*tstūal-aša-l.* To try, threaten, propose to tooalapo. *t-āšū* To tooalashoo with, at any time, place, for or because of etc.

*tstūam-ašōga-l.* To try, threaten, propose to tooamashagoo. *t-ataswōčina-l.* To try, threaten, propose to make hate. *t-āguna-l.* To try, offer, propose to sweeten. *t-ā.* To tooamagoona with as with sugar or at any time, place, etc.

*tstūap-ana-l.* To try, offer, propose to tooapana. *t-āna* To do. at any time, in any place, for, because of, then, etc. *t-ūyella* To leave unnamed, to cease to mention by name.

*tstūara* To give a person the wherewith to wura.

*tstūar-āki* s. tr. Thong or other line used for lashing together various things carried (as for instance parts of a guanaco) so as to have no need to hold the burden when carrying it, being strapped around one by the thong or line. To use thus or for this purpose, to bind on a person a burden with at any time. *t-ūgata* To tooaroogata at any stated time or place. *t-ū-l.* To try, threaten, propose, offer to ditto.

*tstūaswaia* s. v. A stirrer as a spoon or stick, to stir with as porridge with a spoon. *t-l.* To try to tooaswia, to offer, to try to do with.

*tstūas-a* To give, lend, hand a person a vessel to asa water with. *t-ellā-g.* To give a person things and direct him to put them down with other things. *t-eta*; *t-et haia sima sina kala* Lend me your bucket to fetch water in. *t-eta-l.* To ask a person whether he will asea water.

*tstūatai-āgū* tr. s. To hang on, to use for hanging on as pegs or hooks for hats or other garments. A clothes line, hooks, pegs used for suspending or hanging things on. To tooatiagoo in any place, on any thing, at any time, etc. *t-aga-l.* To try, offer, propose to ditto.

*tstūata* tr. To tooata in any place, at any time, then, for, because of, etc. *t-l.* To ask to take, to try to send anything by a person as a messenger (as a letter). *t-ma* tr. To tooatama at any time, place, with, on, etc. *t-ma-l.* To

try, offer, propose to feed, to offer a person something to eat.

*tstūate-ga* (*sir*<sup>2</sup>) The rudder, steering oar, to steer with, to use for steering. *t-ta-l.* To try to tooatetta, to try by using as a plane, to try to plane off.

*tstūatōpi* tr. To tooatupi at any time, in any place, or other circumstances. *t-a-l.* To try, offer, propose to tooatupi, to ask i. e. try to get a person to atupi. *t-ella* To not send all, keep back part, to cease to send aboard, to leave unsent. *t-gāmata* To tooatipigamata at any stated time, etc.

*tstūat-ūmata-l.* To try to feed a person to see whether he cares to eat as a mother her sick child. *t-ūyella* tr. To give a part or in part, to eat so as to have some left for any other purpose. To keep back a part, not to give the whole in one meal. *t-uria-l.* To try, offer, propose to tooatoori, to try to do this and thus test.

*tstūatta* s. tr. A plane, to plane with at any time, in any place, the place for planing. *t-l.* To try, offer to plane, to use a plane just to test it, or the board or one's skill.

*tstūič-ikū sir*<sup>2</sup>, *t-gata* s. Anythings used as fastenings, as buttons, bolts, locks, latches. *t-g.* To fasten with, to use to fasten with as with buttons or bolts, etc. *t-g-l.* To try, offer propose to tooichigata. *t-x-gāmata* To shut a person in or out by fastening the door.

*tstūilli*; *paikan ha-t-dē kōn-jima* I made him (gave him a

bathe) bathe on the beach. *t-a-l.* To try to induce a person to take a bath, to ask to bathe.

*tstūis-etta* To tooisetta for any specified reason, at any stated time or place. *t-e-l.* To ask, try to cause a person to isetta. *t-kul-ata-l.* To go all round to see whether and thus ascertain anything.

*tstūōš-iteka* To use for putting across and thus keep in as a steward a fence for his crockery. Anything thus used, a ship's fiddle, to block or part off with. *t-ūpū* tr. To give, lend a thing to a person to ushoopoo with. *t-ūpa-l.* To ask a person to ushoopoo, to try to get a person to ditto.

*tstūō-la* To toooula in, with, out of, to use for giving to drink in, to toooula at any time, etc. *t-la-lagōna* To offer drink to, to ask to drink, to try to make drink. *t-mba* tr. To give a person anythings wherewith he shall umba. *t-našia-l.* To ask, try to make to wunashi. *t-n'a-l.* To ask, try to make to wuna. *t-nga* To give, lend a person a dipper to dip up sprats with. *t-nga-g.* To tooounga one in place of another as when one replaces a lost fish dip. *t-ra-l.* To ask, try to get or make a person to wura. *t-sika-l.* To ask, try to get a person to usicoo.

*tstūādata-l.* To try, offer, attempt, propose to tooadatoo.

*tstūāg-ōra-l.* To ask, try to get a person to agura. *t-(ōpi)a-l.* To ask a person to wagoo or wagupi. *t-ula-l.* To ask, try to make to agooloo in any of its senses. *t-uria-l.* To ask, try to make or send to agoori.

*tstūām-a-l.* To ask, try, get to amoo. *t.-isa-l.* To ask a person to amisu. *t.-āsiū* To give a person a knife to amasu with. *t.-asa-l.* To ask a person to amasu. *t.-ūtatalā-gōna, t.-uta-l.* To ask a person to amootata, to ask to amootoo. *t.-ūtū* To give, hand, let have or use the wherewith all to amootop duce to amooshoo.

*tstūānara-l.* To ask, try to cause a person to wanara.

*tstūāpa-sinata-l.* To try to rouse persons to do anything with energy. *t.-ta-l.* To ask, try to induce to apata in both its senses.

*tstūāp-āna, t.-ana-l.* To tooapana at any time or place, etc. To try to tooapana.

*tstūārūna-l.* To try, offer, propose, etc., to tooarōna.

*tstūāta-mōči-a-l.* To try, offer, propose to tooatamuchi. *t.-pūk-ū* s.tr. A baking pan, shadow or any baking dish, to use in this way. *t.-p.-a-l.* To offer, try, propose to tooatapoochoo. *t.-ra(l.)* To give a person anything that he may atara with. To ask a person to atara, to try to get a person to atara (with i.e. to use). *t.-sa-l.* To try to make sink or to put or force down into the water.

*tstūātis-iū* To give, lend, let, have to atisu with, to let, give to use thus. *t.-a-l.* To ask a person to atisu, to offer a thing to a person to atisu with.

*tstūātūkaia-l., t.-mūta-l.* To try to tooatoochiamootoo.

*tstūātul-a-l.* To try, offer, attempt, propose to tooatooloo, to

see or try whether one can ditto. *t.-ū* To do. at any time, in any place, or in connection with any stated circumstance.

*tstūau-ara-l.* To ask, try to make to owara. *t.-ura-l.* To ask, try to induce to owooroo.

*tstūū-iū* tr. To give, let have the wherewithal to ooeoo or weeo. *t.-āša; hau ānan ha-t.-āšudē* *kōnjima* I took him across to get wood or berries in my canoe. *t.-āša-l.* To offer to take over or across in above sense. *t.-una-l.* To put, set a child to see if he can walk or how he walks as a mother her little one.

*tstūūk-aia-l.* To offer, propose, try to toooochia. *t.-aiaga-l.* To try, offer, propose, attempt to tooociagoo. *t.-a* To give a person the wherewithal to oocho with, to let use, give to use in this sense. *t.-a-l.* To offer a person things to use in either of *t.-a* or *t.-ū*. To ask to oocho or ooeoo. *t.-ū* To give, let, have a person arrows or spears to ooeoo with, to tell or cause to use thus. *t.-usela-l.; t.-u-l.* *kōnjima āruf önd halaša lē* Try, see whether i.e. ask him (to see whether he will or is able to) to pour out the mussels I wonder whether he is willing. *t.-uta-l.* To ask, try to get a person to milk either to test, try, or otherwise. *t.-.*

*tstūūgūt-a-l.* To try, offer, propose to stick to as a paper or his paper to the wall.

*tstūūlō-mbīn-a-l., t.-m.-ōla-l.* To offer a person anything to lick, to lick up. *t.-pat-a; t.-p.-haia* *sina naif ūtalāki* Give me your

knife to peel with. *t.-p.-a-l.* To offer a person anything to peel with to ask a person to oolupata.

*tstūūl-āpōnata-l.* To try to spoil, damage, etc. To try to make bad. *t.-ūana-l.* To ask a person to oolooana, to try to get a person to roll up. *t.-ūšwāna* To give a person any thing to oolooshwana with. *t.-u-l.* To ask a person to oolooshwana, to offer anything to a person to use as above.

*tstūū-maka-l.* To ask, try to get a person to oomaca. *t.-misata-l.* To ask a person to oomisata, to offer a child to a person to oomisata. *t.-mūgata-l.* To ask a person to spill. *t.-nana-l.* To offer, give a person ooshwumi to split up or to see how or whether he will oonana it.

*tstūū-pala-na-l.* To put up as a mast in a vessel, a boat in the water, a shaft in the soil to see whether it is straight or high enough, or lopsided or whether it will do. *t.-p.-ugaia-l.* To put up, in as a mast in a ship as above. *t.-teka-l.* To ask, try to get a person to ootoca. *ts.-tuša-l.* To try to drive, to offer, propose, attempt to drive. *ts.-tušyella* To leave, not drive away all, to drive away in part. To leave off driving i.e. to drive no more or no further. *ts.-tulata-l.* To try to shorten or make dumpy in any way. *ts.-wāpa-l.* To ask a person whether he will oowapoo. *t.-wōgata-l.* To ask a person to oowugata, to try to make a person to ditto. *t.-wōnaria-l.* To ask a person to oowunari to see whether he will or can.

*tstūūš-galakaia* tr. To use as a lamp for putting anywhere to serve as a light. *t.-kuš-yella* To give a little to persons to eat as one would who had but little to give. *t.-kuna-l* To try by using to see how it tastes or whether one likes (see *tūūš-kūna*). *t.-kura-l.* To offer a person anything to eat, to ask to eat. *t.-kurū* To use for giving persons to eat, to use from for this purpose. *t.-wōna* tr. To give a person a paddle that he may ooshwuna with it. *t.-w-l.* To offer a paddle to a person to ooshwuna with.

*tstūū-x-y.* To give a part of what one has to drink so that some is left. To hand, give a spear to a person to use for a time, not to keep. *t.-l-y.* To give a part of what one has to drink so that some is left. *t.-nisata* To use for covering over or clothing. *t.-n-l.* To try to cover with, dress, hide by covering. *t.-n-gā-mata* tr. To give to drink as medicine something in addition to what was drunk. *t.-rūmōna-l.* To offer, try, propose to make any person obedient or willing. *t.-runa-l.* To try to get a good supply, to offer to get or do many.

*tstūūči-iūa* tr.; *tetasa skaia ha-tstūūči-iūga* I will give you my skin to cheena with. *t.-iūa-ta-l.* To try to make fit closely to so as to well unite. *t.-kalagūwōšt-ōga-l.* To try to make something like something else. *t.-k.-āgū* To make anything like to or in imitation of something else. *t.-pina* To give, lend a person an oilstone for sharpening any tool. *t.-yamas-a* To



give a person anything wherewith to tie something just as a farmer a piece of thong to tie up a cow. *t.-y.-ā-mōni* To give a person regularly anything to use for tying. *t.-yellqara* To give, send a person things for him to give away as a mourner. *t.-yipōn-a; tūlaraka ha-kō-tstūci-y.-udē amara* I went up a mountain and there caught by means of a dog a guanco. *t.-yōšata* tr. To give, send, let have any material for stopping up interstices. *t.-yāra-l.-* To ask a person to cheeyaroo.

*tstūcai-nata* To use for oiling over, to make oily or greasy with.

*tstūci-šaiiūa* To toochishiua at any time, place specified, etc.

*tstūcik-ima-l.-* To ask, try to get a person to chceemoo. *t.-imū* To give, send grass to a person that he may lay it down as a bed.

*tstūcikai-a-l.-* To try, offer, propose, attempt to toochicia. *t.-āšū* To give a person anything to put as a guard or screen against the fire.

*tstūci-gaiapullū* To give to use as a knife to finish off a spear bone point or a fork to toast bread with. To use a fork for toasting bread. *t.-gōra* To give a knife to a person to gura with. *t.-lāpū* To give a person anything wherewith he may or is to lapoo. *t.-nnasana* tr. To use, toochinnasana with as with branches. *t.-teka-l.-* To try to lead others to suspect a person by doing things in such a manner and at such times as shall lead them to suspect a per-

son. To throw suspicion upon, to cause to be suspected.

*tstūšaiina* tr. To use anything as clothes to keep a person warm. *t.-ta* To cause satisfaction as rich food the appetite.

*tstūšabag-ūda* To tooshabagooda with at any time, place, for, then, therefore, etc. *t.-ū.-l.-* To try, offer, propose, attempt to ditto. *t.-ur<sup>2</sup>-gāmata* v. To do. on account of, in consideration of, for the sake of; *haua tūkunči sa wē tūšabagur<sup>2</sup>-gāmatga haia* For my wife's sake or on account of my wife (as for instance to atone to her for any injury done) do me some favor, or make to me in her stead some compensation.

*tstūšalatasana* To direct the course of a ship, to steer straight. *t.-l.-* To try to make straight, to try to steer, straighten.

*tstūša-la-tasinata-l.-* To try to do anything straight, to try to make straight. *ts.-ta-l.-* To try to set persons write who were or are at illwill. To try to make and keep things comfortable, to try to allay illwill, etc.

*tstūšō-lapa-l.-* To try in any way to make to dislike, loathe. *t.-mōr-ana-(ta)-l.-* To try to tooshamurana(ta). *t.-nabīn(ata)-l.-* To try to ooshoonabeena(ta). *t.-nata-l.-* To try to tooshunata, to ask to return or go back.

*tstūšā-marana-l.-* To hold out a child to see whether it wants to evacuate.

*tstūšāpī-na-l.-* To offer a person a sling to use, to ask to sling, to lend a person one's sling to see

how he slings. *t.-na* To give, let a person have a sling to use. *t.-n-g.-* To give a person a sling to use in lieu of or in mistake for another.

*tstūšū-kana-l.-* tr. To try, offer, attempt to delineate grass in a picture.

*tstūb-ā-k-l.-* To try to dry by wiping as a servant the floor after washing it. *t.-qana-l.-* To try on to see whether boa will fit or whether material will do to make boa.

*tstūka-na-l.-* To try, offer, propose, attempt to toocana. *t.-l.-* To try, offer, propose, attempt to marry or get a wife. *t.-pana* To lose a wife or husband by death. *t.-yella* To desert, leave one's wife or husband as may be. *t.-lenata* i. part. Close, crowded, dense, compact, and covering a large surface as an immense flock of sheep presenting an unbroken surface, to be, get thus.

*tstūki-lina* To give, send a person anything to use as for shoes, mocassins. *t.-l.-lagōna* To try to toocilina with or at any time, to offer a person the wherewith to cilina. *t.-li-y.-* tr. *hai skaia t.-li-y.-siūan, kaia haia sa čila tāgūa* I loaned you those mocasins to wear for a short time, but you must soon return them to me again. *t.-la-lagōna* To ask a person to cilla. *t.-lla* To lend, give a person a canoe, boat to cilla in. *t.-ugalana-lagōna* To try, offer, propose, attempt to toocinggalana.

*tstūkōndeka; hauan ha-t.- haua mākun* Here I will put my son to bed.

*tstūkāčimana* To be overtaken by night at any place or when doing anything.

*tstūkāna* To toocana at any time, place, in connection with, etc.

*tstūkātaka* s. The place where things have been or are taken or brought together. To toocataca from any place, to any place, at any time, in connection with circumstances. *t.-l.-* To try to do., to offer, propose, attempt to ditto.

*tstūkātux-gāmata* To do. in addition to, beside, upon, over and above, for the sake of. *t.-y.-* To leave, not toocataca, to do. in part, to cease, leave off toocatacing.

*tstūkū* To toocoo in connection with any stated circumstances of time, place, condition, etc. *t.-āna-l.-* To speak of, propose, offer to do anything. *t.-kū* To toocoo in connection with any stated conditions of time, place, manner, etc. *t.-ka-l.-* To try, offer, propose to do., to try to do. for any purpose. *t.-pū* s. tr. To do. in, with, at any time, etc. Things used in this way. *t.-sela-l.-* To try to pour out as for instance to see if there was any left, to offer to pour out. *t.-s-iella* To pour out a part only, to leave off pouring, to leave unpoured. *t.-sellā-g.-* To pour out into, upon, afresh, in addition to, on account of, etc. *t.-tana-l.-* To try to speak to, to offer, propose, attempt to speak to.

*tstūku-f-yella* To leave untoocoopooed, to cease to toocoopoo, to do. a part or in part, not all.

*t.-g.-* To do. on, in addition to, not in place or instead of. *t.-ra-l.-* To try to make one person like another. *t.-šēata-l.-* To try, offer, propose, attempt to wash off, or wash clean. *t.-si* s. tr. Any material or vessel used for washing. The place of washing. To toochoosi with, in, then, therefore, because of, etc. The time of washing. *t.-a-l.-* To offer, try, attempt, propose to wash. To wash as a trial or test. *t.-siella* To wash in part, not wash all, to leave some unwashed, to leave off washing. *sōpa, sima, uška t.-i.-* Soap, water, or clothes left after washing either unused or partly washed. *t.-si-g.-* To wash for the sake of or on account of, in the presence of or in addition to.

*tstūd-aia-l.-* To ask a person to dia. *t.-ala-l.-* To dry to toodala either to see if one can, or how the thing rolls.

*tstūde-kila-l.-* To try, offer, propose to toodecila and tstoodecila-talaguna. *t.-ka-l.-* To ask, try to get a person to deca. *t.-tata-l.-* To try, offer, propose to toodetata.

*tstūdō-gurana-l.-* To try to make dislike or to like less and less. *t.-f-g.-* To toodupa one article over, on another, beside, in the presence of. To give, lend one thing instead of something else to a person to dupa. *t.-f-yella* tr. To toodupa in part, to use in this way a part, to cease to do., to lend any article of clothes dupaed for a time, not for good. *t.-pa* tr. To give a person clothes either for him to put on himself or on others, to toodupa with and thus

use, to do. at any time or place, etc. *t.-pa-l.-* To offer, try, propose to do., to ask a person to dupa.

*tstūdā-gūtasana-l.-* To offer a person anything to use as a brush for clearing a floor. *t.-pōla-l.-* To try, propose, offer to toodapula. *t.-pū-y.-* To cease, leave off to no more do., to let dapula a part. *t.-tū* s. The track of anything wheeled as barrow, cart, the place or track where one is to wheel. To toodatoos at any time, in any place, from or to any place, for, because of, then, after, etc. *ts.-ta-l.-* To try, offer, propose, etc. to toodatoos.

*tstūkwīna* Such clothing, materials, water, soap, or clothes left unused or unwashed. To tooceena with, etc. *t.-l.-* To try to ditto.

*tstūdūp-ata-l.-* To offer, ask a person to doopata, to offer, try to make a person ditto. *t.-unata-l.-* To put anything into water to soak and thus try to soften it.

*tstūduf-g.-* To give a person or to put on a person one article over another.

*tstūgai-iūata-l.-* (*tūgai-i.-l.-*) To try, offer, propose to tack. *t.-a(ta)* s. tr. Props, clothes props, to prop up with as a line with a stick. *t.-a-l.-* To try to prop up a line with a prop, to try to underprop or support by a log. *t.-agūtana-l.-* To try, offer, propose to toogia-gootana. *t.-ama-lagōna; hai skaia t.-a-l.-* *haua tūkōlan ōnda sa gaia-matas* I want you to try and dig up some of my ground to see whether you can dig well. *t.-a.-; kwi skaia hī-t.-amga* Whatever shall I give you to dig with? *t.-ambga-*

*-l.-* To put a child on a person's back to carry to see whether he can or will. *t.-angūta-l.-* To try, offer, propose to catch fish with a hook. *t.-apula-l.-* To try, offer, propose to toogiapooloo. *t.-ata* tr. To toogiata at any time, place, in any of the senses of ditto. *t.-a-l.-* To try, offer, propose to ditto. *t.-ir-kōna* To be out having headwind and thus unable to make head way. *t.-gateka* To toogiateca under any circumstances of time or place. *t.-sinana-l.-* To try to get a person to gisinana another. *t.-tauwōnata* To be very close together and dense as a number of canoes or people.

*tstūgata-l.-* To try to eat one thing with another, to see how one likes it.

*tstūgāt-a-l.-* To try to make a fire burn up by putting in small wood, to try by pressing against. *t.-ū* s. tr. Kindling, to use as kindling, to toogatoos with at any time or place. *t.-ūkōsi-a-l.-* To bid, send a person that he may try to ga-toocushi somebody.

*tstūgauu-ga-l.-* To try to toogow-oogoo, to try by ditto. *t.-gū* s. tr. Anything used for shaking anything in, to use thus, to do. at any time, etc. *t.-x-yella* To leave off shaking, to leave unshaken, to partly or in part shake.

*tstūgū-leni* To toogooleni at any time, in any place, for, because of, then, etc. *t.-l.-lagōna* To try to do., to put down a spear point downward into the water to try to catch. *t.-mara* To give a person anything to goomara in or with. *t.-m.-l.-* To offer a person any-

thing to goomara in, to ask to do. in.

*tstūgu-šunata* To give, send a person anything to gooshoonata in or with. *t.-ma-l.-* To offer, give a person any mussels to see whether he will eat them. *t.-mma* tr. To toogoorama at any time, in any place, to use for giving to eat. *t.-mmā-g.-* tr. To toogoommagamata at any time, place, etc. *t.-mmiella* tr. To leave, not to toogoomma all. *t.-ria-l.-* To use as an anchor to see how it will do, to try to anchor.

*tstūh-aimunata-l.-* To try to make good or better, to try to improve a person. *t.-aina-l.-; t.-a.-l.-* *kōnjima* Try him and see how he walks or if he can walk. *t.-alashana-l.-* To try to make a person dislike a person or thing. *t.-ūdasina-l.-* To try, offer, attempt, propose to toolundasina.

*tstūl-āpa-l.-* To offer a person anything to lapoo with. *t.-āpū* To give a man anything to lapoo with. *t.-ūpa-l.-* To try to tooloopoo, to offer to ditto. *t.-ūpū* s. tr. A bellows, to use as a bellows, to tooloopoo with at any time, place.

*tstūmēiua* i. To be deterred by difficulties, dangers, troubles, or by remembrance of same from doing or attempting anything or going on with anything one would otherwise do. To be disheartened, discouraged, intimidated, withheld by past experience or suffering.

*tstūmē-a* (*tstūmaia*) i. To return from, not to go beyond, to turn, back from as from the point where one begins one's return ho-

me, the limit of a walk or hunt, the point of return. *t.-aša* To cover over one's face closely with anything, to use thus. *t.-ākōnata-l.* To try, offer, propose to toomacacunata. *t.-amasa* To use for tying on, or round oneself as anklets, etc. *t.-a-l.* To try to put on one as a belt, anklet, bracelet, to try any such thing.

*tstūmī-ōidāgāna* To toomeeoidagana with, to use thus as one does food. *t.-iūa-l.* To put one's finger or to offer any part of oneself to be bitten. *t.-a-l.* To try, offer, propose to toomeeoo, to try any ointment by rubbing it on oneself. *t.-ata* To use, take, fetch any oil and use it in anointing oneself. *t.-a-l.* To try by using as any oil, to prove whether it is good, etc. *t.-āgaia-l.* To ask a person to tell one anything, to seek instructions from. *t.-āgūnana* To toom(oo)eeagoonana at any time, place. *t.-ū* tr. r. To use for rubbing on oneself as oil, paint, etc. To toomeeoo at any time. *t.-gāmata* To do. with one ointment or oil on or over another. *t.-na* tr. To toomeena at any time, in any place, on account of, because of, then, etc. *t.-na-l.* To try, offer, propose to toomeena, to see whether one can ditto. *t.-u-g-* tr. To take or toomeena things from another by taking them before him or in his presence. *t.-yella* To toomeena a part, not all, to leave some, to cease to do. more. To toomeeoo and leave, not to use all the oil, to cease to toomeeoo with.

*tstūmakul-a-l.* To offer a person the wherewith to toomacooloo or to macoola. *t.-ū* To tooma-

cooloo in any place, at any time, etc., with, to give a person anything to wipe with.

*tstūmagaia* s. tr. A staff, walking stick, to use a stick or staff, to walk with a stick. *t.-l.* To try to walk with or use as an old man a staff. *t.-(-l., tūmagaia, t.-l.)* in all of their senses.

*tstūmal-aga-l.* To try, offer, propose, attempt to make a fire or to try thus whether it will burn. *t.-ōx-g.* To put fuel on, or in addition to other fuel already put on the fire. *t.-ōx-yella* To use a part of, not to burn all the fuel, to leave thus unused, to cease to burn. *t.-āgū* s. tr. To use for lighting or making a fire, to light a fire in any place. The place or materials for a fire, the fireplace, stove, grate.

*tstūmīnana(-l.)* To use for catching others, to try to do thus in any place, etc.

*tstūmis-a-l.* To offer a person anything to missa with, to try to toomissa with. *t.-sa* To give a person anything to missa with, to toomissa at any time or place.

*tstūmōči-a-l.* To offer, try, propose to toomuchi as one might a cap on another to prove it, to try to thrust or stick in as a canoe stake in the mud. *t.-ella* To leave, not to toomuchi all, but a part only, to cease to toomuchi. *t.-* To too(n)muchi with. *t.-gāmata* To put on another person's head a hat or a cap over another.

*tstūmō-šša-l.* To try, tell, bid, make, induce a person to musha. *t.-ga-l.* To try, offer, propose

to toomagoo in either of its senses.

*tstūmōmb-a* To toomumba in any place, at any time, etc. *t.-a-l.* To try, offer, propose to toomumba. *t.-āgāmata* To gather or heap up together and thus cover what was before heaped.

*tstūmōn-a* To toomuna at any time or place. *t.-a-l.* To offer, try, propose to toomuna. *t.-apia-l.* To ask a person to munapi, to try to send aboard by a person. *t.-aria-l.* To ask a person to munari, to offer a person anything to munari. *t.-ia-l.* To try to gather or put together in a heap, stack, or mound.

*tstūmōpa-l.* To try, offer, attempt, propose to toomapoo or toomupata.

*tstūmōpi* pl. i. To toomupi at any time, in any place, because of, then, etc. *t.-a-l.* To try, offer, attempt, propose to toomupi. *t.-ella* To toomupi in part, not to embark en toto. *t.-gāmata* i. To get into a boat on top of others, as in an over crowded boat. To toomupigamata at any time or place, to toomupi away from as part of a company from the rest, (in this sense tr.). To toomupi for the sake of or on account of another person.

*tstūmā-gū* To toomagoo at any specified time or place. *t.-mana(-l.)* To toomana at any time, place, to offer, try to toomana. *t.-pū* part. i. Jointed, knotted, tied here and there, to be thus as a long line of many pieces.

*tstūmū-iāgunana* To toomoeeagoonana at any time, place.

Here to save endless entries all vv. tr. and r. in *tūmū* take *ts* as in the next line.

*tstūmū-aiamina-l., t.-aiyia-l., t.-töllēata-l.* To ask a person to send oneself, do. to call oneself, do. to chase after and catch oneself. *ts.-alūka-l.* To try to do anything futilely as one who is timid or unskilled. *t.-bīna* tr. pl. To toomoobeena at any time or place. *t.-b-l.* To try to toomoobeena, to offer, propose, attempt to toomoobeena. *t.-kusi; t.-k.* haia siūan yeka sōp Give me that little piece of soap to wash oneself with. *t.-k.-a-l.* To try, offer, propose to wash oneself with or in any place or time. *t.-k.-ella* To lieve, not use all up in washing oneself as a piece of soap. *t.-unna; ökān ha-t.-unnudē* He quarreled with me in the house.

Most of the vv. tr. and r. in *tūmū* take *ts* before them which then mean To do the action they severally mean in any place, at any time, for, on account of, then, therefore; etc.

*tstūmuš-ata* tr. To pity, repent, forgive, get reconciled to, to cease to feel angry towards, to pardon. *t.-ur-čella* To make peace with a person by forgiving him, yet only for a time.

*tstūmūt-a-l.* To try to mootoo on anything to prove it etc. *t.-ū* To toomootoo on at any time, place. *t.-ūsāgun-gāmata* To be or get hurt or to suffer oneself to be hurt in the presence of others.

*tstūmux-g.* To sew through so as to join what should be separate. To sew on as a bandage on a finger instead of tying it, or braces on a pair of trousers. To sew with one instead, of another as by substituting one needle for another. *t.-yella* To partly sew, to sew some, not all; to sew a part of, to leave off sewing and not finish.

*tstūnang-ūta, t.-uta-l.-.*

*tstūpuš-ū, -ūa-l.-, t.-i.*

*tstūmūtōšata* To be out or exposed to the wind in a canoe, boat, or ship during a gale.

*tstūmurū* To toomooroo at any time, or place, for, because of, therefore, then, etc.

*tstūna s.* Any knife or other weapon used for stabbing, the place where a stab or wound has been struck. *tr.* To toona with, to use in this way, to toona at any time or place or for any cause. *t.-l.-* To offer, threaten, propose, try to toona (with).

*tstūpōšk-ūlū, t.-ulaina, t.-untūp-qana, t.-ula-lagōna tr.*

*tstūpulla* To warm and thus soften at any time, place, for any reason, then, therefore, etc. *t.-l.-* To try to toopoolia in any of its senses.

*tstūputuruna-(l.-)* To toopoot-ooroona at any time or place, etc. To try to ditto.

*tstūsi-kū* To toosicoo at any time, or place, or for any cause specified. *t.-x-g.-* To do. before or in the presence of one who knows to the contrary. *t.-lan-a;*

*hauan ha-t.-l.-ga hana yamanči, hī-la nōl aimawōx yārum* Of this I will give portions to my own people and will not deal it all away now. *t.-ga-l.-* To try, offer, propose, attempt to toosicoo. *t.-la-yella* To toosilana once more and in small quantity as when supplies are almost spent. *t.-nana-lagōna tr.* To offer, or try to give a person food to eat with the hope of strengthening him. *t.-na-y.-* To toosinayella with, to use the last in giving to a hungry person. *t.-pōna-l.- (čiyina-l.-, tstūšalatasana-l.-)* To try to steer direct for.

*tstūsāg-ana-l.-* To try, threaten, offer, propose to toosaguna. *t.-ōna* To do. at any time, place, for any purpose, then, therefore, etc. *t.-ū-y.-* To do. one and then not again, to do. and leave, to cease to toosaguna. *t.-un-gāmata tr.* To do. for the sake of and in consequence of or in connection with. To do. in the presence of as avengers a murderer in the presence of his people.

*tstūsāpan-gāmata* To mix blood with other things, to cover with blood.

*tstūtēata* To use for joining on to, to join on with, to tootaata at any time or place. *t.-l.-* To try to do., to offer to ditto.

*tstūtai-āpū* To give, send, lend a bag or basket for a person to use to put things in. *t.-apa-l.-* To offer a person anything for a like purpose. *t.-yig-ū, t.-y.-a-l.-.*

*tstūta-bākū* To use anything to tootabacoo with. *t.-lapana-lagōna (tāgūpōna-l.-)* To try, offer, propose to kill a person.

*tstūtā-gata* To give a string to a person to string a bow with. *t.-gū* To tootagoo at any time, place, *t.-pōlisana-(l.-)* To tootapulisa-ana on, at any time, to ask to do this. *t.-la* To use a vessel for giving a drink to a person. *t.-rina,* better *t.-rana* To tootarana at any time or place, etc. *t.-r.-l.-* To try, offer, propose to ditto.

*tstūtekōndeka* To tootecundeka with or at any time or place.

*tstūtō-ga-l.-* To try, offer to tootagoo. *t.-lqanikōga-l.-* To try to put on one article over another to keep oneself warm.

*tstūtauwōna-l.-* To try, offer, propose to tootowwana.

*tstūtūaš-ōga-l.-* To offer a person a saw to use, to try to use a saw to test it. *t.-ōx-yella* To lend, give a saw for a short time to a person to use. *t.-āgū* To give, send, lend a person a saw to use. *t.-tōga-l.-* To try to use tools in making or doing anything. *ts.-tāgū* Things used for making things, tools, to give or lend things to work with.

*tstūtūana s.v.* Any lines used for binding round, to tootooana with at any time, place. *t.-l.-* To try to ditto.

*tstūtūa-y.-* To slightly bind round and tie, to slightly secure by tying.

*tstūtū-kāna* A rasp, file, to use these, to rasp, or file with. *t.-kusi; sōpa ha-t.-k.-ūa kōnjima* I shall give him some soap to wash with. *t.-gata* To tootoogata with, to do. at any time or place. *t.-g.-l.-* To try, offer, threaten, propose to tootoogata.

*tstūtūmēiū-a; ha-t.-dē kōnjima šaiina* I punished him for theft. *t.-a-l.-* To try, offer, propose, threaten to punish or serve out.

*tstūtūmaka* To give a person the wherewith to sew, to *t.-* at any time, in any place with any thing, for any purpose. *t.-l.-* To ask a person to sew, to offer a person something to sew.

*tstūtūpū* To use any vessel or thing to ootoopoo in or with.

*tstūtūp-ūša-l.-* To ask a person to sow. *t.-ūšū* To give, send a person any seed to sow or plants to plant.

*tstūtūwēa* To give a person the wherewith to sew two skins together. *t.-ta-l.-* To ask a person to toowaata.

*tstūtūwō-ni-gū, t.-niga-l.-* To tootoosunigoo at any time etc., to try to ditto. *t.-rāgū* To tootoowuragoo at any specified place, time, for any cause, etc. *t.-rōx-yella* To tootoowurukyella at any place, or time, for any cause. *t.-rōga-l.-, t.-rōxyela-l.-* To try, offer, propose, threaten to do those actions.

*tstūtūš-a-l.-* To try, offer, propose to ootooshoo. *t.-a-mqala* To do. at daybreak. *t.-la-lagōna* To try, propose, offer, threaten to tootooshata. *t.-ū tr.* To do. with anything as a means, to do. at any time, place.

*tstūwēa* Things as thread, sinew, line, etc., used for joining things together by sewing them. To use materials for this purpose, to give to a person material wherewith to waa. To toowaa in any place,

for, then. *t.-l.-* To try, offer, propose to toowaa, to offer a person the wherewith to waa. *t.-ta.-l.-* To try, offer, propose to toowaata, to offer a person the wherewith to waata.

*tstūwōg-ata* s.i. Place where many meet together, to toowugata in any place, at any time. *t.-a.-l.-* To try, offer, propose, attempt to toowugata. *t.-ur<sup>2</sup>-cella; wāta kō-t.-u.-ra hauan yamalim* People have been here, or Some time ago there were people living here together but they have all gone away.

*tstūwāg-a-l.-* i. To try, offer, propose, attempt to toowagoo, to try a place to see how it will do to live in. *t.-ū* s.v. A place for resting, living, sleeping in, a place for meeting together. To toowagoo in any place, at any time, because of, after, then, etc.

*tstūwiwōrāgū* To be connected, not having a passage through as a shallow passage at low water, affording a passage across by foot and not through by water.

*tstūyella* To cease to duna or toona, to leave undunaed, untoonaed. To duna some not all and then cease to duna or toona.

*tstūōštōga-l.-*

*tstuxyell-a; hī-t.-āki siūan wāta* That (woman) is one that I had for a wife once. *t.-ā.-* A woman who has been left or discarded by a former husband.

*tstuiū* (better *tstwiū*) s.tr. Anything used as a paint brush, to use anything thus.

*tstun-mōči* contracted into *tstū-m.-* see Grammar.

*tstun-gāmata* To pierce, stick, thrust two or more things at a thrust, or one on another. To toona another, or in addition to as a woman having speared one crab might thrust her spear into another and another before drawing it up.

*tstur-amqala-(ukōna)* To be out fishing at dawn so that the day dawns when thus occupied. *t.-ukōna* To be out in canoe fishing at dawn. *t.-āna* To be out fishing at any place at break of day; *yōškan ha-t.-ānudē apōmur<sup>2</sup>* The day dawned when I was fishing among the islands.

*tstwiāi-i* To feed with as fowls with grain, to tweeii with at any time, place, for, then, therefore. *t.-iella* To give a part of, not all, to eat as a man would a piece of meat to his dog keeping back a part for another time or for some other purpose, to cease to tweeii. *t.-a.-l.-* To try, attempt, propose to tweeii, to try as food, to see whether it is liked or proper.

*tstwiū-ūa* To tweeua at any time, place, under any stated circumstances. *t.-ūa.-l.-* To try, offer, threaten, propose to tweeua. *t.-ūata.-l.-* To try to fit, close tightly together as a carpenter his work. *t.-gāmata* To paste or stick on one over another as men do notice papers. *t.-gata* s.tr. An ax, a chopper, to use as an ax, to chop through in twain with. *t.-g.-l.-* To try, offer, propose to tweeigata, to do. (with). *t.-pōna*

To get, kill as a man a fox by setting his dog on it. tr. To use as a knife for cutting through into thin slices, to thus cut with at any time. *t.-p.-l.-* To try to catch, kill by setting a dog on, to try to tweeipuna with.

*tstwiākana-l.-* To try, offer, propose to tweeacana.

*tstwiām-aga-l.-* To offer, try, propose to tweeamagoo (with). *t.-āgū* Anything used for grinding or sharpening tools, to use thus, to tweeamagoo with. *t.-x-yella* To leave off grinding before the thing is finished.

*tstwiōidāgana-l.-* To try, offer, propose to tweeoidagana.

*tstwiāmīna-na* Whitewash, to use for whitening over, to whiten over with. *t.-u-gāmata* To cover over and thus make white what was not so.

*tstwiā* s.v. A bed, (to use as) a sleeping place, to lie down on as a bed.

*tstwiāmāsa (tūčiyamāsa)* To give a person anything wherewith he may tie up anything. *t.-l.-* To ask a person to tie up, to offer a person anything wherewith he may tie.

*tstwiāpi* To weeapi with, to use any material to make a fence with. *t.-a.-l.-* To try to weeapi with, at any time, place, for, then, therefore.

*tstwiāta* s.tr. Anything used as oil to rub or put on, to tweeata with at any time, place. *t.-l.-* To try, offer, propose to tweeata (with).

*tstwie-kie-lla* Not to tweeeci all but only a part, to leave off, to cease to tweeeci. *t.-l.-* To tweeella for any stated cause, in any place or time stated. To do. at any stated time, place, then, because of. *t.-la-lagōna* To try to do., to propose to wean. *t.-nga* To tweeengga (at any time or place stated).

*tstwiū-(n)-gūtata-l.-* To try to fit closely together. *t.-gul-ata, t.-g.-ū* Empty shells which crabs have cast. *t.-xtūppqana-l.-* To try, offer, propose, threaten to tweeik-toopaana. *t.-na(ta)-l.-* To try to put out, extinguish fire. *t.-na; apōmur<sup>2</sup> t.-na* A fishline, a line wherewith to fish. *t.-na-l.-* To try to fish with, to say one will use on trial a fishline. *t.-ugana* To tweeingana with as a man a cow with a stick. *t.-n.-l.-* To try, offer, propose to tweeingana. *t.-na-l.-* To try to tweeina. *t.-pa-l.-* To try, offer, propose to tweeipoo, to threaten to ditto. *t.-pata-l.-* To offer, try, threaten, propose to tweeipata. *t.-pū* To tweeipoo at any stated time, place. *t.-punat-a, t.-p.-āpai* To cut down through into two slices. *t.-pukōna-l.-* To try to tweeipoongcuna, to try to keep head to wind. *t.-yella* To not use all as oil for rubbing on anythings or persons.

*tstwiōšgai-a; kwi hī-t.-qa ökōr<sup>2</sup>* (With) what shall I use to put up for a door? *t.-a.-l.-* To try, offer propose to tweeushgia.

*tstwiōšata-l.- (tstwiāša-l.-)* To try, offer to tweeushata, to tweeashoo. *t.-* To tweeushata with, to use for stopping up any opening, to tweeushata at any time.

*tstwiōšdārīna* To tweeushdarina with, at any time, in any place.

*tstwiā-šū* (*čičiyārū*) To use for stuffing up a hole or crevice as oakum. *t-gaia* To tweeagia in any place, at any time. *t-g-l-* To ask a person to teach, to do this to test him.

## tw

*twiai-ella* To lie down on anything, or in any place once more. *t-i* tr. To feed as a mother her young child, a nurse a helpless invalid or a man his pig. *t-i-gāmata* To tweeii instead of, en passant, to feed out of the right time, out of turn, in turn with another, one in mistake for another. with *mōni* pref. To tweeii occasionally i.e. not every time. *t-i-e-* To feed once again, with *yeka* suff. To feed a little, not give much, to tweeii for a short time. *t-i-m-*, *t-i-mūtū* To feed, be feeding, to feed regularly.

*twiōidāgāna* tr. To feed up, to give food to a person and thus refresh or strengthen him.

*twiū-a* tr. To set a dog on, to catch with dogs, to hunt with dogs, to set a spring trap. *t-ata* tr. To set a dog on so that he catches, to catch thus, to throw a dog anything as a bone for him to seize, to put on anything that sticks as bluestone on a sore. To put on as gum on a letter to stick it, to fit close together so that the two edges unite as a carpenter two boards with glue, to catch as a crab with a bait. *t-(a-l-)* To use for lacing as a thread for

lacing beads, to weeu at any time, etc. To try to weeu. *t-* To paint, daub, anoint, rub or put on paint. *t-ar<sup>2</sup>teka* tr. To join together as a carpenter two boards edge to edge, to fit thus.

*twia* s.i. A bed, a sleeping place, any place where a person or animal has or does sleep. To weea at any time, in any place, to use as a man a berth to sleep in. To weea in connection with any stated time or circumstances.

*twiaka* s.tr. An ax, to weeaca with, to use an ax to weeaca with, to weeaca at any time, place, etc. *t-l-* To try, offer, propose to weeaca, to speak of cutting down a tree. *t-lana* To weeacalanana at any time, place. *t-l-lagōna*. *t-tatasana* To use an ax carefully, to tweeaca nicely, well, carefully and thus not spoil the ax.

*twiakōn-ata* tr. To make smaller, to lessen in size or quantity. *t-wōštāgū* To lessen the size or quantity as a baker the size of his loaves.

*twiakāna* tr. To break up and smash, to break up as empty cases or as worthless canoes.

*twia-bailana* To nick, break the edge of any tool. *t-l-* i. To try, offer, propose to lie down. To try, offer to weeu.

*twiamīna-na* tr. To make white, to whiten over, to paint white. *t-n-gāmata* tr. To whiten over any surface not white before, to paint white. *twiamīngūtāna* To speak incoherently, to utter inarticulate sounds.

*twiama-lūw-āna*, *t-l-angāligū* To give a man a woman to wife who is related to him. *t-nana* tr. To let escape i.e. fail to kill or catch as a man the bird he shoots at but does not hit. *t-n-l-* tr. To try, offer, propose to weeamana. *t-čina-l-* tr. To offer, try, propose to weeamachina. *t-sa* tr. To bid, send, direct a person to yamasa. *t-gunnakāna* To tweeamagoo badly, awkwardly, or in such a way as to spoil. *t-x-yella* To do. in part, partly, for a short time, to do. more. with *yeka* aff. To do. for a short time longer or a little more.

*twiamō-xyāgū* (*twiamagāgū* To do. one's own or for oneself). To do. for another. *t-x-gāmata* To do. in place of someone else, en passant, by turn. with *mōni* pref. To do. sometimes, not every time. *t-xdātū* To do. one after another as three or more men their axes at one stone. *t-gāmisiū* To do. three or four one after another. *t-gata* To finish grinding to a sharp edge so that it is no longer blunt, to grind down or out so that the nick is ground away.

*twiamāgū* tr. To grind and thus sharpen as an ax, knife on a stone.

*twiamuk-āna* tr. To lengthen out as a man a long line. *t-ōnata* To lengthen out to its entire length, to make very long.

*twiandōpīn-a*, *t-gūtāna* i. To speak unintelligibly as insane and deaf people do.

*twiapi* tr. To weeapi with, to use any materials or tools in mak-

ing a fence. s. *wiapi* t.- Materials or things used for making a fence. *t-ella* tr. To leave off making a fence before it is finished, to leave a fence in an unfinished state. To partly put up a fence. s. The part or end where a fence is not finished. *t-a-l-* To try, offer, propose to make a fence. *t-gāmata* tr. To close by a fence as one might animals to prevent their escape. To enclose by fences i.e. to put up fences round and thus enclose houses, gardens, etc. To use things among others of different kinds in making any fence.

*twiapēata*; *sa wōlqasellqa siūan* t.- Place those (palings) all orderly for the finishing of the fence. *t-l-* To try, offer, propose to finish a fence, to reach any object by fencing till one reaches it, to try to use up all the materials in making a fence.

*twiata* tr. To rub on, put on, touch, smear with as any object with oil, paint, etc.

*twieki* tr. To give a person or creature fish to eat, to feed with fish. *t-a-l-* To offer a person fish to eat. *t-ella* tr. To give to a person fish to eat again. *t-gāmata* with *mōni* pref. To tweeii occasionally, not every time i.e. now and then. *t-m-*, *t-mūtū* To do. often, every time, always, regularly.

*twiēl-a-l-*, *t-lata-lagōna* To try to go before the wind or sea. *t-la* tr. To induce, force, cause to leave as a man his son any woman he has taken to wife. i. To weeella from any place; *yaiiūa-*

*šāgaulum ha-t-lūdē ilū. t-lā-gā-mata* tr. To make a man leave one woman and take or keep another. *t-la-dāpōš* tr. To wean from the breast. *t-lāna, t-lenata* tr. To make dirty ordure as a pig his sty.

*twienga* tr. To offer, but not give, to lead to expect but not give, to raise hopes and disappoint. To tantalize, deceive, disappoint.

*twiinga-l-* To try, offer, propose to deceive.

*twiigata* tr. To weegata with as with an ax, in any place, at any time. *t-l-* To try, offer, propose to weegata.

*twiiga-l-* To try, offer, propose to weeaca. *t-tāpai* To chop, cut through with an ax a log or a piece of wood in twain.

*twiig-āmisū* To weegamisū with, in any place, at any time stated. To chop a tree or log into three or four lengths. *t-ūtata* To fit, join closely as a carpenter boards and other work. *t-ū-mōni* To cut down as one might a big tree or a piece of fuel. *t-ulata* i. *t-ulū* To be in the state of crabs and other creatures which have freshly cast their skins and shells, to cast, leave off, as crabs their shells. *t-ur<sup>2</sup>čella* tr. To use an ax for felling trees a short time, to cut down again with.

*twiix-gāmata* tr. To use one ax in the place of another, to use by mistake the wrong ax in felling, to weeaca and thus take from as one might a tree another was intending to get by cutting it

down before him. To fell trees upon others so that they fall upon and cover them. with *mōni* suff. To use or weeaca an ax now and then, not frequently or every time. *t-lāri* To cut through in chunks and put fuel on the fire without further splitting it. *t-lō-pata* To cut or chop a piece of wood or a log into lengths or chunks. *t-dātū* To cut together as a small body of men, each having an ax. *t-gaia, t-gaiāpai* To cut or chop through in two and put up on end as natives pieces of fuel. *t-m-* To use an ax in felling wood always or constantly. *t-te-ka, twiix-wōsella* tr.s.pl. To wee-ikteca and -wusella with at any time, place. *t-tāgū* To weeaca and give, to weegata and give as a man fuel to his friend. *twiixtūpqa-na* To hew, chop, cut down a tree so that it falls prostrate. *t-n-gōna, t-n-gūleni* tr. To cut down a tree so that it falls into the water. *t-n-g-* To put any stick or other thing on fire under the water and thus put it out. *twiix-yipū* tr. To chop up into lengths or chunks as one would a log of fuel for use. *t-yella* To cease to hew down trees, to leave off cutting down trees, to leave a tree partly cut, to cut down a tree or log and leave it i.e. not remove or appropriate it. To weeaca with an ax once more or for a short time.

*twiina* tr. To extinguish fire by dousing with water. *t-* with (out) *apōmur<sup>2</sup>* suff. To weeina with at any time, place, etc. *t-l-* To try, offer, propose to weeina. *t-gāmata* with *mōni* pref. To oc-

asionally tweeina i.e. put out fire with water. To weeina one line instead of another. *t-ta* tr. To put out, douse out, extinguish a fire by any way as above.

*twiindeka* To put out fire by pouring water on it as one does embers to use after as charcoal.

*twiingan-asinana* To make another fearless, to make out or act to another making him out to be fearless. To act unfeelingly to another as though he could not feel the cold, or could not be hurt in any way. *t-a* tr. To fray away, alarm, startle, to frighten (away). *t-ā-gāmata* with *mōni* pref. To tweeingana occasionally, not often.

*twiipanaš-ana* To put on their edges as biscuits in a puncheon. *t-taiyigū* To tiyigoo on their edges as slates in a case or biscuits in a barrel.

*twiipat-a* tr. To bend down the head of an opponent quite down and with force, or once and then cease. *t-ūpōna* tr. To kill by bending or forcing the head down upon the chest.

*twiip-ōš-mōči* see *t-uš-m-* To put, fit in, put together as the tongues into grooves of matched boards. *t-ōna* To turn the head of canoe, boat, ship up to the wind. tr. To catch as a man any animal by setting his dog on it and so killing it. To set a dog upon any animal to catch it, to cause to yeepuna. *t-ū* To bend down the head of an opponent forward upon his chest and thus hurt him. *t-ūwōsella* To put

down, place, or arrange things on end and not across. *t-ūtōlli* i. To veer about as a wind vane, to head on as a canoe in chasing a bird. *t-ō-*, *twiipun-ata*, To turn the head of a canoe, boat, ship, directly towards any object or up into the wind or sea, to turn anything round end on. To cut through into slices as a loaf, a swede. *t-deka* tr.i. To put down anything end on, not across, to turn a canoe's, boat's, or ship's head towards the shore and thus put it ashore, to thus come ashore. *t-a-*, *t-d-* tr. To turn over anything on its edge or narrow side.

*twiipuš-mōči* To open split(s) and drive in wedges to tighten up an ax head. To put in the little bits of wood in the splits of a crab spear to keep it well open.

*twiipunkōna* To keep a canoe head on to the wind or sea.

*twi-sa* s. see the synonymous term *mēam(m)atūkū*. *t-yella* To weeina with once more, to use once more or for a short time.

*twiif-gāmata* with *mōni* pref. To tweeipoo occasionally. *t-m-* To do. frequently or every time. *t-teka* To do. so that the man tweeipooed is rendered powerless or beaten. *tw-yella* tr. To do. again. with *ūkqali* suff. To do. once more. with *yeka* suff. To do. a little longer or a little more.

*twiōš-i* tr. To break. *t-ilōpata* tr. To do. up into pieces. *t-i-gāmata* with *mōni* pref. To tweeushi occasionally. *t-ata* tr. To



cover over a hole by putting anything in or over it, thus to put the bottom of a tooqoo or cala in, to put up a door and thus close up the opening. *t.-g.-* To shut up a person in a room by closing the door upon him. *t.-gaia* To set, put up a door in its opening or a board over a slit, etc. *t.-dār-ina* tr. To give many gifts, to keep on giving gifts. *t.-mānuna* tr. To show one how to make anything properly, to direct, instruct. *t.-mānū-wa*; better *t.-m.-mōni-wa* A director, instructor in any kind of work. *t.-mānū-yella* To tweeushmanoona once, formerly as a master his apprentice. *t.-teka* tr. To cover as one might a rat's hole in a floor to keep it from coming on.

*twiōndākū* To send, cause a person to yundacoon.

*twiūtāgū* To give in a threaded state, to wecu beads or other things and give as one might a string of beads.

*twiās-ū* tr. pl. To stop up openings or spaces with oakum, moss, or other things. *t.-unana* tr. To draw, put on i.e. delineate, paint, etc. *yāsun* on a statue or picture.

*twiāg-aia* tr. To send, order, bid to tell, teach, show, etc. To cause to yagia. To send by a messenger news by word of mouth, to send information by a messenger. *t.-i-mōni* tr. To appoint as a regular teacher to teach continually. *t.-i-gāmata* To appoint, send, direct one person to yagia in place of another. *t.-una* tr. To paint or wash white as a room or wall with paint or whitewash.

*twiā-lōšteka* tr. To bind round the base of a crab spear to keep it from splitting. To bind in the bits of stick which keeps the crab spear open. *t.-tū* To give a person things to give to others, to send gifts by a messenger to many.

*twiqana* tr. To send, incite, induce a person to make a quarrel with another. *t.-na* (*tūāšū*, *dāg-wiāramuna*) tr. To beautify a person by painting his face over with a clean coat of eemi paint, to deck out by putting on beautiful apparel.

*twiōfkūsiū* tr. To break the edges of sharp tools by nicking them.

*twiqasāna* tr. To accuse a person of lying, to say, affirm that a person is a liar.

*twiūšama* s. Owachik before it is half grown.

# W

*wē* v. pref. always immediately suff. to the pron. pref. and all the other v. preff. must follow, but never precede it. with a fut. or impt. May, will (term of right and propriety). Like *annū* and *ūla* it has no special meaning, but according to the *a.-* and *ū.-* tense of v. and the connection in which it is used it may mean May, can, should, would, ought, still, yet, will, shall emphatic: May as well, you, he, I . . . had better etc. This word is so changed when used with certain other particles as to be almost lost to sight and ear: *hiūai* for *hiwē*, *kiūai* for

*kōwē* or rather *kītūwē*. Used familiarly in a mild impt. form it takes the pref. *a:* *awē tāgut hai* Give me; *awē atat hai* Bring me, fetch me; *awē mānat hai* Lend me; *kōwē mōčiūa kōnjin* He may come in i.e. He is at liberty to come in. *hai hawē m.-* I will go in, I may go in. *wē kātukiū hai* I have not yet gone; *hawē mōštōx-mūta* I am still at work; *sa sawē ata siūan* You may take that. *wē ata* Take it, you can take it. *wē at haia* Please bring me; *wē wōš-tāgauina* You can, or may work, or keep on with your work. *apa hiūai sa wē mānū* What do you say to lending me, *wē atauina* (*sa wē atga*) You may take, or Take (mild impt.).

*wēa* s. tr. The liver, to sew skins together, to sew up, over, rents in canoe. *wēan* A stream of water or anything else, a river, rill. *w.-nana* To flow. *w.-n.-*, *w.-nanā* i. To flow, be flowing as water in its channel, blood from a wound, water, pus from a sore, hence, to bleed, to weep as a sore. To drip, run as oil from a fish, gravy from a joint of meat when pierced. *w.-ndōlaša* A trickling stream. *w.-nbix* (*kōskōnaii*) A variety of widgeon, not migratory. *w.-ta* tr. To sew up, finish sewing in the senses waa bears, to join thus by sewing.

*wēamb-is-kīpa*, *w.-a-k.-* The name of a conspicuous star.

*wēōnnak-a* Badly waaed, unable to waa, never having waaed. *w.-āna* To waa badly and so damage or spoil.

*wēāki* A skin mantle of two or

more sewn together, a canoe repaired.

*wēauina* A variety of whale without the back fin and it has long bone in its mouth.

*wēla* (like *wē*) immediately suff. to pronn., thus to be seen a v. pref. When the v. to which it is pref. begins with a vowel it requires *p*; *hawēlap atga hauan* I will take this, or Anyway I'll take it, or Oh, I don't care, I'll take it. *hawēla mōčiūa annū* I will go in, or I'm determined to go in. This word is also simply *wē* and *la* w.s. separately. This form does not take *p* before vv. in vowels like the above, but drops the final *a*; see *la*.

*wēlix* (by some *wēlix*) s. Clay, especially colored kinds (see *šau-wa*). Menses.

*wēmar<sup>2</sup>kīpa*, *wēmānūwa* Two separate sorts of small gulls.

*wēnaii-punata* from *wēna* and *yī-p.-* To have sharp pains in the stomach or bowels. Diarrhoea, to get or have diarrhoea.

*wēna* (by some *wēina*) Dung, ordure, the contents of the paunch or entrails. The belly, abdomen, the bowels. *a.* Pregnant, in a pregnant state. *w.-sōx* Any ache in the stomach or bowels. *w.-na* i. To be or get pregnant, to be with child.

*wēnatūmūtū* i. To void, evacuate, to relieve oneself.

*wē-tūla* used only with vv. in the negative past tense, interr. and poss.; *wē-t.-* *kātuxyinda kōnjin*, *bāvyā*, *wē t.-kātuxiū* Has he

not gone? or Can it be he has not gone yet; No! he has not gone. *könjiničix wē t.- teki hai könjima* It is certainly very strange that I did not see him, or I wonder how it was I did not see him. *wē tūla möčaiū könjin* He has not come in and I rather wonder how it is, or It is strange he has not come in.

*wēyaiell-a: ha w.-qa yeka* I will not yet get up but will lie a little longer.

*wēyellaiell-a; ha-w.-qa hauan či isin* I will go away from this place for a while.

*wēyömi(n)* s. A large tussac like grass growing on cliffs.

*wiaina* i. To be loose and thus readily moved as a broken bone or the blade of a knife. To wander about, roam, to be thus roaming or wandering as a homeless or lost child, to be attached, yet loose, so as to be easily moved as the eye the bone in its socket, a button on its screw, etc. To move readily in any such way, to swing, move, sway, travel, to be hanging loose as a door on its hinges. To be i.e. be gone; *kwi lē wiaina yösöla hauākin* I wonder wherever my dog can be. a. Loose, yet attached as a button by a screw, a broken bone by sinew.

*wiaina* s. Patches of blue sky, the (blue) sky.

*wiaiüü*, the neg. past of *wia*: *wiaiüü hai* and *w.-könjin* I, he, she have not lain down.

*wiaiüinda; wē tūla wī.- sa* Have

you not been to bed, or lain down?

*wiaiella* i. To stay a little while, not to accompany, to lie a little longer.

*wiüü* the neg. of *wia*; *wē wiüü könjin ānan* He has not yet sewed up the rent in canoe. *w.-a, w.-āki* (A) skin(s) not yet sewn together as for instance two simply laced together. *wiōidāga-mōni* To encourage, strengthen, sustain, help as a son his mother, as a man his despairing friend, to encourage by one's presence, support, to keep in this sense. *w.-a* tr. To let, suffer, permit to bite. a. Unthreaded, unstrung, to not thread. *w.-;* *w.-haia* I have not threaded (beads), or I have not laced up (as a boot).

*wia* i. To lie down, to lie, go to bed, to be lying, to be said of things or persons lying; *hauan gwīata* He, she, or It is, or He (she) is lying here, or He or she is here. *w.-ka* tr. To fell, cut down trees with axes, to chop down (a) tree(s). *w.-kägū* To weecaca for oneself, or of one's own for oneself.

*wiakala-mōni, w.-mütü* To peep, be peeping, to stand or sit peeping. *w.-nia* To peep, be peeping or peering, to lie, be lying and peering.

*wiakalana* i.tr. To peep, to peep or peer at, to watch stealthily. *w.-lagōna* To peep, peer, to be peeping, to look, watch. *w.-lagū-mōni* To watch, to observe, look for, watch for.

*wiakalanā-kīpa* s. The name of a certain star.

*wiakananaina* To walk along by the edge or brink of as above.

*wiakanenata* tr. To make or cut steep, to make with a slope, to tip and thus render steep as one might a slab of slate. i. To walk, go along on the edge of as along the edge of a bank.

*wiakö-nantēnaka* To go along by the edge of, seeking or searching after. *w.-ngus-iü* To chop down a tree so that it breaks off and falls, to chop through, a piece of fuel. *w.-n.-ata, w.-n.-atāpai* To chop through in twain as a piece of fuel. *w.-nata* tr. To make smaller in quantity, number, size, to make small, to do little. *sa w.-natqa haia šaia* Make my spear small. *w.-natama, w.-nalla* tr. To eat, drink, little or less, to eat, drink sparingly. *w.-n-wōš-tägū* To make small or little, either in size or quantity. *wī.-n.-t.* To give little, to give one a small bit or portion. *w.-nōra* i. To cry with a shrill, small, or little voice.

*wiakwīa* tr. To be cutting down (a) tree(s). To keep on felling trees.

*wiagönnak-a* Unable to weecaca, unaccustomed to ditto. *w.-āna* To do. badly or awkwardly.

*wiam-ikū* tr. To act in any way as a rival, to emulate, to try to supplant, to cause others to do anything with haste for fear of not getting a share by the over eagerness of others. *w.-a* tr. To thread owachik in small quantities on rods, especially when scar-

ce (also much the same as *wiüü* or *uiüü*).

*wiamačina(ta)* tr. To make room(ly), to clear away a space and thus make room, to enlarge any place and thus make more spacious, to put things wide apart so that there shall be ample space between, to make room for as persons for another to sit among them.

*wiamala-na (w.-tägū)* To give much, to give more to one than to another.

*wiaman-ana* tr. To give life to, restore to life, health or soundness, to heal, to recover a person of any sickness or injury, to save life, to rescue from death or danger, to let escape by failing to kill or capture. *t.-ā-mōni* tr. To preserve, keep in life and health as God his creatures. *w.- (iüain)* Along the edge of, the edge, verge, border, beside; *yōna w.-sa tēnakqa* and *wēan wiamön* Beside the river.

*wiaman-asinana* tr. To let escape, yet in a wounded state. *w.-ā-mütü, w.-anā* tr. To preserve, keep alive or well. *w.-anāmütägū* tr. To keep alive, not kill as a farmer a cow he values. *w.-an-gāmata* with *mōni* pref. To weecamanana occasionally.

*wiamaš-a, w.-eta* tr. To let, suffer, permit to yamasa and yamasetā.

*wiamöt-a (dāgwiasinata)* Steep, precipitous, up and down. *w.-haina* To walk along the edge of any precipitous place.

*wiamāgū* tr. To let, permit, cause to yamagoo in either of its senses. To cause a rustling noise, to rustle, make a noise as a person walking among thick bushes or tall grass, to drain off water by letting it flow away.

*wiamūk-āna*, *w.-ōnata* tr. To lengthen out, make long(er). *w.-a-mūtū* tr. To sit away from, to remove one's seat away from a person. i. To sit down separately, apart from, not close to. *w.-ōnū-m.-* tr. To put anything down out of the reach of a person. *w.-ōngaia* tr. To put up anything out of the reach of another. *w.-ōnūteka* tr. To put down anything beyond the reach of or far off from. *w.-ōn-wōsella* tr. pl. To put down things beyond the reach of or far off from.

*wiapē-ata* tr. To fence to any object, to complete a fence, to fence round and thus enclose. *w.-ōsēata* tr. To shut off from trespassing, by fencing off a place, to enclose by making fences round, to intercept by a fence.

*wiapakalāri-na* To do anything in large quantities. *w.-tāgū* To give largely of, to give in large quantities of anything.

*wiāpi* s. tr. A fence, to make (a) fence(s). To fence, put up a fence. *w.-gāmata* tr. To weep in another's place; with *mōni* pref. To do occasionally.

*wiāpat-eka*, *w.-ūgata* tr. To put close(r) to, to draw or cause to approach close to.

*wiāt-a* tr. To thread on as one does a bead to a necklace, to

finish threading on, to thread on all, to lace up and thus complete lacing as a boot. *w.-as* part. a. Lying still, nicely, orderly, comfortably, lying evenly. *t.-āsana* i. To be or lie still, comfortably as a sick person after pain, to be or lie comfortably, to lie still, evenly. *w.-eka* i. To subside, go down as a rough wind or sea, to calm down, to be or lie comfortably as a person after great pain, to grow still after a great passion.

*wiēki* tr. To let, permit to yeci i. e. not prevent or interrupt.

*wiella* a. Favorable, right aft, said of either wind, sea, or current. To be aft i. e. from behind as a breeze, a sea, a current to run or let drive or turn a vessel before the wind or sea. To haul aft as the wind. *w.-ta* v. To turn fair as the wind, to turn a vessel, boat, or canoe so as to go before the wind or sea. *w.-tas* a. part. Fair, right aft, having good power to go well before the wind. *w.-t.-ana* To sail, pull nicely before a breeze or sea.

*wiend-ākū*, *w.-ōx-kōna* tr. To let yundacoo and yunducuna.

*wieng-a* tr. To deceive, cheat, to induce a false impression, to impose upon. *w.-aiamana* Still having life, power to enjoy or do anything. *w.-atas* Clever in deception or creating false impressions. *w.-ā-gāmata* (with *mōni* pref.) To weengga occasionally. *w.-aiella* tr. To cease, leave off imposing or deceiving. *w.-ū* s. Veronica Falklandicus.

*wiēpat-eg haina* tr. To walk near to, to go or come near(er)

or close to. *w.-ux tega* To go or come near to, or close by a canoe, boat, ship.

*wiērri* i. To shake as birds their plumage when changing it.

*wiēta-na*, *w.-mūtū* tr. To let i. e. not interrupt or prevent making baskets.

*wiīg-ata* tr. To get, bring, fetch, take a tree by cutting it down with an ax, to cut down a tree, to fell, cut right down or through so that it falls. To chop or cut through as a piece of fuel or a log in twain, to sever, chop off. *w.-atāpai*, *w.-āmisiū* To weeiagata two trees or poles, to do, three or four. *w.-āmata* tr. To thread on in the wrong place, to thread on the wrong one. with *mōni* pref. To ooiu occasionally i. e. now and then. *w.-ūtata* (*w.-u-ū.-*) i. To close up as a wound in the process of healing. *w.-ulū*, *w.-ulata* i. To come out as stains in washing clothes. To come out from or cast as crabs and snakes their shell and skin or as deers' anthers, to shed in this way. *m.-t w.-ulur-gāmata* To cast or shed as deers their anthers. *w.-atōpi* tr. To weeaca and bring or put aboard a log or a long pole.

*wiix-g.-* tr. To cut down a second time as one would a tree which fells off its stump but still stood, to weeaca instead of another person. To do, en passant or in turn with and thus relieve another. with *m.-* pref. To do, seldom, once now and then. *w.-m.-* (*wiākwia*) tr. To do, regularly, often, constantly, to keep on. *w.-teka* s., *w.-wōsella* pl. tr. To

cut down (a) tree(s) as may be as a person would in readiness to remove it or them to the pit or elsewhere. *wiix-yella* tr. To cut down or weeaca again; with *yeka* suff. To do, a short time longer; with *ūkqali* suff. To do, one more. To do, and leave as a man a fuel to fetch another time. To cut or chop down a tree or log and leave it. *w.-yīpū* (pl. of *wiīgata*) tr. To lop, chop off as boughs or into lengths.

*wiila-ina* i. To walk lame, to limp, to be loose and so move freely. *w.-* a. Loose, not securely fastened, lame, having a broken or disabled leg, rickety, dislocated, loose as anything not securely riveted. *naif wiil-āki* A pocket knife. *w.- (ain)-ā.-* The lame one.

*wiimāgū* tr. i. To put any things threaded or laced together on one's neck.

*wiina*, *uina* with(out) *apōmur*<sup>2</sup> suff. To fish with a line and bait.

*wiind-eka* tr. To add to by lacing or threading on other things, to lace together as two skins and thus join them. *w.-ōpa* tr. r. To put on oneself or wear a mantle of skins laced together.

*wiin-gana* tr. To refuse a gift, to ask a person not to give to oneself. s. The loops made on baskets or buckets to which the handles are attached. *w.-kōna* tr. To be catching fish with a line in a canoe or boat. *w.-gāmata* To weeina in place of someone else or in turn with. with *mōni* pref. To weeina occasionally.

*wīpanaš-ana* tr. To throw a stone edgewise so that it skins along the surface well. To cut into thin slices as a woman a loaf of bread, to make thin as a slice to turn with the edge upward or toward. To coast along, to paddle or sail along close into the shore. *w-una-ta* tr. To cut up into slices, to turn the edge upward or toward. *w-u-ina* i. To walk or go sideways, as a boy in play. tr. To trundle along anything like a hoop or flat round thing. *w-u-ki* To strike or hit with the edge of the hand or a paddle.

*wīp-anuš-mōni* tr. To put up anything on its edge as a slate, a slab, etc. *w-atux* s. A kind of teal like widgeon. *w-ōna* tr. To let yepuna i.e. not prevent or hinder. *w-ō-ina*, *w-ōnūnna* i. To walk sideways as when forcing one's way through a mob. *w-unata* tr. To turn the edge upward or toward, to go directly to as a boat or bow on, to turn a boat or canoe head or end on to any object, to make narrow, to narrow off, to cut quite thin. *w-ōnā* i. To be lying with the narrow edge upwards or towards.

*wīp-ū* tr., *w-ata* To let (not prevent or hinder) to yeepee and yeepee. *w-undek(wī)a* To lie, be lying on one's side. *w-un-kōna* tr. To turn the bow of a canoe or ship head on to wind, sea, or any object.

*wīi-teka* s.v. Thwarts of canoes or boats, to put in these thwarts, sticks like thwarts serving to keep open nets, to pet such in. *w-wō-sella* tr.pl. To thread and put

down as a person would strings of beads or owachik threaded on lines or rods in readiness for removal.

*wīōš-gaia* (*t(w)īōš-g-*) tr. To put up as a door or shutter in its place. *w-ata* tr. To stop, stop up any hole as by stuffing rags or putting in a plug. i.tr. To cease to talk or make any noise, stop one's mouth, to stop or close up any hole or space. *w-mōni* tr. To stop up by closing up a hole or space to calk, stuff. *w-teka* To paint horizontal lines upon the face with eemi as a mark of friendship.

*wīāšū* tr. To bring to bay, to be barking at as dogs at an animal at bay. To quarrel with a person at his door, to stop by putting anything in the hole as a bung-hole with the finger or a bung. To stuff in and thus fill up any hole or crevice, to keep in as a dog or fox in its hole by barking at it. To have a stoppage either of urine or excrement, to cease to flow. To dry up as any flow of blood, to stop as the urine through a gall stone.

*wīāk-i(n)* The one lying down, the prostrate one as a tree. *w-ōna* i. To be in, lie down in, or sleep as a man in a boat, canoe, or ship.

*wīāgaia* tr. To let, not hinder or prevent, teaching or telling.

*wīāgun-ana* tr. To serve out, treat cruelly or badly, to persecute, treat with spite or hatred, to hate, to do evil to maliciously. *w-a* (*wīāgunāmata*) tr. To

whiten over, to paint white. *w-a*; *wōštāgū wīāguna* To seriously injure as by wounding. *w-yella* tr. To have illtreated or been unkind to on some former occasion. *w-tur-gāmata* tr. To kill or murder a person in the presence of another person. *w-nā*, *wīāgun-ā-mōni* To weegoonana often or constantly. *w-an-g-* To do. one person instead of another. with *m-* pref. To do. occasionally. *w-e-nata*. *w-ūkū* tr. To oocoo with a cruel purpose or intention to injure or kill.

*wīāgungaia* To put up anything white, or whitened over as a mast.

*wīālōpata* tr. To pare, trim round the edges of a skin by cutting off bad edges. *w-nāna* tr. To pare off or trim and cast away the parings.

*wīāt-akālana* To open, cause to be open, to make or put up apart. *w-ullata*, *w-ullā-kōna* tr. To cause a boat to lie over on its side. *w-ōpi(k-)* i. To lie down in a canoe or boat as a sick man who cannot sit up, to be in this sense. *w-ū* tr.pl. To let give, not hinder or prevent, giving or distributing.

*wīqa-gātū* tr. To stir up envious feelings or words by selfish conduct. *w-nata* (*ak-w-na*) tr.pl. To knock down and thus kill. *w-sa-mūtū* tr. To let lie, not try to prevent from telling lies.

*wīūša* tr. To praise, speak in praise of, to speak admiringly of, to express wonder at, flatter. *w-ana* (fr. *iūša*) i. To go along in canoe, boat, or ship by the coast. *w-a-ina* i. To walk, go a

long the shore or the bank of a river (on foot). *w-n-kōna(-i-)* i. To skirt, go (a)round or along the shore by canoe or boat. *w-na* tr.i.a. Having steep sides or a continuous line of steep walls. To have a line of steep banks or walls, to make steep either by cutting or building up, to put up straight as a line of posts in line with each other. *w-tasinat-a* tr. To cut down straight and thus make steep and straight like unto the face of a wall of rock, to cut away thus as a bank. To build up straight and high as a high wall. *w-t-ta* To pare or trim the edge of a hide carefully and thus make it straight at the edges.

*wīūš-ākūrū* Ready or given to speak admiringly of or in praise of. *w-unata* i. To go or come. keep along keeping close in to shore.

*wīufgai-a*, *w-ā-mōni* To live near to, to have one's house close to or near another.

*wīč(i)x* An exclamation used when fish seize the bait and tug at the line or when a bird, spear, etc. rises to the surface of the water.

*wīlauila* s. The sea hawk, commonly called „sea hens“.

*wīna* (Small) flies, gnats. *w-ia* (fr. *w-*, *ya*) It is a *w-* *w-mqāgū* Abounding in or having many flies. *w-na* tr. To betray, act treacherously, to take in, deceive, to trick.

*wīnōfkōra(-iaka)* The Johnny rook, a bird very like this vul-

ture. *w-iaka* s. A kind of play in the ceena drama in connection with the *w-*.

*wīnā-mōni*, *w-mūtū* tr. To betray, act, be acting treacherously.

*wīya* Fretful, cross (used of the state of young children whose mothers are pregnant and who through loss of milk and partial neglect are very troublesome). *w-na* To be or get in(to) this state, to act as though in this state. i. To fall, continue as though reluctant to leave off as snowy, stormy, wintry weather continuing day after day in the spring. *w-ta* s. All plants of the dandelion and lettuce classes.

*wī-yella* (almost *ui-y-*) tr. To unloose, undo, unfasten, untie, especially as a canoe moored to the kelp, or attached to other canoes moored or anchored. (*tū-wuntūppana*) To untie, set free, undo, unfasten, to loose, loosen.

*wīy-in* s. The common grey duck, (a) duck(s), the duck tribe.

*w-gala* s. The young males of hair seals, seal pups.

*waiāi-im* s. *w-if* A narrow creek, cove, harbor. *w-āci* (fr. *waia*, *yāci* w.s.) An exposed or open bay or creek. *w-a* (fr. *waia*, *ya*) It is a wia.

*waia* A bay, creek, cove, harbor, sound. *w-(t)* before a v. beginning with a vowel, a v.pref. First, earliest. *w-;* *hai ha-w-t-atqa* I will ata first; *kōnna w-dātudē* Who ran first? *w-;* *w-t hainauina* Walk or go first; *sa wē waia-t atqa* You may take first. *w-čōmma* (*wēa-č-*) The state of

lean and sick penguins which come ashore and stand all drawn up together. The state of a lazy indolent person. *w-gul-a*, *w-g-ū* s. A (winding) valley, creek, opening in the land as of a valley or creek, a cove, a hollow, cavity, depression. Concave, hollow, receding as the shores leading to a creek or valley. Receding in the form of a curve, bent thus, crooked, turned up at the points or edges.

*waiaman-a* i. To go or come first, to take the lead, to be the first or leader. *w-ia* i. To go first or take the lead. *w-aina* i. To walk first, to go or come first, to take the lead. *waia w-mana* To go first before any other, to do anything first.

*waim-ina*; *hauan w-i-* (*h-* *sin w-unčīākin*) This is your brother's. *w-unčī tūkun kōkāta* Your elder brother's wife is coming. *w-galan*; *hiūaim-q-čia hauan* This is my elder brother's.

*waiamun* s., *w-dē* du., *w-daian* (*waiamōlan*) Your brother (senior), du., pl.

*waian-a* s. A bow. *w-gala* Bow men, men who use bows. *w-čalitas* (fr. *w-a*, *wōlitas*) A beautiful or splendid bow. *w-ia* i. To be a creek, cove, bay, to fall back, recede as the shores of a bay.

*waiat-ata*, *w-ūteka*, *w-ilina*, *w-aiyi*, *w-ufki*, *waiāiūa* To ata first, ū-, i-, to call first, to u-, to bite first.

*waiat-āsana* i. To rejoice, be glad, to congratulate oneself, to

be thankful, to recover one's spirits after sorrow, trouble, or sickness. *w-ūiūū*, *w-ūiata* To ooeeu and ooeeata. *t-ōpīnikun* Close by, alongside the path, not on it or away from it. *w-āsinata* (*pulla-teka*) i. To calm, quiet down as any distress of mind or body.

*waia wurisin* A land abounding in creeks or fiords.

*waii-sin* s. Such countries or parts as are protected from the open ocean by islands, inner, inside waters or countries. *w-f*, *waiāiif* A narrow, track, path, way, road.

*wai-gala*. *w-adāra* All the or every creek, the creeks, creek-men.

*waiāip-a* s. (Your) elder sister. A f. first cousin. *w-ikaia*, *w-ima* obj.c. Your elder sister or first cousin. *w-ina*; *w-i-* *hauan* This is your elder sister. *w-ančī*; *w-a-tūkun kōkāta* Your elder sister's husband is coming.

*wai-ūl*, *w-öl* s. Wire (awls), the awls used in making canoes. *w-öl tūgōmaka* s. A(n iron) chain.

*waim* Elder brother. *w-āki*, *w-ūa* The eldest son, or brother, or cousin. *haua w-* (but not *sin w-* or *kiūai-m*, but *wai-amun* and *k-a-*) My brother or cousin older than I. *w-* Refers to a cousin the son of an elder brother, though the cousin himself may be much younger than the son of his uncle, his father's younger brother.

*wiella* tr. To waa again, a little, partly. To do. a short time. with *yeka* suff. To do. a little longer

or a little more. with *ūkqali* suff. To do. on(c)e more.

*wičōa* The redbreasted starling of the Falklands and E.ern Fireland.

*wi-gāmata* tr. To do. in the room of some one else i.e. instead of. To do. one thing instead of in mistake of something else. with *mōni* suff. To do. sometimes i.e. not regularly. To do. en passant, (in this sense it requires one of the preff. of direction).

*winni-ūalan* All one's f. relatives as nieces, (second) cousins, etc. (fam.) *w-* My daughter, my elder sister, my wife, my niece; my (second, third) cousin. *w-a* (Oh) my *w-* (as above)! s.i. The rattles of a dying person, the sobbing of a young child, heard after it has done crying as well as during the crying; any similar convulsive movement or noises. To have the above, to be in the above, the sob, to be sobbing. *w-(n)* s., *w-ndēi* du., *w-ndaian* pl. My elder sister, du., pl. *w-īya*; *kōwē w-ī-ta* He is still sobbing, weezing or in the rattles. *w-;* *dārginni* (fr. *dāra*, *w-*) An old or elderly woman.

*wisa* s.a. Rotten wood of a uniform deep red, valued as good fuel. Rotten after above manner, red decay of a tree (see *lala-kina*).

*wisdātū* i.tr. a. Restless, anxious, eager (to see or hear), to show anxiety or restlessness to go or come from time to time to see or hear as an expectant or anxious person does.

*wiss-a* tr. To bend back, to bend in order to straighten. To bend or force by bending into shape. *w.-öngusiū* tr. To break when bending as by bending too much.

*wistöl w.-* or *k-w.-* (*istöl i.-*) A small temporary.

*wōša* i. To drift (or wash away), to be drifted off or away. s. The poorest mussels, such as are high on the beach and are very unsatisfying. *w.-kiy-a*, *w.-k.-ā-kīpa* Orphan, boy, girl. a. Orphaned. *w.-kiya* a. Weak, unable to maintain one's rights. *w.-ma* s. Drift kelp, such as is seen in heaps on beaches. *w.-waiāgū* Whitish, weather beaten, bleached by age or exposure to weather.

*wōš-ōpi* s. (chiefly in E. Beagle Channel) Lights, lungs. *w.-ūma* Your father (fam.)

*wōškōšan-ia* tr. To be occupied gathering things together in order to store them safely. *w.-a* tr.pl. To gather together as for the purpose of safe keeping as a careful child his toys, to gather up, collect together, to store up, keep things, to take one's things with one, to have many things in stock or gathered together.

*wōškōšū-kūci*: *sa w.-k.-ūa sīr*<sup>2</sup> Take your things aboard with you i.e. gather up your things together and take them aboard with you. *w.-mōni* tr. To collect, gather one's things together and store or keep them.

*wōstek-a* i. To wash ashore. *w.-wīa* To be lying washed ashore.

*wōsteg-ata* a.i. Troubles, perplexed, in trouble, puzzled, worried, untidy, disordered, higgledy piggledy, to be in any of these states, to be anxious, impatient. tr.i. To finish, complete, perfect, to be finished, completed. a. Completed, finished. *w.-a.-*, *w.-atā-kurū* Easily troubled, impatient, fretful, anxious.

*wōstegat-āmisiū* To complete several. *w.-ā-m.-* To nearly finished (only in the past tense). *w.-ōnnaka* Not in a finished state, unfinished, not having finished.

*wōstegur<sup>2</sup>-čella* tr. To have done all, to finish doing anything and then leave off. *w.-mīkingale-nata* To rejoice or congratulate oneself on having finished any work. *w.-mōni* i.tr. To be prepared for emergencies by previous work done.

*wōstög-āgū* tr. To make, do, work, labor for oneself or on what is one's own. *w.-ū-m.-* tr. To make and put by, to make and establish as God his great creative works.

*wōstōx-kōna* tr. or i. To work, make, do anything afloat any vessel, to be working aboard. *w.-dātū* tr. To do a number of things one after another, to work in divers places. *w.-gāmata* To do something instead of something else, to do, work, make in the place of some other person, to wushtagoo on one's way anywhere. To do, work, make anything by mistake, out of turn, in the wrong place, etc. with *m.-* pref. To work, make, do sometimes, not often. *w.-gāmur<sup>2</sup>-čella*

i.tr. To work, do anything for a while in place of someone else as a temporary substitute or one thing instead of something else temporarily. *w.-manaina* To be walking about occupied doing a job here and there. *w.-mōni* To work, do, make, regularly, constantly, to keep on working, etc. *w.-m.-gala* Men who are continually at work. *w.-m.-āgū* To be occupied doing or making anything for oneself. *w.-mūt-ū* To be occupied making or doing anything for oneself or to keep on working, etc. *w.-m.-ā.-* To be occupied making anything for oneself. *w.-mag-ā.-* tr.pl. or i. To be occupied making or doing anything as a number of persons sitting together. *w.-palana* tr. or i.pl. To be occupied at any sort of work, to be working or doing. *w.-teka* tr. To make, do anything and put it down ready prepared. *ōnda tūla w.-tekū kōnjīn* I wonder whether he has got the thing made ready. *w.-tōlli* tr. To work here and there without any order, to make badly, to spoil. *w.-yella* tr. To wushtagoo in part, to half do, make anything. To do, again or afresh, to have made or done once. with *yeka* suff. To do, a little more or a little longer. with *ūkqali* suff. To do, on(c)e more. *w.-yāgū* To do, anything for or on behalf of another.

*wōstāgatuārūgata* To spoil, marr by doing anything.

*wōstāgōnnak-a* Lazy, unfit, unable to work, never working, never employed, done badly. *w.-āna* To do anything badly and thus spoil or injure it.

*wōstāgū* tr. To work, to do, to make, to manufacture, to create, to labor. *w.-kurū* Fond of work, ready, willing to work, desirous to work. *w.-duf*, *w.-abaila*, *-ūpis*, *-siūwata* Weak, unable to work vigorously; able to do. do., diligent at work, lazy at work. *w.-tas*, *w.-kalitas*, *-kaia*, *-hāšū* Clever, expert, neat in work. Quick or slow at work. *w.-arūgata* Awkward at work. *w.-yōšmānū* Skilled or ingenious at work, ingeniously made. Troubled with work, not knowing how to get a thing done. *w.-dāra* During or when at work, all works, whilst at work. *w.-tū-w.-* s. Time or materials for work.

*wōstāg-hain-āgū* To be occupied doing things for oneself i.e. such things as require one to move about. *w.-wīa* To be occupied making or doing anything, to continue to work. *wō.-h.-a* To be occupied, doing things which require one to move about.

*wōkamātū* To dig out or up as a man parsnips with a spade.

*wōkat-anīa*, *w.-āna* To pass, be passing water. *w.-ana* The heron. *w.-anā-kīpa* A good finishing woman. *w.-an-amaim* Currants (local term; see *upuš-a.-*) *w.-anama* The (a) small variety of elephant seals. *w.-anapōmur<sup>2</sup>* A star fish (spec.; but locally used).

*wō(n)kataka* i. To be of different lengths, to be uneven, irregular i.e. some being longer than others, some projecting beyond others. To pass over, skip, not take note of all but skip one here and another there.

*wökis* s. A bone wedge used for splitting out fuel, spears, paddles, etc.

*wökur<sup>z</sup>* s. (*wöfy* by some for *wöhya* w.s.) Urine. *w.-pun*, *w.-pöna* Having a weakness or proneness to urinate.

*w-ögata* i. To meet, gather together, come together, collect, assemble, congregate. tr. To take, fetch, bring, carry, take away. To draw, shrink up together as seen in *kwisü-ö*.

*wöxk-öna* tr. To wagoo when aboard, to be aboard carrying or having things in one's skin as in an apron gathered up. *w.-üci* tr. To go or come aboard with things in one's skin or apron.

*wöx-gāmata* To wagoo instead of someone else or instead of some other things. To do. en passant, to do. sometimes, to do. the wrong thing.

*wöx-mīna*, *-möči*, *-manaiina*, *-möni*, *-mütü*, *-manätsiköri* To do. down, in, about, regularly, do. do., out. *w.-möni* To keep on wagoing, to wagoo every time, constantly, usually. *w.-mütü* To sit, be sitting having things in one's skin, ready to convey away. *w.-teka* To wagoo ashore and deposit; (*čiiüa-t.*). *w.-wörägü* To wagoo ashore. *wöx-yella* To do. again, to have wagoed. *w.-yägü* To do. for another.

*wölēa(ta)* tr. To finish making, sewing in bottoms of buckets etc. (see *aia*).

*wölēdāg-ana*, *w.-u-nata* i. To be, get, grow, become *w.-a*. *w.-a* Sober minded or mannered, steady,

chaste, faithful; virtuous (of the character of good girls and women and of men as regards virtue).

*wölēw-a* s.s., *w.-āpai* du., *w.-aia-malim* pl. (A) the boy(s). *wē wö.-a kōnjin* He is still a boy; *yek'-galēwa kaus kōnjin* He is a smaller boy.

*wölīa* i.tr. (fr. *wōla*, *wīa*) To lie all down. To undo all.

*wölil-ana*, *w.-e-nata* To finish building, to all build, to build all. *w.-ina*; *w.-inisina* All of you hold up or out your hands.

*wölitas* a. Nice, pretty, beautiful, handsome, good (looking), excellent, fine. adv. Nicely, well, beautifully, neatly. *w.-a-lagōna* Having a beautiful appearance. *w.-māla* A fine day. *haim manq-anqalitas sa mākun* Your son is far more handsome than the others.

*wölitās-in* In a or the clear, clean, or nice place or spot. A nice place. *w.-inur<sup>z</sup>kātaka* i. To grow, get, become more and more beautiful. *w.-ana*, *w.-i-nata* i. To be, get, become in the state described by *wölitas*.

*wölai-ai-gu-nata* To be, get quite covered with tears. *w.-dasi-n.* i. To be, get very dainty or very particular about what one eats.

*wölai-ai-kö-n.* i. To be, get, grow, become very or quite small, little, shrill, etc. *kō-w.-kōnut hāša* How very shrill, sharp, clear his voice is. *w.-manana* i. To all recover or get well, to thoroughly recover. *w.-mīn-e-n.* i. To be, get, grow thoroughly or quite white.

*w.-m.-ana* i. To be, get all white. *w.-masa* i.tr. To tie all, to all tie (of subjects and objects; see *ya-m.*). *w.-maseta* i.tr. To all tie, to tie (up) all, to finish tying. *w.-mükö-n.* i. To escape beyond reach or out of sight. To get or be far off. *w.-pušagōna*, *-gu-n.* To get, be all (thoroughly) charred. *w.-tana* To yetana all, to all do., to knit or net all, to finish yetanaing.

*wōlaie-ši* i. To be all broken, to break all. *w.-ki* To finish eating fish, to eat all, to completely or all eat. *w.-lla* tr. To leave all. *w.-lütüšü* To leave all, to all leave. *w.-llana* To be, get all or thoroughly soiled.

*wōlaii-kū* tr. (*w.-gata*) To finish scraping, to scrape all. *w.-gūtata* i. To get, be very or quite close and so united. *w.-laša* To yeelasha all, to finish sucking out as the juice of an orange. *w.-nara* tr. To yeenara all, to finish gnawing. *w.-pōna* To yeepuna all, to kill all by hitting them. *w.-pu-nata*, *w.-mōra-n.* To be or get quite narrow, to get or be quite sharp or angular. *w.-pū* tr. To yeepoo all. *w.-siū* To chew all. *w.-tauwö-n.* To be or get stuck fast.

*wōla-iipū* (fr. *w.-*, *yīpū*) tr. To yeepoo all either of the subjects or objects. *w.-iū* (*wölēata*) To iu all, to finish iuing, to all iu. *w.-iaši(löpata)* better than *w.-ieši(l.)*. *w.-iūata* tr. To catch all, to take away all, to fetch all as a dog things in his mouth. *w.-iandārana* tr.pl. To finish or do all (of a man doing a lot of spears by binding in the

bone heads and thus making them ready for use). *w.-iūama*. *w.-ia-kōni* a. Tapering, tall, slender and high, (very) high, very long and slender.

*wōlaiōšmanū-n.* i. To get or thoroughly exposed to the wind.

*wōlaiā-čina* To be quite or thoroughly exposed to the wind. *w.-kōrana* To get quite loose as the bark of trees in early summer. *w.-kāne-n.* To be or get quite or very steep or precipitous. *w.-kāpū*, *w.-kōpata* i. To heal up thoroughly, to thaw and dry up as the snows and frost of winter in spring. *w.-gaia* tr. To yagia all, to all yagia. *w.-g.-tūmōra* tr. To yagiatoomura all. *w.-guna(ta)* i. To be or get quite or thoroughly pale. *w.-lōšteka* tr. To yalushteka all. *w.-pīmata* tr. To speak to or with all, to converse with all. *w.-si-n.* i. To get or be quite steep or very acclivitous. *w.-rū* i. To be all in, to hold all, to have all stuffed in as a bottle pickled cabbage. *w.-tū* tr. To all give, to give all though it may not be to all.

*wōlai-yi* To call all, to all call. *w.-yēata* To ai-y. all. *w.-amina* tr. To iamina all, to all ditto. *w.-ingena* To be or get very frightened, to be all afraid. *w.-qal-e-n.* *w.-q.-ana* i. To know all, to all know. *w.-yi-n.* To go quite out, to be quite extinguished. *w.-pū* tr.pl. To all ipoo. *w.-pata* To ipata all.

*wöl(a)* v.pref. All, to finish, complete, thoroughly do. aff. to aa.partt., ii. Quite, very, in great degree.



As this pref. takes up many hundred words and these for the most part remain unchanged when compounded with it I will give here but a few out of the many.

*wōla* before vv. beginning with consonants after the same meaning as *wōl'* before those beginning with vowels.

*wōla* tr. To undo anything bound, knitted, wound, round, etc. To untwist, unwind, unbind, pull out any sewing, netting, knitting. *w-wōlia* To keep on doing any of the above actions, to be occupied thus. *wōla* To undo the hands of persons clenching as when drowning or fighting and thus disengage what was clutched. To unplait. *w-kir<sup>2</sup>* s. A point of land of any sort. *w-kitanā*; *kōkūtqala-ki-takun* At the point of running out to the S. there.

*wōlaf-g-* To walapoo instead of someone else i.e. in another's place. To do. in place of something else as one whale in place of another. To do. in one place instead of another, to do. en passant. with *mōni* pref. To do. now and then, not often.

*wōla-kūama(ta)* tr. To accoo-ama(ta) all. *w-lagōna*, *w-lagu-n-* To all look, to thoroughly look at and thus know all about anything. *w-l-n-* To turn, get thoroughly bitter or acid. *w-ta* To ata all, to all ata, to all depart by canoe. *w-ttetanqana* To cut up all (see *a-t-*). *w-tūgata* tr. To go all away or to take all away so that no canoe is left, as

a party of natives when leaving any place. *w-talagunadug ura-n-* To not desire, like, value, knowing the thing to be worthless or not equal in value to. *w-tega* To all atega in its various meanings.

*wōlamburu* see better *wōll-*

*wōliči-gata* To all stick, to stick all, to stick fast. *w-se-n-* To be thoroughly gnarly, tough, unsplitable, awry.

*wōli-kimū* tr. To put all in, to all put in. *w-kimīa* To be all in. *w-lēse-n-* To be very full of spaces, to be very porous. *w-stai-n-* To be quite covered with frost, to be thoroughly frozen, to be full of frost.

*wōlikō-n-* To get or be thoroughly wet, to be or get quite wet.

*wōlisa (wōnisa)* tr. To kill any large animal by hitting it with many spears as arrows, either as many persons or one person might a whale.

*wōlōf-kōna*, *ātuš-k-*, *w-m-* (*ā-m-*), *w-mūtū* (*ā-m-*), *w-yella* (*ā-y-*), *w-yāgū* (*ā-y-*) w.s.

*wōlōnga (wōlasa)* tr. To all ungga, to ungga all. *w-ta (wōla-seta)* tr. To unggata all, to dip up all.

*wōlō-pāšu-n-* To thoroughly know, to be well aware of. *w-sikū* To keep everything or all secret, to keep perfectly secret.

*wōlā-gōra* To agura all or completely, to all agura. *w-pata*, *w-pū* To all apata or apoo, to apoo all. *w-rūgata* To be very

troubled or in great trouble, to be in thorough disorder. *w-te-n-* To be, get very loose, slack, rickety. *w-tara* To atara all, to all atara.

*wōlāci-iūa* To cheeua all, to all cheeua. *w-yamasa* To use up all in tying anything or creature. *w-yetāna* To use all the materials in any of the varied actions described by y-. *w-yāgaia-lagōna* To try, offer, propose to teach or tell all.

*wōlāci-šāpina* To use all the stones or other things by slinging them. *w-lisi-nata* To be or get thoroughly in the state of *čilisi* w.s.

*wōlāc-gōmaka* tr. To use up all materials in plaiting any things.

*wōlāša-ina* tr. To steal all, to all steal. *w-i-i-ta* i. To get all or be thoroughly warm. *w-bagū-da* i. To be all pleased, grateful, happy, contented. *w-pina (wōlā-čišā-p-)* To all sling, to sling all, to use up all i.e. to sling all.

*wōlāšā-tasi-n-* To get thoroughly comfortable towards any person.

*wōlāb-iāpisi-n-* To be thoroughly overhanging or undermined, to feel one's footing very insecure as a man walking on the edge of an abyss. To get perfectly clear of clouds as the sky. To be perfectly free of obstructions. *w-ōgur<sup>2</sup>lōpata* To break or be broken all in pieces, to be thoroughly rotten. *w-ākō-n-* To be or get thoroughly dried (up). *w-āpōna* To get or be all spent, used up, to be quite gone i.e. spent.

*wōlāk-īpi*, *-amātū*, *-ilina*, *-illa*, *-innūmō-nata*, *-ōšči-n-*, *-ōšpigun-*, *-ōle-n-*, *-ōtata* To ceepi all, to all get up, to all cilina, to all cilla, to be or get quite unsuspicious, to be or get quite dark, do. deranged, to drive back all, to be quite tight. *w-wisiūala* To undo all.

*wōlākō-kūči*, *w-tūmōpi* i.pl. To all go or come up into a ship from boats or canoes.

*wōlāgulū* To fly away, to leap, jump, to all jump or leap over.

*wōlām-ōlamina*, *-aia*, *-ōra-n-*, *-ūanari*, *-ūkusi* To forget all, to quite do., to all mia, to be very peaked, to swim all, to all wash.

*wōlāp-ēata*, *w-i* To all pi. *w-istūgata* (To be, get) thoroughly scattered.

*wōlāpaia* Reefs, shoals, rocks. *w-n-kōna*; *annū yārum kō-w-agārata yōška* The rocks have all come up now above the water. *w-n-* To be, get all covered with dark marks.

*wōlāpat-āgu-n-* To be, get thoroughly flat or scattered abroad. *w-ux* s. Hard, smooth stones found on the shores. A clean surface of hard precipitous or sloping rocks or cliffs. *w-egāna* To be guilty of murder. a. Cruel, murderous, desperate, careless of consequences. Acting in a manner braving danger in a reckless manner as though one could not be hurt or as though one was like hard stone and invulnerable. a. Effecting, effective (of weapons which readily take like and

of such especially as have been used thus). Murderous.

*wōlāpō-či-n.* Thoroughly dried up as a stream or pool, to be, get thus. *w.-šata* To learn all, to get to know all, to thoroughly know. *w.-kušu-n.* Thoroughly light, having no weight, to get, be thus. *w.-mō-n.* Very or quite shallow, to be thus, to be too shallow.

*wōlāputuru-n.* (To be, get) thoroughly hot.

*wōlās-īe-n.* To get quite white or covered with spray, foam, or froth. *w.-imō-n.* Thoroughly liquid, thin, watery, to be, get thus. *w.-āgōna* To all have or get pain, to all suffer, be in pain. *w.-āpō-n.* To get very red, to get or be very bloody, quite covered with blood. *w.-auiye-n.* To get or be very rough (only of the sea).

*wōlāt-ēnaka* To all tanaca, to do. all. *w.-ēlāna* tr. To use up all materials in building anything. *w.-aiy-igū* To fill all. *t.-a-igur<sup>2</sup>-dā-tū* To fill up quite a number of vessels. *w.-ambga-n.* Thoroughly stingy, to be, get thus. *w.-ekēan-nagō-n.* To be thoroughly changed or disguised so as to be unrecognised. *w.-eki* To see all, to all see. *w.-e-la(ta)* To all tecila-(ta), to be all trodden on. *w.-ōx-gāmata* To give all in place of other things or instead of some other person. *w.-āgū* To give all, to all give.

*wōlāw-īa(ka)*, *wōlu-i.* better w.s. *w.-īakō-n.*, *w.-īāpi*, better *wōlu-īakō-n.*, *w.-īapi* w.s. *wō-lāu-īamenana*, better *wōlu-i.*, *w.-īamīne-n.* w.s.

*wōlqa-na* To all wana in its several meanings, to do. all, to wuna all. *w.-ia* To sew all i.e. to waa all. *w.-nara*, *w.-štāgū* To all wushtagoo, to do. all. To all wanara. *w.-šte-gata* To quite, perfectly finish, to complete, do, make all. *w.-ša* To be all drifted away, to all drift away. *w.-g.* To all come or meet together. *w.-lītasi-nata* To become, get, be very beautiful. *w.-la* To wula all, to all wula. *w.-lū* To waloo all, to all waloo. *w.-nigū* To wunigoo all. *w.-nari* To wunari all, to all ditto. *w.-nōši* To wunashi all. *w.-ra* To wura all. *w.-sell-a* To wusella all. *w.-s-īa* To be all (see *wō-s-īa*). *w.-ri* To all wurri. *w.-riteka* To all wade over or across. *w.-tātū* To wutattoo all. *w.-teka* To wuteca all, to all ditto. *w.-gōpi* To wagupi all. *w.-gū* To wagoo all. *w.-tōli-n.* To be bereaved of all one's near friends, to feel sad as one bereaved, to woolata all or thoroughly.

*wōlāuiye-n.* i.a. part. Thoroughly intimidated or disheartened.

*wōlāuūšyale-nata* Quite or very slack or loose, to be, get thus.

*wōlūk-aia* i.tr. To all go or come up, to put all up as a lot of things or nails or as things up on a shelf. *w.-ōnōštāsana* To make things very clear and easily seen or understood.

*wōlūp-ēa*, *w.-aia* s.a.i. Any naked, uncovered space as hill top; to be thus. *w.-ēanata* To be(come) perfectly level as a piece of ground when the hollows are filled up.

*wōlū-tulata* To be very or too short. *w.-ū-t.* To make very or too short. *w.-īa* tr. To put all to bed, to cause all to lie down. tr.pl. To put all to bed as a mother her children. *w.-u-ka* To send, let all weeaca.

*wōluia* To all lie down or go to bed. *w.-ka* tr. To weeaca all. *w.-kō-n.* To make very or too small. *w.-pi* To finish a fence, to all weeapi. *w.-mīne-n.* To make white all over or very white. *w.-manana* tr. To weeamana all, to weeamanana fully or perfectly. *w.-pēata* To fully fence in, to finish, complete a fence.

*wōluī-ū*, *w.-ata* To ooeeu and ooeecata all, to all ooeeu and ooeecata.

*wōluenga* To weeengga all, to thoroughly ditto.

*wōlu-štušu-n.* To be very small as the waist of a wasp. *w.-nnusiū* To be all ashamed as a guilty and convicted party.

*wōlušwōle-n.* To become thoroughly worn out, frayed out, ragged, etc. To be quite worn out, to unravel, fray out to a great degree.

*wōlušk-ō-n.* i. To get all or thoroughly corrupt and stinking. *w.-i* tr. To forbid all, to all do., to thoroughly ditto. *w.-ili-n.* To be, get, become thoroughly weak, limp, soft, powerless. *w.-i-ndeka* To lose all power (of a sick person who cannot do anything further for himself).

*wōll-a* tr. To take down, pull down any building, to raise, over-

turn, destroy a city, to turn stones on the beaches in search of fish or spawn etc. under them. *w.-amburū* tr. To feed on the shores by overturning the stones in search of food. *w.-i* (follows either *tūkūkū* or *wōstāgū*) The act of sexual contact.

*wōllōng-a* To speak evil or invidiously, to insinuate evil purposes to another, to speak of a person in such a manner as to lessen the good will of others to him. *w.-ā-kurū* Fond of, prone to, given to invidious speaking. *w.-ūta* To remove the looca and other parts of a canoe in order to lay bare the bark of the canoe as for instance in order to repair it.

*wōllāgulū* To pull out as pins from a piece of work or parts of a fence when removing it.

*wōlha-ina* v. To all walk, go, to be all walking. *w.-lašu-n.* tr.i. To all dislike, to do. all, to thoroughly ditto. *w.-mušata* i. To get or be quite dark, to get quite overcast with clouds. *w.-nne-nata* i. To be very big and massive, to stick out as a very big mass. *w.-nnušō-nata* i. To be or get quite mad, deranged, queer.

*wōl hōrākū* i. To be or get all lost, or scattered, so as not to be recoverable.

*wōl-mōni* with(out) *m.* pref. To waloo often, generally, as a rule. *w.-mūtū* To be (occupied) eating crabs, to eat crabs. *w.-gāmata* To eat one crab in place of another or instead of some

other person. with *mōni* pref. To waloo now and then, not as a rule. with one or other v. pref. of going To waloo en passant. *w.-yella* To do. again or another. with *yeka* suff. To do. a little more.

*wōm* A louse, lice. *haim w.-āwāpan* Abounding with lice. *w.-ā-* Very or exactly like lice. *w.-andāgi* Like a louse. *w.-i* s. The twigs and small leafy boughs of trees.

*wōnī-a* To wind, to be winding up any line, to be thus occupied. *w.-gat-a* i. To arrive, reach, come to, to arrive at, come to any place. *w.-g.-ā-mōni* i. To nearly reach or arrive at. *w.-g.-ia* To be wont to come to any place, to usually come or reach.

*wōnīgur<sup>2</sup>-k.-* To wunee-gata often, to be accustomed to wunee-gata by canoe or ship. *w.-dātū* To do. one after another as a number of canoes to the same place or one or more canoes to one islet after another. *w.-gāma-ta, m.-* To do. once now and then i.e. not often or generally. *w.-kāta-ka* To go or come (as) to one (islet) after another. *w.-čella* To come to a place just for a short time, to wunee-gata again. *w.-m.-* either with(out) *m.-* pref. To do. often or regularly.

*wōna* tr. To wind up or round, to entwine, to bind round, wind on.

*wōnaši* To bathe, baptise. *w.-ūkunadārū* To bathe and thus comfort into a sound sleep. *w.-*

*-g.-, w.-kōna, w.-m.-, w.-mūtū, wōnašēya.*

*wōnama* tr. To scratch as birds do the earth seeking their food. To root as pigs and other creatures i.e. to dig or burrow seeking for food in the earth.

*wōnamög-a* tr. To bind or wind round or on, to bandage, to bind (up together), to make up into a bundle by binding together. *w.-ōnnak-a* In a unbound state, not bound up, incapable of binding up. *w.-ō-āna* tr. To bind up or bandage awkwardly or badly. *w.-haina* To go about, to walk or be walking carrying (a) bundle(s). *w.-uīa* tr. i. To bind up together, to usually wunamuga, to be occupied binding up or round, to continue binding, to be bound, to be lying bound together. *wō-ūkaia* tr. To take or carry up or to go or come with anything bound in a bundle together.

*wōnamūg-ata* To fetch, bring, take (away), get any things bound together. To take (away), fetch, bring a bundle, sheaf of grass or as *w.- (mōlqanamūg-a.-)* To bind all together, to finish binding together. *w.-at-ōpi* tr. To atupi a bundle of sheaf, to bind up together and put aboard in a bound state. *w.-ō-* pl. tr. To atupi bundles of sheaves (pl. of above). *w.-a-kōna* s. *w.-ō-k.-* pl. v. To be or have aboard (a) bundle(s) of grass or other things bound together.

*wōnamūgur<sup>2</sup>-čella* To do. again another. *w.-čāgū (wōramuxyāgū)* To do. and wunamuga for and on behalf of another person.

*w.-gānata* To wunamoogata instead of some other person. To do. one thing or bundle instead of some other bundle. with *mōni* pref. To occasionally do. i.e. not every time. *w.-atīa* To be coming or going bringing a sheaf or bundle of anything. *w.- (at)āgū* tr. To do. and wunamuga for oneself.

*wōnamux-k.-* tr. i. To wunamuga when aboard, to be occupied thus. *w.-kūči* tr. To go, come take aboard a bundle or sheaf. *w.-g-* To do. instead of someone else or some thing instead of other things. with *mōni* pref. To do. now and then. *w.-gaia* tr. i. To hang up a coil, bundle of anything, to be thus hung. *w.-m.-* tr. i. To bundle or be bundling together or up. To keep on bundling up things, to be thus occupied. i. To be in the state these vv. indicate, to be a bundle, be in a bundled state. *w.-mīna* To take, fetch, bring down things in a bundled state. *w.-manātsikōri* To take, fetch, bring, etc. a sheaf or sheaves out. *w.-mōči* To wunamoogata into any place, to go or come in with a bundle. *w.-tek-a* tr. To wunamuga on, to do. and put down as one might a bundle of any thing on a table or elsewhere. To wunamoogata ashore and put it down. *w.-t.-uīa* To be lying or to be as a bundle of anything, to have a bundle of sheaf, to be in a bundle i.e. not scattered. *wō-wōragū* To wunamoogata ashore, to bring etc. ashore a bundle of any thing(s). *wōn.-taiyigū* To put things bundled together into any vessel. *w.-tū-*

*mīna* To wunamoogata more than three. *w.-yella* To wunamuga again or afresh or a little.

*wōnan-a* tr. To court, woo, to act the lover, to make love to (used of both sexes). To act in a familiar way or to take liberties with and thus show one's desire to get married to or to be the wife or husband as may be. *w.-āgū* tr. To woo, court, make love to and thus appropriate to oneself.

*wōnar-īya* i. To catch, be catching, be occupied fishing from the shore with a rod or line. *w.-i* tr. i. To fish, be fishing with a line (*uīna*). To miss, fail to hit with any missile. v. aff. To be or do anything in or on the water. *w.-i-kōna (uīn-k.-, asi-k.-)* To fish, be fishing with line in canoe.

*wōnata* tr. To find, to get, take, fetch, bring by digging up out of the ground. *w.-ma* tr. To get food by scratching in the earth as fowls do.

*wōna-tū-w.-* s. Anything used for winding anything on as reels, etc.

*wōnikōng-ūta* To break, crack, knock a hole in by hitting with a stone or other missile thrown with the hand. *w.-ūtā-lōpata* tr. To break or crack into many pieces by striking with a stone. *w.-usiū, w.-usata* tr. To hit and break as a boy any object with a stone. To break in twain, to break off a piece thus. *w.-us-l-* To break, crash to pieces by hitting with a stone as a jar.

*wōniga-čikū* tr. To strike any

object so that the object thrown enters or sticks into the object struck as a stone into the mud, etc. *w.-mbög-ūta* tr. To hit and break or snap as a line when struck by a stone. *w.-tōpi* tr. To hit as with a stone down into the canoe or boat and kill or wound badly. *w.-tūpōna* tr.i. To cover up and fall upon and thus kill as a snow storm a person. To be, get killed or to die by being covered up with snow. *w.-t.-, w.-tū-māmaia* tr.s.pl. To kill by hitting with stones or other objects thrown by the hand. *w.-tūsāgōna* tr. To hurt, injure, wound by hitting with a stone.

*wönig-āgū* tr. To get, kill by hitting with a stone for oneself. *w.-ōmma* (*ātis-iū*), *w.-ō.ta* (*ā-ata* w.s.); *w.-ō.* To break by hitting with stones. To hit and break with stones. *w.-āmisiū* tr.pl. To get, kill by hitting with stones several (birds).

*wönigū* tr. To hit with a stone or other thrown object, thrown as a stone is. To strike as a blast of wind does any object exposed to its fury. To fall and cover (only of snow), to have or get a fall of snow, to strike as a raging sea any object exposed to its fury. with *loima* pref. or suff. To sing, chant, intone as the natives do in token of their desire to revenge a murder. *a. (yāči)* Exposed as an open coast line to wind or sea. tr. To strike, hit as hawks or eagles their prey. To pounce down upon. *w.-āšina*, *w.-balanana* tr. To hit and break and squash. *w.-akāna* (*wönixwön-*

*ari*) To knock down into the water. To knock down so as to cause much or many things to tumble or fall down. *w.-lūpaii* To knock down as with a stone. *w.-nigatūpun-gāmata* To stun as with a stone. *w.-ušwöl-āna*, *w.-u.-e-nata* (*w.-alāšū* To hit and wound or injure severely; see *w.-nigōmma*). *w.-löpūšū* To lame, cripple by hitting with anything thrown by hand. *w.-; auina kō-wönix hauakillū* There is a signal smoke down there below me. *w.-mōni* To nearly hit with a missile (in past time only). *w.-murū* tr. To wound by hitting with stones. *w.-pōš-kūlū* To break, burst by hitting with a stone so that the contents run away. *w.-pōš-k.* To knock off so that the thing hit falls. *w.-gūlū*, *w.-gula* To hit and knock off as a paling off a fence or a knot out of a board by hitting it with a stone. *w.-pūta* tr. To hit and indent as a man an empty tin with a stone. *w.-p.-ka* tr. To knock off so as to cause to pootaca as fruit from a tree. *w.-tušū* tr. To hit and thus cause a great noise.

*wönix-kōna-ina* To go about getting birds by hitting them with stones. *w.-dātū* To hit one after another either of the hitters or of the objects struck. *w.-gāmata* To hit slightly or in such wise as not to wound severely. To touch but not fairly hit as a stone thrown at any object. preceded by either of the preff. indicative of going To wunigoo en passant. with *mōni* pref. To do. in its various senses sometimes, not usually or often. with

*taiamōga* pref. To do. in place of, instead of either of the subject or object. *w.-löpata* To get several by hitting them, to hit several times, to hit several objects, to kill several. *w.-m.-* with- (out) *m.-* pref. To usually or generally hit. *w.-mōči* To knock down into a hole. *w.-pūkū* To hit down into the fire. *w.-teka* tr. To hit, knock, strike and kill on the spot and thus knock down, to hit with a stone a person or bird, etc. which is sitting or lying so that he or it dies there without moving away. *w.-yella* tr. To hit again or afresh or on(c)e more. *w.-yāgū* tr. To hit, knock, strike, kill by hitting for another person.

*wönisa* tr. To kill, get, wound by striking with many spears or arrows either by many persons or by one. To hurt, give, cause darting, shooting pains as though caused by the presence of arrow heads (only in this sense when coupled with *loima*, *sōx*, *yekuš*).

*wönū-ma* s. (A) swan(s). *w.-tauwōna* tr. To wuna tightly or securely.

*wönuf* s. A place where shags fly backwards and forwards constantly affording a good station for slinging or throwing at them as for instance any bold headland in a channel, past which they fly. *w.-mōči-šāpina* Such headlands where shags pass by constantly are fine places for slinging stones (at them).

*wōnd-eka* tr. To scratch a hole or hollow and thus form a nest

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as a bird in under bushes or grass. To thus form a nest or lair as hares, lions, and other animals do either for sleeping on or breeding in. *w.-ātū* To dig, burrow, scratch holes here and there one after another.

*wön-mōči* tr.i. To burrow into as a mole into the earth, to dig, burrow, scratch a deep hole in the earth. To bury either as men a corpse or as a dog a piece of meat. *w.-mōni* To be occupied digging or burrowing, to be always burrowing or scratching. *w.-manātsikōri* To burrow, dig, scratch through and thus come out as any animal imprisoned in the earth by making a fresh hole. *w.-mūtū*, *w.-m.-* tr. To burrow, dig, to be, sit, be sitting burrowing. *wön-tēnaka* To seek by wanaing for. *w.-teki* To find by wanaing for. *w.-yella* To wana again or afresh for a short time, or partially. *w.-yāgū* To wana for i.e. on behalf of.

*wön-gara(nda)* (A) spider(s), just like a spider. *w.-gāmata* i.tr. To pass by, to go or come overland instead of going by the canoe and then get into it and meet it at such place to which one crosses over. To pass any person on one's way anywhere, to pass a person or thing when going in opposite directions. To pass occasionally, to pass over, not give to. To dig, burrow, make a hole instead of, to dig occasionally. *w.-kōna* (*wōln-k.-*) To waloo when aboard, to be eating crabs aboard. *w.-gūl-ū* i., *w.-gulata* s. To dig out as a man posts, rocks, stumps.

*wōpūkū* tr. To spread shell and gravel or either under a fire or on any place to serve as a hearth on which a fire can be more readily made. To cook a lot of mussels on a fire at once, to be cooking many as when purposing to give to many persons.

*wōr-īya* i.tr. To be occupied wrapping up any dead person, to be, be lying wrapped up ready for sepulture. *w.-aina* To drift, be drifting about loosely on the sea. *w.-a* i.tr. To wrap up a dead body for sepulture, to drift, float away or about. *w.-ōxteka* To land carefully on any cliff or rock and there snare shags from a little bower built there for this purpose from whence the noise is extended to the birds. *w.-āgū* tr. To bait a line with mussels or other soft bait bound round with hair.

*wōrū-bāka* a. Without energy, nerveless, spiritless, dull, indolent. *w.-kō-t-* The hiccoughs, to (have) hiccough. *w.-gat-a* a. Slim, slender, slight. Tall and slender, straight and long, elongated, lengthened out, prolonged, long and slim, straight and high. *w.-g-e-nata* i. To be, get, grow, become straight and long, tall, etc. *w.-pa* s. A strong cold blast which beats with violence and noise upon or against any objects exposed to it, such noises caused by strong winds.

*wōrur* s. A log, pole, tree trunk(s), tree(s), poles etc.

*wōrr-ēata* tr. To wade unto and so get, to take, fetch, get by

wading to. *w.-i* i. To walk into the water, to wade, be wading.

*wōrri-gāmata* To wurri instead of. with *mōni* pref. To do. now and then, to do. by turn, to do. at any place instead of another. *w.-teka* To wade over, through, across and thus reach, to wade ashore. *w.-ūāna* Wade past. *w.-ūarāgū* To do. ashore. *w.-aina* To go about wading. *w.-* (*wōrrū* W.ern and S.ern dialects for *wurū* w.s.) *w.-kōna* To stop wading, to stand, be standing as waders in the water. *w.-kūci* To wade out to any vessel and so get aboard. *w.-kūtāmātū* To wade out far from the shore and into deep water. *w.-tēnaka* To wurri and seek. *w.-teki* To wurri and find. *w.-mōni* with(out) *m.-* pref. To keep on wading, to be often wading, etc.

*wōrwi* Smoky cobwebs, hanging masses of sooty masses in wigs.

*wōsell-īa* i.tr. To be (lying) as things on a floor. To have some, to be in as eggs in a nest, to have as a nest eggs. To continue putting down or placing things or arranging. To be occupied putting or arranging things. To usually wusella. *w.-aiella* tr. To put down i.e. wusella a part of. To do. more, again, for a short time, to have wusellaed, to do. and leave for a time, to deposit, to put down for a time. with *yeka* suff. To wusella for a short time, to do. a few more. *w.-aiāgū* To do. for another. *w.-atas* Clever, neat in arranging or placing, neatly or orderly placed. *w.-a* tr.i. To put

(down), place, set, to lay, arrange, to put on as things on a table. i. To be; *kōwē* *w.-agaiata* There are still some (left). *w.-ōnnaka* part. Badly or awkwardly placed, unaccustomed to set or place. *w.-ō-na* tr. To wusella badly wrongly, awkwardly.

*wōsellā-kurū* (*wō-sellateka*, *mūa-s-* w.s.) Fond of arranging. *w.-dātū* tr. To wusella one after another, to do. in different lots or places. *w.-gāmata* To do. instead of another person. To do. some things instead of other things, to do. so that the things are not safe and so they fall off. To cover over by putting things on top of. with the vv. preff. of going pref. To do. on one's way or whilst going on one's way i.e. en passant. with *mōni* pref. To do. now and then i.e. not as a rule or often. *w.-m-* tr. To put by, keep, store, take care of things by keeping them in stock. (in past tense only) To nearly do., to be just on the eve of wusellaing. with(out) *m.-* pref. To do. often or usually. To be in the habit of wusellaing, to keep on ditto. tr. To put by, to keep, store, take care of things by keeping them in stock. *w.-mūtū* To be occupied wusellaing, to do., to sit and ditto.

*wōsellūpina* To do. on (top of) as logs on top of bushes or plants and thus break them.

*wōsen-īāka* s. A game, scene played in imitation of *wōsenim*. *w.-aiakāsi* A shag rockery especially such as are on lone

islets. *w.-* s. Shags in general, the common and large shag.

*wōsāna* s. (A) mouse (mice) or rat(s).

*wōtaw-a* A sling. *w.-a tū-w.-āna* Any material devoted for use to make slings of. *w.-ā-* To make a sling specially to see on the strings. *w.-ōnāgū* To make a sling for oneself.

*wōtek-a* tr. To haul up (a) canoe(s) on the beach. To draw or empty small fish. *w.-wīa* tr.i. To often, usually wuteca, to be occupied ditto. To be hauled up, to be lying hauled up, to have a canoe on the beach.

*wōtāt-īa* tr.i. To wutatoo, to be occupied stacking or piling, to be piled, to be in a heap or pile. *w.-ū* tr.i. To pile up into a heap or stack as a lot of boards, a lot of hay or peat, to pile up in heaps. To be piled up, to be stacked. To be in a heap or pile.

*wōtūka* (*taswōci*) Ugly, ill-looking.

*wōtur-ī-dātū* tr. To wutatoo in heaps here and there or as a number of persons successively. i. To be in heaps. (*tū-mōni-m.-* w.s.) To have in heaps. *w.-gāmata* tr. To wutatoo instead of another person or some things instead of other things. with *m.-* pref. To do. now and then i.e. not usually or often. *w.-magātū* Heaps, piles, stacks, to be in heaps, to have heaps, etc. *w.-mōni* s.tr.i. A heap, pile, stack, to be in a heap or pile, to pile up. *w.-palana* i.pl.s. Heaps, stacks, to be, have in heaps. *w.-yella* To wutatoo and

leave, to do. in part, to do. again or afresh. *w.-čagū* To heap up for, to gather into a stack for.

*wötux-dātū* To haul up a number of canoes one after another. *w.-gāmata* To wuteca instead of, to do. by mistake the wrong canoe. with *mōni* To do. now and then i.e. not usually or often. *w.-magātū* i.pl. To be hauled up as a number of canoes together. *w.-mōči* To haul a canoe or boat up into a house or into the wood under the foliage. *w.-mōni* i.tr. To do. often, usually, to continue to do., to be hauled up, to be lying hauled up. *w.-yella* tr. To do. and leave for a time, to do. afresh again, another. *w.-yāgū* To do. for i.e. on behalf of a person as for instance his canoe.

*wōhwa* s. The skins of the kelp gander freed of feathers used as tinder.

*wōhy-a* s. A doorway, the entrance into a house or room, the entrance to a harbor. *w.-ō-nata* (not used though permissable) To draw together and thus narrow, forming the entrance between points to a harbor. *w.-ākin* s. The first wife whose place is the door side of her husband.

*wā* (or *wōn*; *hakū-w.-* Another or the other *wa*) A path, way, track, road. *amör-qa* (i.e. *a.-a wa* A guanaco track). *wōn-čitōpan sain-qa* Walk only in the path. *wqalan hatüispiainudē* I walk about in every track.

*wāiūain*; *w.-č.-hatainudē* I walked close to the track and nowhere else.

*wāči* s. Bark, especially such as is smooth and young. A canoe (chiefly in this sense in the S.) *w.-tāgūamākīpa* A certain star (locally known in the S.)

*wāčauul* s. The young of kelp or Antarctic geese.

*wāša* (*w.-t* before a vowel) (comparative degree) *w.-wurū* More in number. *w.-t haima hau-an siūan bāv kūkan* This is better than that. *wā-wu.- kaus* Somewhat more, Somewhat few more (better *wā-t h.- k.-*); *annū w.-yamači yārum* There is more room now or It is big enough now.

*wākōri* s. The bladder. Anything used as bladders for containing oil and fat as the gullets of birds and animals.

*wādāra* Every road, way, track, path.

*wāganandaulum* From the sky, from heaven, from above, from the highest parts, from the roof or ceiling, from the top of anything.

*wāganūpai* adv. Upward, up, high, up high, upright, not reclining or leaning. With the face upward, perpendicular, in an upright position, not recumbent, straight up as the sun rises in the tropics, not going round. *w.-āki* For the upper parts, belonging to the upper parts of, or the top of. *w.-ndauluma* Anything from the upper parts of or the top of.

*wāgōnnak-a* Not accustomed to wagoo, awkward in wagoing. Not having wagoed. *w.-ā.* To

do. badly, to do. the wrong things or in the wrong way.

*wāgöp-ēya*, *w.-aiya* tr.i. To let stay aboard as a number of things on board, to have and keep on board as a number of things. To be aboard, to have on board, be lying as goods in the hold of a ship. *w.-ēyāgū* To wagupi for or on behalf of another person.

*wāgōpi* tr.pl. To take, fetch, put things into a canoe, ship, boat, to load. *w.-ell-a* To leave, have left as mussels in a canoe; *annū skaia ha-w.-e.-udē āruf* I have left some mussels for you in the canoe or boat as may be. *w.-āgū* tr. To wagupi for oneself or such things as are one's own. *w.-kōna* i.pl. To be (lying) or have on board. *w.-dātū* tr.pl. To put things on board as a number of persons one after another. *w.-gāmata* tr. To do. some things instead of others or as one person in his canoe instead of some other person. To do. en passant or on one's way to any place. (In this sense one or other of the direction preff. must precede it.) *mōni w.-g.-* To do. now and then. *w.-m.-* To nearly do., to keep on or continue to ditto. *w.-ēannak-a* Unaccustomed to do., awkward to ditto. *w.-ē.-āna* To do. badly or awkwardly.

*wāgū* tr. To take, fetch, bring by putting in and carrying as in a skin or apron or as in the corners of one's coat, etc. *w.-ōkan*, *w.-ō.- wāgun* The top of a house, the higher parts of a house. *ōkōr* *w.-* Above or over the houses,

the roof, (on) top of the house. *w.-tas* Clever, expert, careful in carrying anything in one's dupa or cloth. *w.-tū-w.-* s.tr. Anything to wagoo with, to use to do. in.

*wāgun* prep. Up, over, on, on top of, upon, over, above, over head, on the outside of. s. The outside of anything, the outerskin or covering. Heaven, sky, firmament. *haim w.- hauan bāv matū-kaia* This is so high it cannot be ascended. High. *w.-qala* The beings above. Heavenly beings (especially used of *ušōmīna*). *w.-q.-*, *w.-dāra* s.adv. Everywhere above or on the outside of or on top of. *w.-āki*, *w.-a* The upper or higher one, the one above, the highest one. A term for God as „the Highest“. *kōnji w.-* Immediately above or over that.

*wāl-ia* To lie down and waloo, to be walooing in a lying position, to be occupied eating crabs. *w.-ōnnaka* part. Unaccustomed to waloo, never having walooed, finding it difficult to waloo, awkward in eating any crabs, etc.

*wālōf-gāmata* To walapoo instead of someone else. To do. en passant. (In this sense one or other of the preff. of going must precede it.) *mōni w.-g.-* To do. now and then. i.e. not usually. *w.-kōna*, *ātuš-k.-* To do. when in canoe, boat, or ship. *w.-m.-* tr. To keep on walapooing. To do. frequently or constantly. *w.-mūtū* To sit down and do., to be sitting down walapooing. *w.-yella* (*ā.-y.-*), *w.-yāgū* (*ā.-y.-*) tr.

*wālāp-ia* To keep on cutting up or off pieces, to be occupied cutt-

ing up. *w.-ū* tr. To strip a whale, to cut off pieces or portions, to cut up a whale, to get by putting off pieces.

*wālāpūtas* Clever, expert, careful in cutting up a whale.

*wālū* tr. To eat anything covered with a shell, specially crabs, eggs, sea urchins, etc. *w.-tas* Clever, expert, tidy, careful in walooing anything.

*wāmakōma* (*lōla*, *hājōkwēif*) The fire bird (grebe spec.)

*wānā* with *mōni* pref. To be in the habit or to usually or frequently or to keep on or be occupied in digging, burrowing, scratching, passing, going, coming by or past, to be always passing.

*wāna-ina* To walk past, to pass, go past, come past. To pass by going faster, as a good canoe other canoes. *w.-* tr.i. To excavate, to burrow as rabbits, to dig as dogs with their paws, to scratch as fowls a nest or hole in the ground or as an angry bull paws and tears up the soil, to dig a hole either perpendicular or horizontal, to dig as with a stick or spade, to dig up as roots with a stick, to make a hole by digging. To pass, go or come past, to pass by, to go or come beyond or farther than, to cross, pass over, go by, to do more or better, to excel, be more than, better than. *w.-tū-w.-* Anything used for digging holes or for digging up roots, etc.

*wāna-ngūt-ā-lōpata* To scratch

through in holes as a dog the floor of his kennel.

*wānarīya* To be digging a hole, pit, to be occupied thus.

*wānara* s. A water hole such as is made by man for water to collect in for the more ready fetching of same. Any well, pool, water hole. tr. To dig a hole, make a hole in the ground, to dig a well, to dig a grave. *w.-tas* Clever, expert in making, digging out any hole.

*wānarunnak-a* Awkward, unaccustomed at making any hole, pit, well. *w.-āna* To wanara badly or in an awkward way or so as to spoil.

*wānō-šgūla* (*w.-šgūma*) Such mussels as are half buried in the gravel or mud and difficult to gather. *w.-n.-a* tr. To burrow through and dig into, to burrow, scratch, dig a hole through.

*wāni* s. The chin, the lower jaw, the lower jaw bone of man and beasts.

*wānuš-dātū* To dig a number of holes as for the posts of a house or fence. *w.-gāmata* To wanara instead of or by turn with someone else. To do. one hole or in one place instead of some other place. with *mōni* pref. To do. occasionally i.e. not usually. *w.-mōči* To dig down deeply into or down a deep hole. *w.-mōni* To keep on digging holes, to dig holes often daily or always. *w.-mūtū* To sit down and wanara, to be sitting down digging a hole. *w.-yella* tr. To go on digging further or deeper. *w.-y.-*, *ūkqali* To

dig another or one more hole, pit. *w.-y.-yeka* To dig a hole a little deeper, to dig a hole a little more or longer. *w.-yāgū* To wanara for i.e. on behalf of a person.

*wānux* s. a. Decayed wood, such as is red and valued as good fuel. Rotten, red hot, rotten with the red dry rot.

*wāpa-mūtū*, *w.-nā*, *w.-n.-kōna* To have a name, to be called. *w.-magātū*, *w.-palana*, *w.-panālū* pl. of the foregoing.

*wāpa-(n)* A name, a word. *w.-ia*; *yārū w.-ia* It is too early or too soon.

*wāpan* adv. Very, too, but. *yārū w.-* Too early, too soon, there is plenty of time. *luš-w.-hauan* This is very or too red. *mōtan w.-h.-* These are but three. *m.- wapaia h.-* (Why!) there are but three here. generally used after the aa. or advv. in connection with *haim* before them; *h.-kaia-wāpan* Very, or exceedingly fast, early, soon. *h.-l.-w.-siūan* That is very red. *h.-l.-a w.-hauan* This is very red. *w.-dātū* i.pl. To be called, named, to have names as a succession of places.

*wāpan-gāmata* To have another name different from what one had before.

*wāpāna* To have a name, to be called, to be a name or word.

*wāpqačna*, *haia* Not to me! Don't give it to me! Don't do it to me! i.e. Leave me alone!

*wāridātū* i. To echo, resound, to make a great rumbling noise.

*wārū* s. Any spaces small or large under overhanging rocks or banks. Hollows, secesses, spaces, crevices in banks, under cliffs or in the face of cliffs. *w.-bix* (*šauwā-b.-*) s. A widgeon or grebe (spec.) perhaps. *w.-* a. Hollow, concave, receding, undermined, hollowed out. *w.-natu* To get hollow as above. *w.-nur<sup>1</sup>-katak-a* To grow more and more concave.

*wāsin(ix)* s. A stick with a flattened like edge like a chisel from two or four feet long used for knocking off limpets or mussels from the rocks.

*wāta-ia*; *w.-ia k.-udē kōnjin* It is sometimes ago since he went. *w.-* a. adv. Old, ancient, pertaining to past time, some time ago, long or short. Formerly, anciently, in old time, any time past, some time since. *hakun w.-* Some other time (past). On some other occasion, some other time, before that. *h.-wātqala-n* In times long before that, long before then. *w.-* The men of former times. *wāta-kīpa-iamalim* The women of former times. *haim wāta 'qpan* A very long time ago, very old, ancient. *w.-kaus* Somewhat earlier, prior, some little time before then. *yārū w.-k.-* Recently, since then. *w.-mutta*; *w.-m.-hāmōni lapudē ānan h.-a* Formerly i.e. in time past I used to make canoes well, but now I do so no more. *w.-li-nata* To be in any great trouble, sorrow, anxiety, grief, distress.

*wātana* s. The string round the loins used to keep mushagana in



its place. *w-na* To wear, have use, make, put on a *w- w-nāgū* To make, wear, keep, use a *w-* of one's own.

*wātāgōnn-ū; w-ū sa kūčiaka* I wish, or I thought you had gone before now. *w-udē* (better than *wātag-*) It has the same force as *w-ū*.

*wātāmūdē* It is some time now, since, he has had or there has been plenty of time.

*wātārin* see Grammar for full particulars.

*wātātōp-an* Some time ago and at no time since, only then, on that occasion. Formerly, and not now or since. On some former occasion, and not since. *w-ōna-raka sa wōštāgara* Why, I thought you would have been at work at it now, but I see that you have done it some time ago. *w-gācia sa lāpō-r- ānan* Well, well! I didn't think you had already made a canoe. *w-aia* On former occasions, in times past. It was only in times gone by. *wātōlli* An orphan, in an orphaned state, bereaved of near relatives.

*wātgaia* First (only in a past sense). *w-tūēaka* Such as are felled first.

*wātgaia* Why surely it was not then, was it! Why, it wasn't some time ago, was it?

*wātauīnaw-a, w-ōn* s. The ancient one who changes not. A suitable term for God indicative of his eternity and unchangeableness. This term was used specially of the Rainbow which coming ever and anon was regar-

ded as ever living and the author of death. Hence, it came to be used of those who were killed by him i.e. those who died a natural death. Used also of Heroes of old time as *syunnū*, etc. *w-a* A long time, lasting a long time, for a long time.

*wātull-a* To approach quietly any animal on the water in order to kill it. *w-ā-kōna* To be watool-laing.

*w-ātur-ū, hiū-ā-un, sin w-ā-ū, kiū-ā-un* Nephew i.e. One's sister's son.

*wqali-kīpa* The f. adult guana-co. *w-., haim w- wōrur<sup>z</sup> hauan* This is a very high or long and slender tree.

*wqalin-a (w-āgū, masinanlāp- (āg)ū* A man who cannot make a canoe well.

*wūpai* For a road, track, way i.e. to serve as such. Towards or to the *wā*.

*wuš (ūkōša)* s. A large, long piece of hide, such as is used for supporting a man up a tree when cutting bark for canoes or over a precipice when taking shags. *w-ata* a. Slender, slim, small i.e. not broad as the bodies of young persons. i. To drift off or away, to be drifted off or away, to lose thus. *w-ālaina* i.pl. To drift, be drifting about as a lot of loose logs on the sea. *w-gaia* To put up a bound up corpse in a sitting or upright position as on a shelf of rock. *w-g-mōni* To be thus placed or sitting. *w-gāmata* tr. To wura instead of some other person. *w-tek-a* s.i. The Magel-

lan clouds, to drift or wash ashore, or onto the shore. *w-t-wia* s., *wušwōsell-ia* pl.i. To be washed or drifted ashore and lying there. *w-a* i.pl. To drift or wash ashore as objects do on the shores. *wušwōrāgū* i. To drift, wash ashore, to be drifted ashore.

*wuštōtata* To drive as smoke and flames before a breeze, to beat upon and drive before it.

*wuš-yale-nata (hāte-n-)* part.i. Loosened, slackened, to loosen, slacken. *w-yella* tr. To wura once for all and not again.

*wulat-a* tr. To untie, unfasten any knot, to undo anything tied, to finish wulaing. *w-ōpi* To untie a canoe from any object and take in board the line. *w-āgū* To woolata what is one's own or for oneself.

*wulūāg-ō-* tr.pl. To pull in lines aboard having first untied them.

*wul-ur<sup>z</sup>-gāmata* tr. To woolata en passant or as one passes by. *w-(n)-mūtū* To sit down and wula, to be occupied with wulaing.

*wuln-deka* To unwind and put down as one would a broken seeta. *w-g-* To wula instead of someone else or one thing in mistake for another.

*wul-yella* tr. To do. once more and then leave or not wula again.

*wunat-a* tr. To join together by binding round the broken parts or by binding two ends together and thus unite two or more lengths together. *w-ōpi* To take or put aboard a long rod made

up of two or more lengths bound together as for instance the spear for catching things in deep waters.

*wun-kōna* tr.i. To wuna when aboard, to be wunaing aboard. *w-dek-a* tr. To do. and put down as a boy a line for another. *w-d-wia* i. To be wound and placed or lying down, to be in a wounded state. *wundātū* tr.pl. To wuna as a number of persons, to do. a number of things. *w-gāmata* tr. To do. instead of someone else or the wrong thing, by mistake. To do. in place of, in turn with and thus after. *w-g-mōni* To do. occasionally.

*wu(n)-m-* To stand and wind, to stand winding, to keep on winding. *wun-mūtū* To sit and wind, to be winding, to be occupied winding up.

*wunnā* To be or keep on woonnaing, to lie, be lying and woonna.

*wunna* i.tr. To bark as a dog, fox, or wolf, to chide, rebuke, censure, scold, to speak angrily to a person; to contend with in words. *w-iella* tr. To woonna again or once more or afresh.

*wunnā-kōna* To woonna when aboard, to be woonnaing aboard. *w-dātū* To do. in succession, to be woonnaing together as a number of persons. *w-gāmata* To do. en passant instead of, after another. *w-g-mōni* To do. with, at, now and then, not often. *w-m-* To often do., to keep on woonnaing. To stand and woonna. *w-mū-tū* To sit and woonna, to be sitting woonnaing. *w-mōči* To go,

come in as a dog into its kennel barking. To come home censuring.

*wurū* (*wörri*) Many, a good number, enough, plenty. *hulū w.* Very many, a great number. *yekā w.-kaus* A few more than that.

*wurun-ia; köwē w.-iata* There are still many left. *w.-nata i.* To get or be many or numerous.

*wur-un-āgū, w.-ūmūt-ā.* i. To have many or much; to be rich.

*wurunur-kātaka* To increase in number more and more, to multiply. *w.-gāmata, möni* To be, get many from time to time. *w.-čella i.* To get, be much, plentiful from time to time by being replenished.

# y

y This letter as a v. pref. before vv. and participles beginning with vowels takes the place of *ya* before those beginning with consonants. It gives a sense of imperfectness and uncertainty to the v. and is best rendered by the words Was, were, and vv. can only be used thus in the past tense. A few examples of the use of this particle will best serve to show its manner of use and effect upon the words to which it is prefixed.

*yēašōx* (*hauwur*) The black shag which chiefly roots in trees.

*yēzāta, möni; ha-m.-y.* I often strive after or try to get.

*yēsana i.* tr. To aim, be aiming to obtain some objects, to be doing anything slow or fast, well or badly with an object, to be minded, to have a purpose or object in view; to design, purpose; to

be resolved, to try after anything, to wish to do or get, to be purposed, to want to do anything with an object.

*yēya* (*yīya*) s. The Faschine bush. *y.-kar* The round heavy spear shaft of the W.ern parts. *y.-rax* The Fuschia bush.

*yik-ata*, chiefly used after *wōla; ha-w.-iikur* *tetasa* I have finished scraping the skin. *y.-ōna i.* To pass a loose motion, to be relaxed, to have diarrhea.

*yikū a.i.* Close, not wide open, small, having a small slit, to be thus. *y.-tella-ii-gata* (fr. *t.-, yi-g.-*) Having small eyes, slit-eyed.

*yigūtata i.* To fit closely, to fit close down upon or close to as two boards well jointed close to each other to be closed tightly as the eyelids, to close as the edges of a healing wound, to close up, cease to be open. To meet so as to touch and thus unite, to be thus closed, to be shut up closely. a. part. Closed up, closely fitting or united, no more open.

*yigul-a, y.-ū* tr. pl. *iūāgūl-ū* To pull out as stitches with the teeth. *y.-ata, i.-a.* tr. s. To pull out with one's teeth a thread, nail, or other thing.

*yil-a a.* Having a weak, disjointed, lame knee, having a limp in one's walk; loose, not firmly jointed. Rickety, having a loose joint, limping, lame. *y.-ina; hai-y.-inudē* I was going to feel, but did not. *hai-y.-inā-mōni-dē* I was just on the point of reaching out my hand. *y.-aša* tr. To suck out as oil from a piece of blubber, juice from an orange.

*yilō-pata* tr. To peel off with one's teeth, to bite off, to gnaw off. *y.-aga a.* Loose, not firmly jointed, crank as a narrow boat. i. To be loose or rickety, to be crank, or unsteady. *y.-pūtata* tr. To bite off, gnaw off, to strip or pare off with one's teeth.

*yilūšata* tr. To yeelasha out, to suck all out, to suck dry.

*yimēak-āna* tr. To gnaw, to strip off with the teeth, to peel off with the teeth. *y.-ō-nata* with- (out) *wōla* pref. To pare off all with the teeth.

*yim-akaia* s. Small smelt, or a kind of fish like smelt only very small. *y.-ākōra* Another fish like smelt only much larger. *y.-ōš s.* Certain very small fish found in streams and pools.

*yimōra* Any angle or point acute or obtuse, any rise, lump, or unevenness on a surface or line otherwise straight. A projection. a. Angular, having angles, corners, as any figure other than oval or circular, having a swelling surface i. e. convex (used only of a line otherwise straight), uneven, irregular, angular in and out. *y.-kātaka* Having unevenness as the edge of a badly cut thong. *y.-magātū* Having angles or corners, to have do., to be angular. *y.-nata* To run out to an angle, to be sharp as a corner. *y.-aplana* To have angles, corners, projections, to be in angles.

*yim-gala* To loosen, untie, undo with the teeth. *y.-ūtul s.* A beautiful fish something like smelt which frequents the mouth of

streams. *y.-uri, y.-urū* To gnaw, nibble as rats bones, rabbits a swede.

*yinara* tr. To gnaw, bite off, to eat the meat off bones to strip a carcass by eating off the flesh as animals and birds of prey.

*yinušata* To gnaw off clean, to clean any carcass by eating off the flesh. *y.-yella* To yeenara and then leave off, to leave yeenaraed. To yeenara afresh, again, a short time. To have a feed off and then leave as a lion off the carcass of any large animal.

*yipa-i* For the mouth, for present use as when a mau immediately eats what he gets.

*yipa-istōpan, hip atōmudē* We eat immediately i. e. we did not put it aside to eat by and bye. *y.-nqana* To break off and throw down or aside as a man twigs from a tree.

*yipat-a* tr. To break off as one does a flower, a sprig of any plant, a bough of a tree, or the top of any bush or plant, to bring, fetch, take anything obtained by breaking off as above. To fetch, take, bring as berries, fungus, fruit, or any other objects on the sprig or bough broken off. *y.-ōpi* tr. To take, fetch, put aboard anything one has broken off as above. *y.-āgū* To break off and thus get, take, fetch, bring for oneself. *y.-ōnnaka* Awkward in breaking off anything, never having yeepataed.

*yipōš-ata* tr. To split off with one's teeth, to split down a piece with one's teeth. To rend or tear

or split in two as a dog a board with his teeth. *y.-kūl-a*, *y.-k.-ū* tr. To rend, tear, bite through so that the contents run out and are lost as a dog a bladder of oil or a bag or skin of water. *y.-k.-a* tr. To bite, break an egg by biting it so that the contents run out.

*yīpōn-ia*. *y.-a* tr. To kill by biting, to bite and kill, to catch as dogs do and kill. *y.-āmisiū*.

*yīpōskūl-a*, *y.-ū* tr. To bite so that anything tied is loose and free. To let go as a frightened fox or hawk the bird the were carrying off.

*yīpārū* tr. To split as a man a piece of whale-bone into strips with his teeth.

*yīpū* tr.pl. To break off as a man boughs to build a bower. To break off and thus gather flowers, fruit, berries, etc. on the pieces broken off. i.pl. (*āmīxdār-ana*) To get ashore, get stranded as a number of whales on any shores. *y.-mōni* To yeepuna often, to keep on biting and so killing. *y.-yella* tr. To kill by biting and leave as a dog a rabbit or other creature.

*yīpuši* To eat mussels which have no substance in them.

*yīpun* The ridge of any hill, mountain, bank, or other object. *y.-ata* i. To turn round so as to head up to the sea or wind or other object. To be edgewise, to turn over on its side or edge. To get, or wear narrow, to be edgewise on or up. To be sharp, or ridgy, to have a sharp ridge, to end in a ridge. with *ōka* To get

very sleepy, to get overpowered with sleep. with *amašāgū* To get very hungry and have pains from abstinence. with *sōskin* To have any very sharp biting pains in the stomach. To have any very great sorrow, distress, or grief. *y.-nde-ka*, *yīpūwōsella* tr.s.pl. To yeepuna and put down as a dog birds he catches.

*yīpua-gāmata*, *mōni* To do. occasionally, not often or usually.

*yīpur-čella* tr. To yeepata another piece, or once more, to do. once and not again, to have broken off (in this sense it is only used once). *y.-čāgū* To yeepata for another person. *y.-g.-* To do. instead of another person or one piece instead of another or by mistake or in turn after another person. *y.-g.- m.-* To occasionally, seldom, now and then ditto.

*yīs-a*, *yīsū* tr.i. To eat, chew, masticate, bite up, champ. *y.-ba-lanana* tr. To chew up, bite up and crunch, bite and spoil.

*yīsōnnaka* Unable to chew (properly), not having eaten.

*yīsā-duf* Not having power to chew. *y.-gū* To chew, eat what is one's own. *y.-tauwa* Hard or though to chew. *y.-balan* a. Easy of mastication, easily chewed.

*yīs-g.-, m.-* To chew, eat now and then i.e. not as a rule. *y.-mūtū* To chew, eat, be chewing. *y.-mōni* tr.i. To stand, be, keep on chewing.

*yīt-etata* tr. To bite, split, tear off with the teeth. *y.-ātū* tr. To split, split up with the teeth as whalebones for sewing canoes. *y.-*

*-auwō-na* (*y.-auwāna*) tr. To bite hard, to hold firmly between the teeth. *y.-nata* i. To stick tightly as anything glued frozen to something else, to stick or be stuck fast. To fasten tightly to as limpets when touched do to the rock. To set as the jaws in death or in certain diseases so as no longer to be easily opened. *y.-a.-n.-* (*y.-auwa-mōni*) tr. To catch, to hold by biting.

*yīya* i. (see *y*, *īya*); *annū yīyi-dē* She did anchor but went away again directly.

*yai-iūain* (fr. *yōn*, *iūain*) The selvage, border, edge of anything. On the border or edge of, alongside of, close by the edge of. *y.-aiamāci* A big *y.-i*, having a large gullet or oesophagus. Having a large neck, mouth, entrance as a jug, bottle, harbor, etc. Having a big mouth, opening as a bag, barrel. *y.-eka* Having a small mouth or neck as a man, a jug, a bottle, etc. *y.-i* The swallow, gullet, throat, much used as bags for oils and paints, etc. *yaii-kāna* (*pūt-aka y.-x*) To weep, shed tears. *y.-gōmun* s. The hollow part in the neck below the larynx and immediately above the breastbone. The throat oesophagus. *y.-x* (A) tear(s), marks of tears on the cheeks. *y.-gu-nata* To get full of tears as the eyes, to weep as the eyes of themselves.

*yaiqal-ana*, *y.-e-n.-* tr. To have known, to faintly remember. *y.-en-atamōni*; *annū ha-y.-e.-dē* I very nearly remembered it.

*yaidas* a. Dainty, particular as to what one eats, nice, choice,

unable, averse to eating as persons in poor health, having a poor choice appetite. *y.-anūa* To be yidas in any of its senses. *y.-ana* To be dainty. *y.-i-mūtū* To be dainty or nice, to have a poor appetite. *y.-i-yell-a ha-yaidāsiyel-ludē* I had a poor appetite but now I have a good one.

*yailō(u)n* The throat or neck especially of shags, swans and such like long necked birds and also of guanaco and other long necked creatures.

*yaiy-a* With the mouth! It is in the mouth! It is a (the) mouth. *y.-i* tr. *hai y.-idē kōnjima* I called him, but he has not come or It is as though he has not been called or I went, intended, was going to call him, yet did not. *y.-ia-lag-ōna* (better *yatai-*) To offer, try, propose to call with the same condition of uncertainty and unreality as is shown under *y.-i*.

*yōaiaman-a* i. To be the first, the earliest, to take the lead in order of position or time, to be the firstborn or the eldest of a family. *y.-a-ānan* The first or leading canoe. *y.-a*, *y.-āki* The one at the head, the leader, the eldest, the firstborn, the very first.

*yōaiam-ānūwa*, *w.-anā-kīpa* The first born son, the eldest daughter and firstborn. The leader, headmost one (whether m. or f.).

*yōa* adv. (chiefly used after *mulaka*) With heat, with hate, with animosity, in anger, angrily.

*yōakōlia* A small brown shore vulture. *y.-uwōra* A kind of lim-

pet of small size and inferior quality.

*yōagātū* Cross, dissatisfied, grumbling, angry, morose, quarrelsome. *y-wa* A cross patch, a morose sulky fellow. *y-kurū* (*yōa-k-*) Given to moroseness, sulky, cross, fierce.

*yōidāg-a* (*yauidāga*) a. Strong, vigorous, energetic, able, hardy, brave, courageous. Lusty, big, powerful, burly, stout, tall and powerful looking. *y-ūwa* (never *y-a-kīpa*) A powerful man in any of above senses. *y-āna*, *y-u-nata* To grow, get, be stout, refreshed, strengthened, to grow vigorous, energetic, etc. *y-ā-* i. To grow, be strong in any of above ways.

*yōa-kurū* a. Given to anger, quarrelsome, sulky, fierce, morose. *y-na* tr. To quarrel with, to contend with in angry words.

*yōx* s. A club, specially the larger sort used in fights and in killing seals.

*ya* s. The mouth, the (a) lip(s), any part of the mouth. v.pref. (chiefly with past tenses) Incompletion or cessation of any action.

*yaēnan*, almost *yēnan* (fr. *yōn*, *inan*) The early part of winter, the beginning of winter.

*yašqana* a. Gossiping, lying, mischievous through idle talking.

*yabaila* Having power to speak forcibly, plainly, or clearly either as a sick or dying man, or as a man of eloquence and spirit. a.s. A notch or gash in the edge of a knife or other tool. Having a

nick or break in the edge, nicked, notched, broken, edged. *haiya kūči-ūa* I have a (very) great mind to go. *h-k-dē* I was just on the point of going, I had purposed to go or come. *h-k-mōni-dē* I was just on the eve of going or coming. *y-na* To have a nick or break, to be nicked in above senses.

*yaka-nan* Close by or under, alongside of, along by, the edge of. *y-uiya* s. Young jackass penquins of mature growth yet under one year. *wēan-hik-wai-akanan* and *y-a-* Close by, under, along the edge of.

*yalōštega* tr. To tie to as one canoe to another so that the one moored or anchored serves for the one or more thus tied to it, to fasten to.

*yalōštūg-ata* To tie to, fasten to, by tying in above sense only. *y-ūtauwōna(ta)* To tie securely as above. *y-ālū* i.pl.tr. To be tied together as above, to tie together a number of canoes. *y-ur<sup>2</sup>-gāmata*, *mōni* To tie to occasionally, to do thus now and then.

*yalōštux-kōna* tr.i. To tie to (gether) as above. To be thus tied or afloat. *y-tūmīna* tr.pl. To tie a number of canoes together and to each other. *y-yella* tr. To yalushtega and leave. To leave tied to as above. *ya-ye-*, *ūkqali* To yalushtega one more.

*yalāri* (*aizōx*) Fixedly, steadfastly, firmly, steadily (only of the gaze).

*yamīcaina* i.tr. To go, walk, be going in a hurried manner, in

order to be beforehand with some other person(s).

*yamīka* (-ga) v.pref. To do anything in haste in order to forestal. *y-mōči* To go in with haste hoping to get in first before others. *y-dātū* To run quickly in order to anticipate others. *y-wōš-tāgū* To do, work, make anything emulously or hastily in an emulous spirit.

*yamīkā-gū* tr. To hasten in doing anything in order to obtain any selfish object and thus anticipate and forestal others. To supplant. To get anything for oneself by anticipating others. *y-kūči* To hasten aboard in order to anticipate or forestal. *y-kātaka* To go, depart, or come hastily in order to anticipate.

*yamīkū* s. A bag of skin for holding spear heads, etc. tr.i. To emulate, rival, envy, to act in any way as a rival or supplanter, to act in a spirit of emulation. To do anything in such a manner as desirous to have as good as or better a chance than others. To do anything in such a manner as to supplant, anticipate, or forestal another, to hasten, burry, in order to be before others. To do anything with a desire to be better or appear better than others. To show undue eagerness enviously or selfishly. To scramble. *y-*, *y-kurū* aa. Hasty, eager, impatient, selfish in any emulous, rival, or envious spirit seeking to anticipate others.

*yamīkwīa* tr.i. To fill, put in, be, keep on putting in things in a yameecoo as spear heads, knives,

etc. To be in, to be as things in a yameecoo. *kainna hauan y-ta sīr<sup>2</sup>* Whose are these things here (in the bag)?

*yamīgat-ata* To ata anything quickly, eagerly, or in such a manner or spirit as desires not to be behind hand or inferior to others. *y-aiyigū* To tiyigoo with haste in order to obtain some object one would otherwise lose or be in danger of losing. *y-tūmīna* To toomeena in haste as a person who feared he should lose the things if he was slow or to anticipate others. *y-a* tr. To take (away), steal, fetch, bring things in a bag or case. *mōtaiamīgat haia sīr<sup>2</sup>akum* Go into (the house) and bring me the things in the bag, bag and all.

*yamīn-a* White. *kai-y-udē*, *y-e-nata* To get, grow, become, be white. *amaiqan-a*; *kai-y-isindē*.

*yamai-na* a. Stout, broad, big, burly, large framed (of either sex). *y-ana* i. *y-e-n-* To increase in size and become big and stout. *y-ā-kīpa* The full grown f. hair seal when of large size.

*yamašk-ū* a. Generous, liberal, kind, largely giving. *y-ū-mōni* To give generously or as a rule, to always give freely. *y-un-kōna* To give, be giving generously when afloat. *y-ūna*; *awē y-ū-t hai* Do be liberal to me. *haim baāpōn haia kai-y-ūnude āruf* What a fine lot or quantity of mussels he gave me.

*yamakuša* (*tekisana*) To speak to the living in such a manner of spirit of the dead as to stir

pet of small size  
quality.

yōagātū Cro  
grumbling, ang  
relsome. y.-wa ata  
morose sulky  
(yōā-k.-) Give  
sulky, cross,

yōidāg-a  
vigorous, er  
brave, coug.  
werful, bste  
werful loud  
-a-kīpa) v  
of above o  
To grow  
strength  
energ  
be st

yī  
qua  
se.  
co

s. People, a  
either great or  
y such as move  
i.e. arrive or de-  
dy. a. Many, a great  
quantity of. y.-āruſ A  
ntity, great abundance  
cls. y.-ūa A great number  
together as in a body. pl.  
o nouns, specially such as in-  
ate classes of animals; yama-  
ai-amalim Human beings. ūai-a-  
(The) men. kīpa-i-a- (The) wo-  
men, females. yōšōlai-a- (The)  
dogs (collectively in a body). am-  
ōrai-a- Guanacos. čilqai-ai-a- Fo-  
xes, (the) people who hunt foxes.  
maia-kīpai-a- (The, such) women  
as are out or were out fishing.  
y-a-ānan-tōpan siūan Those ca-  
noes are such only as contain  
persons who are either arriving  
or departing (and not fishing  
canoes). hau'ūsi-k.-a-, haunā-k.-

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ry women. mamāg-  
annū wōlākūči  
ad his children i.e.  
amily; they have all  
noe together. matūk-  
an and his wives, rela-  
o one another; m.-a.-t.-k.-  
re all husband and wives  
all those women are all the  
es of that man.

yamalim-ata, a.-y.- i. To de-  
part by canoe i.e. to leave  
one place for another as a num-  
ber of people together (pl. of  
killa). y.-kōkāta There are some  
people coming i.e. arriving by  
canoe(s). y.-katudē He, they have  
(by canoe) taken their departure.  
y.-kur<sup>2</sup> He, they are preparing or  
on the eve of departing, or have  
just started. y.-ušūaiipai, hip'atqa  
We will take our departure for  
Ooshooia. y.-apisiū There are no  
people, they are not going, they  
are not come. y.-ūpai dānana To  
hasten preparations for depart-  
ure. y.-ānan A canoe with a fa-  
mily in going or coming from  
one place to another. y.-tōpan  
siūan, mai'-ānan apisiū They are  
all y.-ā.- and none as fishing ca-  
noes. haua mōči lē kōtūla y.-un  
I wonder if there are people to  
the E.ward of us i.e. I think  
there are. y.-tstūwōgata s. A pla-  
ce where people come together  
in numbers. A city, town, village,  
settlement, any place of concour-  
se. y.-un, apa lē, annū lē k.-  
I thing (t)here are people living  
(t)here, but I don't know.

yamalin-dāra a. Populous, hav-  
ing many or full of people. y.-d.-  
-iamana A great many or host of  
people. y.-d.-nata In great num-

bers, to gather in great numbers,  
be in great numbers.

yamalāri a. Surpassing, wonder-  
ful, prodigious, excellent, immen-  
se, profound, very great, very  
powerful, very energetic, very  
courageous, very victorious, very  
numerous, very plentiful, exceed-  
ing many, excelling others. y.-hū-  
ša A fearful gale of wind, a  
mighty blast. y.-hika A very hea-  
vy sea, an immense sea or ocean,  
the ocean. y.-nata i. To grow, get,  
be in any of the states described  
under y.- y.-nur<sup>2</sup>-kātaka To grow,  
get more and more in any of  
above states.

yamal'ūsi Such coasts as di-  
rectly face the open ocean. An  
immense i.e. a very extensive  
land. y.-hūša An immense gale,  
such as is common on the open  
coasts. y.-hika The open ocean, a  
very rough sea. y.-ūwa An im-  
mense or wonderful man. y.-e-  
-nata i. To increase to a great  
extent and thus become of vast  
size, strength, force as the open  
sea in a gale. The wind during  
a heavy gale in exposed places  
or any prodigy in any wonderful  
qualities of size, force, noise, ex-  
tent, etc.

yamalūwāna (sēapōna) To treat  
f. relatives with such familiarity  
as is considered only proper to-  
wards such with whom marriage  
is considered proper. To marry  
kindred as cousins, aunts, etc. To  
take improper liberties with one's  
kindred, to desecrate family sanc-  
tity, to be rude.

yamana s. By this term the  
Yaghan tribe distinguished them-

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selves from all other natives who  
spoke a different language as  
well as from all foreign peoples,  
this term primarily means Huma-  
nity. Human, pertaining to man-  
kind, alive, sensible, not dead,  
sound living, in (good) health,  
humane, human, (to be) well in  
health, intelligible, that which can  
be well understood as human lan-  
guage. (unnaiamana) To people  
of all places, all people every-  
where. y.-iamalim Human beings,  
man(kind). y.-iašōla A dog be-  
longing to some man i.e. not a  
wild dog. y.-iaš An honest or  
human hand i.e. a hand that is  
not like the talons of a hawk that  
robs and kills, but such as beco-  
mes a man. y.-mā-kīpa Niece, bro-  
ther's daughter; kī-amanamā-k.-n  
His, her niece. y.-mākū Nephew,  
brother's son. hau-ai-a.-kun My  
nephew. y.-nīa To be, be lying  
in any of the states described by  
y.- To be alive (of one sick). y.-  
-n-kōna To be well on board, to  
be alive and well, to recover  
when aboard. y.-n-gāmata To re-  
cover as it were instead of some-  
one else with whom the one re-  
covered appears to have changed  
places; he who was the least like-  
ly to die, dying, and the one ex-  
pected to die recovering. To es-  
cape, survive as one or more  
when the rest die or are killed.  
(with ya pref.) To get well in  
part and then fall back ill again.  
y.-g.-mōni To yamanana now and  
again as an invalid who has short  
periods of improved health oc-  
casionally. y.-na i. To recover  
health after sickness, life after  
death; to escape with one's life  
i.e. to live, to escape unhurt, to

up anger purposely or thoughtlessly. *y.-atamā*; *h.-katōmudē* *y.-* He insulted me by speaking insultingly to me in connection with my dead relative(s).

*yamala* a. Grand, pertaining to the open ocean (girt coasts). Immense, terrible, tremendous, huge, fearful, awful, prodigious. *y.-rakur* Cliffs of great height washed by the waves of the open ocean. *y.-šūmauina* Pertaining to the avenging of blood, to be an avenger. s. Avenger(s). *y.-s.-na* To act as an avenger, to become an avenger, to get ready as an avenger. *y.-s.-'qala*, *y.-s.-a-kīpa-* *iamalim* Avengers. *y.-yeška* An island exposed to the open ocean, an immense island, *ya.-yāgū* s. A variety of *siūna* of a pale color.

*yamali*, *yamalim* s. People, a party of people either great or small, especially such as move about together i.e. arrive or depart in a body. a. Many, a great number or quantity of. *y.-āruſ* A large quantity, great abundance of mussels. *y.-ūa* A great number of men together as in a body. pl. aff. to nouns, specially such as indicate classes of animals; *yamanai-amalim* Human beings. *ūai-a-* (The) men. *kīpa-i-a-* (The) women, females. *yōšōlai-a-* (The) dogs (collectively in a body). *am-ōrai-a-* Guanacos. *čilqai-i-a-* Foxes, (the) people who hunt foxes. *maia-kīpai-a-* (The, such) women as are out or were out fishing. *y.-ānan-tōpan* *siūan* Those canoes are such only as contain persons who are either arriving or departing (and not fishing canoes). *hau-ūsi-k.-a-*, *haunā-k.-*

*-a-* My country women. *mamāg-wī-a-*; *kōndaian annū wōlākūči* *m.-a-* A man and his children i.e. the (whole) family; they have all gone by canoe together. *matūk-wī-a-* A man and his wives, related thus to one another; *m.-a.-t.-k-* They are all husband and wives i.e. All those women are all the wives of that man.

*yamalim-ata*, *a.-y.-i*. To depart by canoe i.e. to leave one place for another as a number of people together (pl. of *killa*). *y.-kōkāta* There are some people coming i.e. arriving by canoe(s). *y.-katudē* He, they have (by canoe) taken their departure. *y.-kur* He, they are preparing or on the eve of departing, or have just started. *y.-ušūaiipai*, *hip'atqa* We will take our departure for Ooshooia. *y.-apisiū* There are no people, they are not going, they are not come. *y.-ūpai dānana* To hasten preparations for departure. *y.-ānan* A canoe with a family in going or coming from one place to another. *y.-tōpan* *siūan*, *mai'-ānan* *apisiū* They are all *y.-ā-* and none as fishing canoes. *haua mōči lē kōtūla y.-un* I wonder if there are people to the E.ward of us i.e. I think there are. *y.-tstūwōgata* s. A place where people come together in numbers. A city, town, village, settlement, any place of concourse. *y.-un*, *apa lē*, *annū lē k-* I thing (t)here are people living (t)here, but I don't know.

*yamalin-dāra* a. Populous, having many or full of people. *y.-d.-iamana* A great many or host of people. *y.-d.-nata* In great num-

bers, to gather in great numbers, be in great numbers.

*yamalāri* a. Surpassing, wonderful, prodigious, excellent, immense, profound, very great, very powerful, very energetic, very courageous, very victorious, very numerous, very plentiful, exceeding many, excelling others. *y.-hūša* A fearful gale of wind, a mighty blast. *y.-hika* A very heavy sea, an immense sea or ocean, the ocean. *y.-nata* i. To grow, get, be in any of the states described under *y.-y.-nur-kātaka* To grow, get more and more in any of above states.

*yamal-ūsi* Such coasts as directly face the open ocean. An immense i.e. a very extensive land. *y.-hūša* An immense gale, such as is common on the open coasts. *y.-hika* The open ocean, a very rough sea. *y.-ūwa* An immense or wonderful man. *y.-e-nata* i. To increase to a great extent and thus become of vast size, strength, force as the open sea in a gale. The wind during a heavy gale in exposed places or any prodigy in any wonderful qualities of size, force, noise, extent, etc.

*yamalūwāna* (*sēapōna*) To treat f. relatives with such familiarity as is considered only proper towards such with whom marriage is considered proper. To marry kindred as cousins, aunts, etc. To take improper liberties with one's kindred, to desecrate family sanctity, to be rude.

*yamana* s. By this term the Yaghan tribe distinguished them-

selves from all other natives who spoke a different language as well as from all foreign peoples, this term primarily means Humanity. Human, pertaining to mankind, alive, sensible, not dead, sound living, in (good) health, humane, human, (to be) well in health, intelligible, that which can be well understood as human language. (*unnaiamana*) To people of all places, all people everywhere. *y.-iamalim* Human beings, man(kind). *y.-iašōla* A dog belonging to some man i.e. not a wild dog. *y.-iaš* An honest or human hand i.e. a hand that is not like the talons of a hawk that robs and kills, but such as becomes a man. *y.-mā-kīpa* Niece, brother's daughter; *kī-amanamā-k.-n* His, her niece. *y.-mākū* Nephew, brother's son. *hau-ai-a.-kun* My nephew. *y.-nia* To be, be lying in any of the states described by *y.-* To be alive (of one sick). *y.-n-kōna* To be well on board, to be alive and well, to recover when aboard. *y.-n-gāmata* To recover as it were instead of someone else with whom the one recovered appears to have changed places; he who was the least likely to die, dying, and the one expected to die recovering. To escape, survive as one or more when the rest die or are killed. (with *ya* pref.) To get well in part and then fall back ill again. *y.-g.-mōni* To yamanana now and again as an invalid who has short periods of improved health occasionally. *y.-na* i. To recover health after sickness, life after death; to escape with one's life i.e. to live, to escape unhurt, to

live, be in health, sound, sane, to be in one's senses. To heal, get well as any sore, wound, injury, sprain, fracture, etc. *y.-naina* i. To be well or going about in good health. *y.-nāki* The one or that one unhurt, uninjured, the sound one. *y.-nā-m.-, ya; kaiya-yam.-nā-m.-dē* Has was almost well, he had well nigh recovered or was just on the point of getting well. *y.-ndeka* (čiy.-n.-) To recover, get round, get one's health again. *y.-ndātū* i.pl. To get well one after another. *y.-yella* (*ya* pref.) i. To get well or better for a short time and then relapse. *ya.-tas* a. Peaceable, well behaved, kind, gentle, polite (of man only). *y.-t.-ina*, *y.-t.-kīpa* A well behaved m., f.

*yaman.-'apisiū ūsin*, *y.-a mutōn-nak ū.-* A land without inhabitants. *y.-qala* Men, specially Yahgans, they had no other term for themselves. *y.-enur<sup>2</sup>-kātake* i. To get better and better in health.

*yamanā-k.-* A (sound, healthy, sane) woman. *y.-dāra* All, many people, everybody. *y.-mōni* i. To be alive, well, unhurt, sound, sane. *y.-magātū* pl. To be, get well, to be in good health, to be unhurt. *y.-mūtū* To be alive, well, living and in health. *y.-tū-ri.-* A place whereon or wherein to seat human beings. *y.-kūči* To coochi in a healthy, sound, unwounded state. *y.-sina* Alive, unhurt, unwounded, uninjured, having vigorous life. *y.-s.-na* To recover one's senses, come round as a person who has fainted or been stunned. To recover of

any wounds and live, to escape. *y.-s.-nāki* Anything or person wounded who escapes or recovers or does not die. *y.-sināki* One, any person or creature living, not yet having succumbed. *y.-sinan-a* To survive, to not die when others die and thus escape. *y.-s.-aina* i. To be alive and able to go about though sick and suffering. *y.-s.-ia* i. To be alive, living, not yet having succumbed. *y.-s.-ūkānana* i.pl. To be alive, living, not having died as some or many amongst others. *y.-sinā-mōni* i. To be alive, living, not having lost any by death. *y.-s.-mūtū* i. To be alive, living (of a sick person not in a helpless state). *y.-sina-n-gāmata* i. To survive, escape, by another falling a victim in one's stead. *y.-wōrāgū* To escape to shore alive, to get safe to land, to escape.

*yamanū-wa* A (sound) man whether in body or mind or both. A (human) man, a man in his senses, a healthy man. *y.-aiamalim*, *yamanā-kīp-a.-* Men, women (human), *y.-wā-gōnnū hīla mūdō-gudē*.

*yamas-ia* i. To be tied or in a tied state; *kai-y.-iatakun* That which is tied.

*yamasai-ella* tr. To tie and leave, to tie before leaving, to tie again. with *ūkqali* To tie on(c)e more. *y.-āgū* tr. To tie (up, on), to secure by tying for another person.

*yamasa* tr. To tie, secure or fasten by tying, to make fast by tying. a. Tied, fastened, secured by being tied, to be tied. *y.-kaia*

tr.i. To tie up as a horse to a stake or post, a piece of beef to a bar or up on a peg or nail. To tie up to any object raised above the ground, to be tied, fastened in any of the above ways. *y.-k.-dātū* tr.i. To tie up a number of objects or things, to be thus tied. *y.-kōkānana* i. To be tied as a number of calves to any object. *y.-tek-a* tr. To tie anything on, round as a band round a person's waist or on his head, or a rag on his finger, to tie on as a label on a box, to attach to by tying, to tie down to or upon any object, to put down and bring ashore in a tied state or anything tied, to tie down on the ground, to tie and put down, to prepare by tying. *y.-t.-wīa* i. To be tied in any of the senses of *y.-t.-a*. *y.-tōpi* tr. To take, fetch, put into a canoe anything tied, to tie up anything (say a bundle of straw) and put it aboard any vessel. *y.-t.-kōna* To be aboard tied, as a bundle of grass or other things.

*yamaseta* tr. To tie (up, tight), to make fast by tying, tie in a knot, to take, fetch, bring anything tied together as a bundle of grass.

*yamasir<sup>2</sup>-čella* To tie up for the present time i.e. for a short time or temporarily. (*yamasur<sup>2</sup>-č.-* tr. To bring, take, fetch, get any things tied together or in a bundle and leave it or before leaving. with *ūkqali* suff. To yamaseta on(c)e more. *y.-čāgū* (*yamasur<sup>2</sup>-č.-*) To yamaseta for another person. *y.-dātū* tr. To tie, fasten by tying as a line to many objects. To tie many things as ob-

jects to nails round a room. *y.-gāmata* (with one of the preff. of going) To yamaseta on one's way. *y.-mōni* To be in the habit of bringing a bundle of grass or other things tied together.

*yamasi-tāgū* To get, fetch, bring, take, take away for oneself anything tied as a bundle of grass or anythings tied together as a bundle of sticks. *y.-itauw-āna* tr. To yamasa in any of its senses securely, tight, or firmly. *y.-i.-ō-nata* tr. To yamaseta firmly, to tie quite fast, to be quite tight.

*yamas-ōnnak-āna* To yamasa badly, in mistake, in the wrong way, amiss. *y.-ō.-a* Awkward in tying up, not accustomed or unable to tie. *y.-ōpi* tr.pl. To yamasatupi (pl.) as many bundles of grass.

*yamasā-kōna* tr.i. To tie when aboard, to be tied as any floating object. *y.-dātū* tr.pl. To tie one after another. To tie on, up, to one here and another there, to tie as a number of persons. *y.-g.-* tr. To tie instead of or after some other person or in turn with, to tie by substitution, to tie instead of. with one adv. preff. of going in any direction. To tie and thus fasten on one's way to any place. *y.-g.-m.-* To tie and thus fasten once now and then, not usually. *y.-lū* tr.i.pl. of *y.-k.-* w.s. *y.-magātū* i.tr.pl. To tie in many places, to tie or be tying as a number of things or persons (thus occupied). *y.-mōni* i.tr. To be tied, to tie, keep on tying, to be occupied tying. *y.-mūtū* tr. To sit and tie, to be sitting tying.



to be occupied tying. *y.-taiāpū*  
To put things in any vessel tied  
up together, to put bundles of  
things in, to tie up things and  
thus put them in.

*yamasqa-nari* tr. To tie anything  
in the water either to anything  
floating or under the water. *y.-*  
*rāgū* tr. To tie up and bring  
ashore, to bring ashore things  
tied up together. *y.-sella* tr.pl.  
To tie down as a number of  
sheep for any purpose.

*yamasū-k.* tr. To tie as a buoy  
on the water or a canoe or a log  
to a buoy. *y.-atēagata* s., *y.-atai-*  
*āgū* pl. To tie and thus suspend  
loosely hanging.

*yamix-teka* tr. To put a yamee-  
coo with things in it, in any place  
(say in a shelf of rock or in  
a hollow tree for safety). *y.-tūmī-*  
*na* tr.pl. To get, pick up, take  
(away), steal, fetch, bring things  
in a bag, case as a number of  
spear heads in (a) yameecoo(s).

*yamāci* s.a.adv.part. Room, (a  
clear) space, absence, having (a)  
clear space(s), roomy, spacious,  
wide, capacious, having plenty of  
room, too large, too wide or big,  
too loose, free, unoccupied, dur-  
ing the absence of, being absent  
or away; *hau aiāmāci* During my  
absence. *y.-n-kōna* i. To be room,  
space on board a canoe, boat,  
ship. *y.-nur-kātaka* i. To get more  
and more roomy, wide, loose, etc.  
*y.-mōni* i. To be unoccupied, emp-  
ty as an unoccupied wigwam. *y.-*  
*nā* i. To be room as for instan-  
ce a space among others for a  
person to sit or lie down. *y.-nata*

i. To get, grow, be spacious, roo-  
my, empty, wide.

*yamqat(ak)ōlia* Butterflies of  
any kind.

*yamūk-a* a. Beyond reach, (too)  
far, too high, distant, a long way  
(off), too far off. *wē y.-a* It is  
still too far, too high, too far off,  
it is still far off, distant. *y.-ūpai*;  
*hatainudē y.-ū.* I went (walked)  
a great distance. *y.-ūsi*; *haim*  
*y.-ū-kōnjīn* That country is very  
far off. *y.-ō-nata* i. To get, grow,  
become, be far off, to go far, to  
go a great way. (fr. *ya, mūkō-*  
*n.*); *kai-y.-ō-natudē* It was long,  
but is not so now. *y.-ōnat-haina*  
To walk, go a great distance, to  
get to a distant part. *y.-ōnur-*  
*kātaka* To get further and fur-  
ther, to get more and more  
distant.

*yammīna* tr. To illtreat one's  
wife, to beat one's wife either  
with hand, stick, stone.

*y-anā* (*yēs-a.*) To be minded,  
resolved, determined, to have set  
one's mind upon doing some-  
thing.

*yana* i. (always suff. by some  
other v. ending in *ūpai*, exactly  
equivalent to *yēsana* and very  
similar to *kōssakāna*) To want,  
purpose, be resolved, desirous,  
minded, to intend, to contend,  
try to outdo, surpass, to try to be  
first, to seek, strive after.

*yanāgū* tr. To be resolved, pur-  
pose to try to do, get something  
for oneself.

*yakap-alāri* (very similar to  
*yam-a.*) a. Great, grand, gigantic,  
immense, exceeding, wonderful.

*y.-, -ūsi, wēan, arakur, hika.*  
*mōarāgū, ūa* An immense land,  
river, cliff, sea, or wave, great  
friend i.e. a near relative. A won-  
derful man.

*yapa-ia-māg-ū* Any offensive  
eructation. *y.-ia-m.-u-nata* To be  
affected by, get offensive eructa-  
tions. *y.-m.-ū* To talk of, about,  
to discuss the faults of another  
either with propriety or other-  
wise. *y.-kāma* s. A kind of large  
fish of good quality which feeds  
on sprats.

*yapušōx* s. Charcoal, charred  
wood, a charred tree or log,  
wood, cinders.

*yat-apīn-ix* The edge of a  
bank, cliff or other object. *y.-a-*  
*-akun* On or along the edge or  
ridge. *y.-ōskōnaka, hawai* These  
are the words sung to a sort of  
regular dance or game accom-  
panied by a dancing movement;  
they have no meaning. *y.-āgū,*  
*haia kaiya-tāgudē* She was going  
to give me. He, she had a mind  
or had intended to give me (but  
did not). *y.-ūkū, s-kaia- haiya- t-*  
*ū.-mōnidē* I was almost getting  
you for my wife.

*yekēa-nnaka* part. Not or ne-  
ver having eaten fish. *y.-ta* To  
finish eating a fish, to eat up a  
fish (chiefly with *wōla* pref.)

*yekai-aii* A little *yaii*. *ye.-ya* tr.  
To eat, be eating fish when lying  
down, to lie down and *yeki*.

*yekaia* (in reply to a question  
or an assertion to the contrary)  
It is small, he, she is small, it is  
a little, it is too small, it is a  
little piece. (*yekaiya*) A small

mouth. *y.-šōla* A pup, a little dog.  
*y.-š* The little finger. *y.-ška* A  
small islet.

*yeka* a.adv. Small, little, in  
small measure, degree. Shrill,  
high of the voice, a little, a small  
part. Wiry, small (of any noise),  
in extent, strength, importance,  
quantity, less in size, quantity,  
strength, etc., insignificant, tiny,  
puny.

This word followed by words  
beginning with *y* or *iū* coalesces  
with them by the final *a* and  
initial *y* becoming *ai* as in above  
instances. Again when followed  
by words beginning with *w* it  
coalesces with them, these two  
letters becoming *q* as *yekqalēwa*,  
see words in *yekq*. Again, though  
properly a diminutive it is made  
to serve the very reverse; see *yeka*  
*mqala, y.-uiya, y.-nda matōpia*.

*yekašan-a* s. Such persons as  
have been killed by being speared  
or shot through with arrows, or  
killed by being chopped or other  
violence. *y.-uwa* A man who was  
killed as above. *y.-ā-kīpa* A wo-  
man killed as above.

*yekāšōkuš (hqalamana)* A small  
white shore gull with red legs.

*yekadāb-i* s. Aunt i.e. One's  
mother's sister (lit. Little mo-  
ther). *y.-aia* Your aunt. *kīekadā-*  
*bin* His, her aunt. *haua y.-in* My  
ditto. *y.-aina* poss. Your aunt's.  
*k.-čia* His aunt's. *yekadāra; y.-*  
*kapōnudē* He died when he was  
a little child.

*yeka-dāšulux* s. A small black  
sea-gull which leaves on shrimps  
and sprats. *y.-šūgani-kīpā-ramun-*

*na ha-kūcidē ilū* When I was but a little girl I went S.ward.

*yekam-qalanda, hiūōštōx-mūtū* Is it a short time that I have been at work? i.e. What a very long time it is I have been at work. *y.-uš* s. A medicine man, sorcerer, wizard.

*yekā-siūwa, sa kulata* What a great cross patch you are, how very cross you are. *y.-tō-s.*, *sa tambqa* How exceedingly mean you are.

*yeki* tr. To eat fish. *y.-aina* tr. To eat, be eating fish when walking or when going along in canoe. *y.-ella* tr. To yeci before one leaves or goes away; to eat fish again. *y.-e.*, *ūkqali* To eat one more fish. *y.-e.-yeka* To eat a little more fish. *yeki-ellun* part. After having eaten fish, after eating fish. *y.-āgū* tr. To eat fish of one's own. *y.-āmisiū* To eat several fishes. *y.-kōna* To eat fish, be eating fish when aboard. *y.-gā-mata* To eat fish instead of some other person, or one or more fish in place of others or in substitution for them. with the preff. of going. To eat fish on one's way. *y.-g.-mōni* To eat fish occasionally, not frequently. *y.-gāmur<sup>2</sup>-čella* with *mōni* pref. To eat a little fish occasionally. *y.-manaiāna* To go, walk about eating fish. *y.-mi-sinana* v. To live on fish, to eat fish and thus refresh or get up one's strength. *y.-m.* with(out) *m.* pref. To keep on eating fish, to often, always, every time eat fish. *y.-mūt-ū* To sit and eat fish, to be sitting eating fish. *y.-m.-āgū* To eat fish of one's own, to have, keep and use oneself the

fish one has as one does who has an abundance or can secure abundance.

*yekō-šlōf (hī-kō-š.)* s. A species of cuttle fish with a hard bill or horn. *y.-nata* i. To get small or little, to diminish in size, strength, quantity. To get, be shrill, wiry, small as a voice or other sound. To decrease, lessen in strength, volume, to waste as the body in sickness. *yekōnur<sup>2</sup>-kātaka* To get more and more in any of the states under *yeka*. *y.-dātū* To (rapidly) grow less (of a number of things). *y.-g.* To get less in bulk or force than is usual. *y.-g.-mōni* To get small or little from time to time i.e. periodically.

*yekā-bix* Any small bird. *y.-bix-yamali* The little birds. *y.-lōma* A slight air or wind on the water, causing a slight ripple on its surface. *y.-ramunna* During the time of being small or childhood. *y.-lēim, haiin y.-l.* Very good, very fair, very splendid, first rate. *y.-l.-kōnjin* What a splendid one he is.

*yekqa-ia* A small creek, cove, light, bay, inlet, etc. *y.-n* A small stream. *y.-ina* A little bow. *y.-lē-wa* A little boy. *y.-litas-tōpan k.* He is beautiful only in a lesser degree. *y.-lēwaiamalim* The little boys. *y.-l.-t.* The little boys by themselves. *y.-lākir<sup>2</sup>* A little point of land. *y.-lāpaia* A little reef. *y.-nara* A little well or water hole (made by man). *y.-sāna* Mice, young rats. *y.-senim* The little grey diver. *y.-tōlia* s. A rib and hinged shelled limpet of small

size. *y.-hya* A little doorway, a little door. *y.-* s. A large rib hinged limpet, the lower part of the back bone. *y.-yi/* Having a narrow ye- i.e. having a sharp back bone.

*yekauiyanda kōnjin* Is he a very little fellow i.e. What an immense fellow he is!

*yeku-š* s. Flint points for arrows or spears, arrows or spear heads as the cause of sharp pains in the body, under the power of the yecamocshes who were supposed to be able to draw them forth by witch craft and suction. Sharp pains in the chest, specially the lungs, liver, and heart. *y.-run* s. A large headed reddish fish (Rock Cod spec.).

*yekw-ūif* (for *jukwī-ux, j.-if*) The forest snips. *y.-a* s. The S.ern dialect for *ōhwa, ō.-a* w.s.

*yelaia hauan* There are several here (not two or one as you said)! *y.-gu-nata* i. To get calm, to become calm weather.

*yelaiāgū* s.a. Calm weather, (a) calm, in a state of calm. tr. To bring into danger and trouble as a murderer his friends. *y.-tas* Beautifully calm weather, a very calm and fine climate.

*yel'-ata* To depart by canoe or otherwise as a traveling party leaving behind one or more. tr. To ata anything during the absence of a person or before his return. *kai-y.-'a.-māpikindē haia* They (two) ate whilst I was absent. *y.-a.-ma* To eat anything before or during the absence of another or before he comes back

or after he has left. *y.-(l)a* adv.a. Many, several, a few, very; *yellā wurū* Very many. *yela-kas* More than that. *yel-ānan* Several canoes, a deserted canoe, a canoe left, it may be because worthless or from any other cause. *y.-aiella* tr. To leave for a short time, to leave, go away from for a while. *y.-atega* tr. To leave by going away from by canoe, to paddle away from. To depart, paddle away during the absence of a person, to leave thus. *y.-ōšāgū* tr. To bring into danger as a murderer or other evil doer his friends. *y.-ūtūšū* tr. To leave as a body of men by going away from. To desert.

*yella* v.pref. To leave, go away from, to desert, abscond, leave behind. aff. to vv. To do anything the v. indicates before or when leaving (see *kūtā-y.*, *taiyix-y.*, *yekiella*, etc.) To do the action the v. indicates, just for the present or for a short time. v.pref. To do the action of the v. compounded during the absence of or before the return of the other party; *kōmūdū haia sa yellā gūtānūdē* Why did you speak about it before I came back or whilst I was absent. *skaiā kōwōl aielatōmūdē amōra* During your absence they have, he has eaten all the guanaco. *ūla y.-elaia-tan-ikōn h.- siūan, sa kaia h.- čī-e.-nawōx* You must not work at your basket during the time I am not working at mine, or Whilst I'm away, or You will soon leave me behind. aff. when *yeka* suff. To do a little more or longer. aff. when *ūkqali* suff. To

do on(c)e more. To do or rather have done the action stated by the v. one or more, or at some former time, and not since. aff. to vv. with the preff. of going in any direction joined to the v. To leave off doing anything that thing being but partly done, to leave off before one has finished, to leave half done, to leave unused, to leave unwrought upon according to the verb. *yella* tr. To leave, desert, forsake, part company with depart from, go or come away from. *y-na* To evacuate, void, as a young child or sick person.

*yell-enata, wōlai-e-* i. To get or be very dirty or dirtied.

*yellā tū-kātaka* To toocataca during the absence of either after a person has gone away or before his return as a person might who could not wait.

*yellāki* Things left, one left, deserted, forsaken, a person or thing left, deserted. *y-lla* tr. tr. To cilla before another person and thus leave him, to cilla during the absence of a person either after he has gone somewhere or before his return. *y-lin-a* tr. *haua makus haia kai-y-l-udē* My brother put on his shoes during my absence.

*yellā-kātaka* tr. To go, go away and thus leave behind or desert a person or other creature. To leave by going away from as a man from birds he has deposited or any other object. To go or come away from i.e. to leave, on foot, before a person comes back, or after he has left, to leave pri-

vily without the knowledge of another. *y-kūčī* tr. To coochi and thus leave, to coochi before another returns. *y-dātū* To run away and leave, to desert thus, to run before another starts. To run before another comes back or after he has left and thus run away privily. *y-dāpōš, d-y-* To be weaned, to cease to suck. *y-gāmata* tr. To yella by turn, or one in place of another; (with *mōni* pref.) Occasionally. To g- in any of its senses during the absence of a person i.e. either before his return or after his departure.

*yellāgū-leni* tr. To escape by diving, to dive and thus get away from, to gooleni either after one has left or before one gets back. *y-tān-a; ha-y-t-udē kōnjima* I left off speaking to him and went away.

*yellā-mikū* To escape by flying away, to fly away during one's absence, to fly away from as a flock of birds from the sportsman. *y-mōčī* To leave, go or come away from and go or come in, to go or come in and leave as one man another at his gate. *y-māgū* tr. To anticipate in bearing as one woman another, to find any dead carcass during the absence of a person either after he has left or before he returns. After this manner *yella* is used before most tr. vv. which need not be entered here.

*yellqušata* tr. To drift away from and thus leave or desert as (a) canoe(s) from an island leaving its visitants imprisoned.

*yelluš* s. A soft, watery, and large flesh-colored fungus (very edible). *y-kāna* tr. To get far off and thus leave far behind, to leave, desert, go far away from and be lost to sight and knowledge.

*yellun* aff. to words After, subsequent to. *atū-y-* After a meal.

*yembōna* a. The state of having a young child or offspring (used specially of women and men, but also of animals, referring to the time when the child is weak and requires constant attention). Having a young child. *y-nā (ūwāg-wīq)* To lie, be nursing, to be sitting nursing a young child as the mother of a young baby. To have a young child. *y-na* i. To be in the state described under *y-* To get, have a young child. *y-n-mūtū* To sit nursing a young child i.e. a baby (used either of its mother, father, or other person, used only of young babies). *y-nāgū* To fold, or nurse in one's bosom one's little baby. *y-dāra* During the time one has a young baby i.e. the early nursing period.

*yembōn-ā-kīpa* The mother of a young baby. *y-ūwa* A man who has a young baby.

*yenga* tr.i. To think, to have an or be of opinion, to be persuaded of what is not true. To have a false impression, to believe what is not true, to be deceived, be deceived about, to have a wrong idea. To believe (only in the past tenses in this sense). To have believed, did believe what one after finds not true, to think, suppose, have an idea which is not according to truth.

*yengā-gāmata, mōni* To yengga i.e. To be deceived, to have or form wrong ideas of, from time to time i.e. now and then, occasionally. *y-m-; hai-y-m-dē* I was just on the point of being deceived. *y-m-* with *m-* pref. or otherwise To be often or generally under false impressions. *y-mūtū; san y-m-; tōpan kōnji-ma mā-lākū, k-n bāv m-* You only think or You are entirely mistaken in thinking he is lost; he is not lost.

*yepa (hīpa)* S.ern dialect for *hīpa* w.s.

*yepateka* Near, nigh, close at hand, within reach, not far off. *hannaiepatekakausin kiyidē ūsai-ānan* The ship anchored somewhat near(er) the shore. *y-kaus* The nearer, somewhat near(er).

*yepategwīa* To be near, in the neighborhood as one object with regard to another (used of a thing on the ground).

*yepatūgat-a* To draw nigh either in point of time or place. To approach, get near (to). *y-ā-mōni* To come, approach, draw very nigh to yet not reach or touch. *y-haina* To go or come near as a man on foot or as a canoe to any object.

*yepatūgur-kātaka* To come continually nearer, to draw, come, approach near and nearer. *y-dātū* To get, come, go near one after another in rapid succession. *y-m-* with(out) *m-* pref. To approach or come near regularly, often or each time. *y-tega, y-teka* tr.i. To approach, get near to.

*yepia* s. Any old, used up, worn out *kaiaim*, *tauwöla*, *ānan*.

*yepqan* s. The lower part of the back where the kidneys lie. *y-yif* Having a narrow, or ridgy *yepqan*.

*yepū-gōna* (*kurū*) To like, to love (of personal love). *y-tala* s. An owl of dark mottled plumage. A large moth of darkish color.

*yepu-x* s. A (dear) friend, a chum, mate, companion. *y-nulux* The upper part of the bodies of fishes chiefly, also of men, the head half of fish. The shoulders. Upper half of the body.

*yerri* i. To make a commotion, current, flowing waves or ripples in the water by any sudden and vigorous movement in it. To fall with a splash and dash into the water as a diving whale. s. A disturbance or flowing ripple caused as by the rush of a shoal of fish. *y-kōna* To be in the water moving vigorously and thus causing much disturbance. *kūt-ai-erri* To fall with a splash out in the water, as a stone thrown out from the shore. *kup-a-* To fall down into the water with force and thus cause a ripple as a descending salmon or as a person diving off any height does by his sudden immersion. *y-mātū* s. The early spring, indicating the stormy, snowy weather prevalent at the break up of winter. To rush for the shore through the water as a wounded porpoise, seal, or other animal. To fall as snow in storms and short and frequent spells of bad weather in spring. *y-mar<sup>2</sup>-yella* To fall as snow in

a spring storm as a finale to the winter.

*yeseöpös* s. Any cold, strong, steady and biting wind in dull, cloudy weather from any quarter, but specially from the E. and S.E.

*yetan-ia* tr. To lie down and yetana, to be lying down yetanaing. *y-a* tr. To make a basket either *kaiaim* or *tauwöla*. To knit, net, crochet or do any such like work. *y-atas*, *y-gali-tas* Clever, expert in yetanaing, well yetanaed. *y-a-kīpa*, *y-g-k-* A woman expert in making baskets. *y-āgū* To yetana anything for oneself (see *y-a*). *y-kunaka* Unable, unaccustomed to *y-a*. *y-ōnnakāna* tr. To make an error in yetanaing, to *y-a* badly. *y-aiāšmanū* Clever, expert in doing any work described by *y-a*. *y-a-mōni*; *haiya-y-ā-m-dē* I had a very great mind to *y-a*.

*yetū-m-* with(out) *m-* pref. yetana constantly, keep on yetanaing. To be daily or always occupied ditto. *y-mūt-ū* tr.i. To knit, keep on, be occupied knitting, to sit and knit. To be making a basket, sit and make, be sitting making a basket. *y-m-āgū* tr.r. To be occupied or to keep at work making (a) basket(s) for oneself. *y-yāgū* To yetana for, on behalf of another person. *yetū-yella* tr. To do, before leaving, to do. more, with *yeka* suff. To do. either a little more or longer. with *ūkqali* suff. To do. one more, to cease or leave off yetanaing, to have ye-

tanaed once, or more, but not again.

*yatund-eka* To do. or make any thing yetanaed and put it down as a servant might a basket, a sock, or other thing and put it on her master's table. *y-ārana* To make a great number of baskets, socks, nets, etc. *y-ātū* To make a number of baskets as many persons would thus occupy.

*yatun-kōna* To be occupied yetanaing in canoe or ship, to yetana aboard. *y-gāmata* tr. To do. instead of, after, in place of some other person. with one pref. of going To do. as one passes. *y-g-mōni* To do. now and then, not often, not usually. To do. one thing instead of another or something else.

*yibalanena* tr. To chew, bite up, to soften, destroy by biting.

*yif* a. Rising up, ending in a ridge or narrow edge, narrow, sharp, ridgy, thin. *y-kaus* Somewhat (more) narrow. *y-dārana* i.pl. To come ashore, get, be stranded as whales in certain favored bays. *y-gāmata* tr. To yeepoo instead of some person or one thing or in one place instead of something else or in some other place. To do. on one's way; *kaiyifgāmat haia anaiim* As you go up along break me off a branch with berries on it. with *mōni* pref. To yeepoo occasionally, now and then. *y-m-*; *m-* *yip-m-* To be in the habit of breaking off, to do so often.

*yifta* a. Not having, getting

supplies of whale meat, blubber. Poor in this sense either as a person or a place where whales are never washed ashore. Hungry, poor, destitute, having no food supplies, or not producing supplies. *y-na*; *hai y-nudē y-* I have become impoverished in above senses.

*yiftek-a* tr. To break off and down as one might a sprig of flowers. *y-ila* s. Any strong wind with bad weather from the W., N.W. or S.W.

*yif-tūmīna* tr.pl. To bring, fetch, take, get, gather by breaking off as boys twigs and branches of green stuff to deck rooms at Christmas. *y-wōsella* tr. To break up, off and put down as a man pieces of fuel to carry home. To yeepoo and put down as a man a lot of branches for a wigwam. *y-wāgōpi* tr.pl. To yeepoo and wagupi as boughs for a wigwam.

*yifyell-a* tr. To yeepoo and leave as a man before departing boughs for his son to cover over the wigwam with. To leave things one has broken off as sprigs or twigs having a *mēama* on them. To yeepoo before going away as a man *m-* for his child. To yeepoo more. (with *yeka* suff.) To yeepoo a little more or longer. a. Weak, having either no power or wish to stir oneself to do anything with vigor; weary, tired, flaccid, lax, limber, having no power to do anything requiring effort, prostrated, deprived of strength. *y-ata* Nerveless, powerless, weak, limber, lax, to be or

get thus. *y.-ur<sup>2</sup>-kātaka* To get more and more nerveless, powerless, weak, flaccid. *y.-enata* To get, fall into the state described by *y.-a*. *y.-ateka* To get reduced to helpless weakness.

*yifyāgū* To yeeppoo for another person i.e. on his behalf.

*yigarax-kōna* To eat, have a feed as persons in their canoes. *y.-k.-ina* To yigaragoo as persons do in their canoes leading a roving life. *y.-gāmata*, *mōni* To yigaragoo now and then, not often, not always. *y.-mūt-ū* To be eating, to eat, to sit or be sitting down eating. *y.-m.-āgū* To yigaragoo having and keeping one's supplies to oneself. *y.-yella* To yigaragoo more. To have a feed, to eat shellfish before leaving; *ōkân hači-yi.-ye.-udē paiaka* I had a feed of shellfish in the wigwam before I left. (with *yeka* suff.) To do. a little more.

*yigarag-ōnnaka* Unable to yigaragoo, not having yigaragooed. *y.-ū* tr. To eat, feed upon, live on, have a feed of any kind of shellfish or *p.-* w.s.

*yigarag-āgū* To yigaragoo oneself or what is one's own.

*yilāpū* tr. To break *āman* or other similar tough food. *yilōp-ata* tr. To break in twain, off a half, a portion.

*yill-a* tr. To chew, eat by chewing up anything which is very tough as *muša*. *y.-āgū*; *hai-y.-āg-ōna m.-* I will eat (i.e. chew) my moosha myself.

*yilōpa-ma* To break up and eat any tough things like *āman*.

*y.-imū* To break up into portions and divide *ā.-* and other like things.

*yimb-ia* tr. To have in a mouth when asleep or when lying down.

*yimba-ina* tr.i. To have in one's mouth or between one's teeth when going about. To carry or be carrying as birds materials for a nest in their bills. *y.-iāgū* To chew up as a mother food for her children. *y.-* tr. To chew as men tobacco, to bite up, to have, keep or take in one's mouth, to gather, take, fetch, bring materials for nests as birds in spring. *y.-ta* v. To get, find, take, fetch anything as a bird materials for its nest. *y.-ta-mōni* To yimba occasionally or now and then. *y.-teka* To put down anything out of one's mouth or what one has chewed up.

*yimba-gāmata* To yimba instead of someone else. *y.-g.-m.-* To do. now and then, seldom.

*yimbā-m.-* To hold, leave, keep in one's mouth, to stand and yimba, to keep on chewing. To cease, stop chewing whether standing or sitting as a man a quid of tobacco would when listening. *y.-mūtū* To sit and chew, to be chewing, to be sitting chewing. *y.-manaiaina* To walk about chewing, to go about carrying in one's mouth.

*yimbög-ūtata*, *y.-utāgulū* i. To open as channels between islands to view as one changes one's position as in passing in a vessel so that where no channel was seen one opens.

*yimbqasella* To put down as a mother for her child or her birdies food from her mouth prepared for them. To put down in a heap or others as birds materials for a nest.

*yinā* i. To come, go across, be coming or going across, to be in the act of yinaing (chiefly of the vessel crossing over but also (a) person(s) in it).

*yina* i. To cross over by canoe, boat, ship to any (is)land or other object (used equally of the vessel or those who cross over in it). *y.-ta*, *mōni* To cross over (*y.-*) as a number of vessels or persons together one after another.

*yinā-kaia* Quick in crossing over. *y.-kurū* Fond of, given to crossing over to (see *y.-*). *y.-m.-*; *hai-v.-m.-dē* I was just on the point of crossing over. *m.-y.-m.-* To often, constantly, regularly cross over.

*yinū* (Making) lamentation(s) for the dead. *y.-kīpa*, *y.-ūa*, *y.-k.-iamalim* A mourner f., m., pl. for the dead. *y.-m.-* To usually make lamentation for the dead, to keep on doing ditto. *y.-mūtū* To be lamenting, crying, mourning for the dead, to be thus engaged. *y.-na* tr.i. To make lament for the dead, to cry, weep for the dead.

*yinun* aff. to vv. or rather partt., for this is a participial ending to most vv. Before, previous, or rather Not having yet; *atū-y.-* Before a meal, before eating. *ul-y.-* Before drinking i.e.

not having yet eaten or drunk. *atux-y.-* Before the departure.

*yinun-kōna* To yinoona when in canoe, to be thus engaged. *y.-gāmata* To yinoona for a short time. with *mōni* suff. To do. occasionally.

*yingin-ia* tr.i. To lie in fear, to be afraid, to fear when lying down or sleeping, sleep in dread of. *y.-aina* To fear, be afraid when walking, to walk, travel in fear. *y.-a* i.tr. To shy, be afraid (of), to start with fear, to be startled. To be timid, fearful. a. Timorous, fearful, timid, afraid. *y.-atata* To ata through fear. *y.-atōra* To cry, weep through fear. *y.-atōsikū* To usicoo through fear. *y.-urūmōna* To compel through fear. *y.-ā* or *y.-at* before vowels as v.pref. To do anything in or through fear.

*yinginā-kamātū* i. To get, jump up, rise up from sleep in, through fear, with a start. *y.-kātaka* To go, come, go away in, through fear. *y.-killa* To cilla in, through fear. *y.-kūči* To coochi in, through fear. *y.-kurū* Given to fear, apt, prone to be afraid, shy, timid, startlish. *y.-dātū* To run (away) through fear, in a fright. To be all afraid, to shy, to start with fear as a number of men or horses one after another. *y.-gāmata* with pref. of going in any direction To start with fear, be afraid as one passes. with *mōni* pref. To gamata through fear, to fear sometimes. *y.-gūt-āna* To speak in, through fear. *y.-bō-g.-ata* Wake up in fright, to start up from sleep through fear.

*y.-ālana* i. To call out, cry out, bawl through or with fear. *y.-mēa-kōna-ta* Timid, fearful, frightened, startlish, to be thus. *y.-k-* To be afraid, timid, when on board any floating vessel. *y.-mōni*; *hūlū ha-y.-m.-dē* I was just on the point of being greatly startled. *y.-m.-, m.-* To be often, generally afraid, or startled, to often shy. *y.-mūtū* To sit in fear or down afraid or startled at anything. *y.-magātū* To magatoo in or because of fear. *y.-palana* To stand, be standing about in fear. *y.-mōči*, *y.-mīna*, *y.-manātsi-kōri*, *y.-dōr-wōnari* To go, come in, down, out. To run down into the water through fear. *y.-sina* Fearless, brave, courageous, without fear, not yielding to fears. *y.-s-na* To do anything difficult or dangerous without fear. To be, get fearless, to act fearlessly, to overcome one's fears. *y.-s-naina* To walk, go about in a fearless manner. *y.-tāgū*, *y.-tūmīna*, *y.-tūsikū* To give, toomeena, too-sicoo through fear.

*yīngin-gaštāgū* To wushtagoo through fear. *y.-ōnnaka* a part. Not afraid, not shy, not startlish, fearless, not having feared.

*yīn-kōna* i. To be in the act of crossing over as a canoe or a person in it. *y.-gāmata* To yina instead of some other person, to do. occasionally. *y.-gūtata* i. To meet, come close together as the split ends of a seeta when the bits of wood which keep the prongs apart are removed. To close, fit, lie closely down upon. To fit close up against, to be

close up together not showing any opening between.

*yīpaiaša*, *yī-* To cover over by breaking off branches and laying them over.

*yīpanuš-(un)* The edge, selvage, border, rim, ridge, edge as of a sheet of paper. a. Having a sharp ridge, edge, rim, or border, thin, flat (at the edge). *y.-un* At, on, along the edge. *y.-gala* The edges, all round, the borders.

*yōš* The hand, the (a) finger(s). *y.-a*, *y.-āki* With the hand. *y.-ōnai-āšun* In, on the hand. *yōš-pai* Both hands. *y.-pikin* With both hands. The two hands. *y.-* The lesser, nipper claws of a crab. *y.-, y.-ō.-či-tōpan hamačikamudē* I cut myself on my hand or finger and no where else.

*yōšē-ata* i. To break off, in two, to snap or break right off. *y.-ya* i. To be lying in a broken state, to be broken lying in any place.

*yōšama* s. The sea pink; a plant the roots of which are eaten.

*yōši* i. To break, get, be broken. a. Broken. *y.-čiša* Having a hand with one or more fingers distorted and drawn up. *y.-kōna* To be in a broken state aboard, to break or be broken as anything in a canoe or ship. *y.-kāgū* i. To break again and again till what was long gets short by losing piece after piece. *y.-kātake* To break more and more, to get nearer and nearer to breaking. *y.-kū* (*yōšūkū* S.ern dialect) Brittle, readily chewed as a swede or

carrot. The opposite of *dūčin* w.s. Easily broken, short in the grain. *y.-kurū* Brittle, short in the grain, easily broken, ready to break. *y.-gāmata* To half, partly break, to break off as a bit near the edge. with *mōni* pref. To break from time to time or down off as one tree by another falling upon it. *y.-lēpata* i. To break, get broken in many places, in many pieces. Broken in pieces, fragile, brittle, readily smashed, ready to break in pieces. *y.-mōči* To break as a nail down into the quick, to break inward as a house by falling in. *y.-mōni* To nearly break; *kai-y.-m.-dē* It nearly broke, was broken. *m.-y.-m.-* To break often, from time to time. *y.-mūtū* Crabs when they are in very poor condition. *y.-tekwiā* To be as a spear on the floor, in a broken state. *y.-tūkū* Brittle, easily broken as glass, cast iron, etc.

*yōšō-gat-a* tr. To cut off a branch of kelp used for laying on the beach to haul up a canoe on. *kai-y.-g.-udē* He was going to cut, but did not. *y.-x-gāmata*, *mōni* To yushagoo occasionally, not every time.

*yōšōl-aīamalim* s. (The) dogs, the hunters with dogs, hunters. *y.-a* s. A dog, an orphan (of a boy; see *y.-ā-kīpa*, pl. only *y.-gala* Hunters). a. Bereaved of parents, or of one parent, in an orphan state. (after either *ūtūšū*, *kātaka*, *haina*) To go hunting with dogs, specially to do guana-co hunting with dogs. *y.-ā-k-* A girl orphan having one or both parents dead.

*yōšōnnaka* Having a bad, strange, peculiar hand.

*yōš-āki*, *y.-a* With the hand. *y.-ā.-tōpan* With the hand and not with anything else.

*yōšū-kū* (see *yōšikū*) *y.-tala* Having short fingers as a person who has particularly short fingers or who has lost (a) joint(s) from them (also of *ušcaia* which has much shorter legs than the *uštakāluš*).

*yōšk-a* An island, islet, rock. (*yek'aiaška* A little island or rock.) *y.-āmāgū* Having many islands, islets, rocks, abounding in ditto. *y.-aiamalim* Islanders. The people of Wollaston Islands. *y.-ādāra* Every, all the island(s), to, on, at, in all the islands. *y.-ā-kīpa* A Wollaston Island woman. *y.-ūwa* A do. man. *y.-ōpal-a* a. Expert in gathering shellfish, berries, or other things. *amaīm mōk'aiašk-ō.-ā-k-* A woman who picks berries quickly and gathers large quantities. *y.-ūāgundeka* Six (lit. A passing over to the other hand).

*yōšd-āra* All (the) hands i.e. every body, every hand. Having very big hands, a very big hand. *y.-ū-pōna* A man who has weak, lame, palsied, powerless hand(s). *y.-uf* Weak in the hands, having weak hands, palsied in the hands.

*yōšman-ōnnaka* Not having any of the qualities described by *y.-ū*. *y.-ū* a. Clever, ingenious, expert in doing any kind of work. *y.-ūwa* A man who has the above qualities. *y.-ūāštāgū* To do, work, make anything cleverly, well. Any (piece of) work cleverly execu-

ted. *y.-ūnata* To learn, get able to do anything well or easily. *y.-una* To learn, get able to do things or any work expertly, well.

*yō-šmanū* (much used as an aff.) *yetan'-aia-š.* Clever in making baskets. *gōmak-a-š.-qala* Men clever in making plaited things. *y.-nur'-kātaka*, *y.-n.-tegata* To get more expert in doing anything.

*yōšmōtta* (*tauwisiūwa*) A small dark colored sea bird.

*yōf-kūsiū* a. Having a broken, jagged, nicked edge as a knife or an ax. *y.-šöl-an*, *y.-š.-ā-kīpa* An orphan (m. f.)

*yōn* adv. At the very end(s), head, extremity. First, in the beginning, at the head of, out on, or at the very edge of. First of all, in the first place, prior to, before. prep. In, on, among, between, right in (also *y.-a* before a consonant). *y.-aiāšun* In, on the hand, finger, between the hands.

*yōnā mḡalunči-tōpan saingana* Go only when the day is well advanced. *y.-būkan* In the book, *y.-pun* (Right) on the fire. *y.-šūkan*, *hatūtuxyelludē* I left the knife in the grass i.e. in under.

*yōn-qan* In, on the path, track, road. *y.-hanisyun* Up in the branches or in among the branches or in the midst of the trees or foliage. *y.-adv.a. y.-ūa* The first man either as regards time, position. *y.-hatainudē* I walked at the head, or in the van, I took the lead. *y.-* At the entrance of as of a creek, harbor, passage. *y.-hatīyqa* I will anchor at the entrance, or in the mouth of a

river or bay. *y.-či-tōpan hatūte-kudē* I placed or put it down at the end of i.e. not on, by, under, alongside of, but at the point of or at or on the end of. *y.-qaratun šūāpan kūmātudē kila-k.* The cilacila alighted right on or in the midst of the trees or logs.

*yōnatōp-a* (Right) in the midst, middle of, between. a. That which is midway. *y.-hika* The middle part of any ocean, sea, bay, the sea lying out in the middle. subst. The middle (part), the centre. Out in the open, away from the borders, out in mid ocean or other place. *y.-ōšunan* The middle of the forest, in the recesses of the forest. *y.-ančitōpan šaingana* Walk only in the midst of or right through the middle i.e. not near the borders or at either end. *y.-ūwa* The middle man as the 2nd of 3, the 5th of 9, the 19th of 37. *y.-āki* The middle one, the one in the midst. *y.-unata* i. To get, be in the middle, to get half way. *y.-unur'-kātaka* (*y.-u.-tegata*) To be getting near to the middle.

*yōndōx-kōna* To keep on, be (aboard) bailing, to bail when aboard. *y.-k.-mōni* To bail regularly, constantly, every time, to keep on bailing. *y.-gāmata* To do. instead of someone else, after, in turn with, to do. out on one's way to any place. *y.-g.-m.* To do. sometimes, not every time. *y.-mūtū* To do. out as a man a pool, to sit down and bail out water. *y.-yella* To bail out more, again, for a short time, to have bailed out, to do. and leave as a man his canoe before going away

from it. (with *yeka* suff.) To do. out a little more, longer. *y.-kam-ātū* To raise, by bailing out the water from a canoe deeply in the water through the quantity in it.

*yōndākōnnak-a* Not having bailed out, awkward in bailing. *y.-āna* To bail awkwardly, badly, in the wrong way.

*yōndākū* tr. To bail a canoe, out a hole, for; *kūpaiendākun haia ānan* Go, come down and bail out my canoe for me. *y.-bāk-ana* To do. (a canoe) dry.

*yōndaulum* From the mouth, end, point of anything.

*yōnmamāgūa* The firstborn. *y.-hai* I am the firstborn.

*yōr'-kōna* tr. To yatoo, be yatooing when aboard. *y.-gāmata* tr. To do. instead of another person, to do. on one's way anywhere, the where being indicated by the pref. of direction. *y.-g.-mōni* To do. sometimes, not often, not everytime. *y.-dātū* tr. To give (yatoo) as a number of men one after another. *y.-m.* To keep on giving, to give as a rule i.e. generally, to give often. *y.-mani-aina* To give as one walks about. *y.-mīna* To give on one's way down or before one goes down. *y.-mūtū* To sit and give, to sit down giving, to be giving. *y.-yella* To leave after giving, to give on or before leaving. To yatoo, more; *yōr'yel haia yeka* Give me some more.

*yāči* a. Exposed to the action of the winds, open, unprotected, exposed, rough. *y.-kai-a* Protec-

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ted, shut in from the force of the wind, firstborn, eldest. *y.-k.-āki* The eldest, firstborn. *y.-k.-ā-kīpa* The firstborn or eldest daughter.

*yāčauwi* s. A certain bright star.

*yāšun* s. The hair of the face, specially that about the mouth; whiskers, beard, mustachoes, the beards or whiskers of seals and other creatures, (in) the hand. *y.-dārāki* (The) one having immense whiskers or much hair on his face.

*yāki(n)* s. The first or headmost one, the leader, the one at the lead. *y.-nčikaia-tōpan hatūšabagudqa* The first one only shall I reward. *y.-dē-i.-t.-kaiyi-mōčidē kōnči-n* He only called in the first two and none others. *y.-nat-a*; *hai-y.-n.-udē k.-amōra* I nearly caught up to that guana-co. *y.-pai*, *y.-ndēi* du., *y.-ndaian* The first, front, leading ones.

*yākōf* An E. wind, specially such as is strong and very chilly. *y.-gāmata* To yacapoo in part, not wholly and from time to time as in winter. *y.-yella*; *annū kai-yā-yelludē wāta*, *hauan yārum wōnigūa tōpan kūpōnaka* It (the snow) had thawed away, that which now is, but a recent fall. (*yā.-g.-* and *y.-yella* are used after above manner of sores healing as well as of thawing.)

*yākōpata* To pass away as snow and frost in spring, to quite heal and get well.

*yākōr-a* s. A seal cave. a. Loose as the bark of trees in summer.



*am aiākōra* A seal cave. *haim y.-a hauan* This is quite loose. *y.-ala-teka* A seal cave, the roof of any eave or cavern. *y.-ana i.* To loosen, get, be loose as the bark of trees in spring. *y.-ūwa s.*, *y.-ā kīpa* The m. and f. hair seal.

*yākāla s.* A cleft or chasm in cliffs or high bold lands having (its) sides very precipitous or steep and high as chasms in high rocks; precipitous, up and down. a smooth face of precipice.

*yākān-a a.s.* Precipitous, up and down, steep, perpendicular, a precipice. *y.-e-nata* To grow, get, become, be quite steep or precipitous. *y.-ūsi* A land abounding in precipices and other steep places.

*yākāpū i.* To thaw as snow or frost, to pass away by thawing as snow in spring. To heal as a wound, to heal up, close up and get well as sores.

*yādār-a* Having a large, wide open mouth. Not parallel with, oblique, askew, not close, having a wide gap. Leaning out from, close, touching at one end and wide at the other. *y.-āki* One having a large mouth.

*yādōmull-a a.* Having a dull, blunt point, not sharp pointed, deep, profound (of water only). *s.* A blunt, dull point as of a spear point. *y.-e-nata tr.* To get, grow, be very deep as the sea off bold headlands.

*yāduf* Weak of speech (in the mouth), having a weakness so as not to be able to speak plainly, unable to speak out (as a dying

person) plainly and fully, halting in speech.

*yāgaia-ina* To go, walk along telling anything. *y.- tr.* To reveal, teach, tell, show, direct, instruct, inform, answer, reply to a question, narrate, bear witness, acquaint, make known. To announce, relate what one has heard, seen, to show how. *s.* Teaching, instructing, doctrine, faith, dogma. *y.-kurū* Fond of teaching, telling, showing, revealing.

*yāgaiatū-aiqal-e-n.* To put in remembrance, to teach, tell so that a person clearly understands. *y.-a.-ana* To teach, tell, show, and thus cause to know. *y.-abaile-n.* To encourage, make strong by telling anything. *y.-āpasi-n.* To tell people something which leads them to instant effort and interest. *y.-šatambqa-n.* To vex and disappoint people by telling them anything. *y.-dūpu-n.* To weaken, dispirit, discourage by telling anything to cause this effect. *y.-halašāna tr.* To weary, cause weariness by telling or teaching. *y.-ārūgata* To cause trouble to a person by telling, relating. *y.-mēakō-n.* To put in fear by telling, revealing. *y.-mōči* To induce, urge, incite to do anything by telling, saying such things as shall lead to this result. *y.-mōra tr.* To relate, reveal, narrate, tell, recount. *y.-m.-nnakāna* To tell amiss, to make (a) mistake(s) in what one relates and thus deceive. *y.-muš-mūtū* To be relating, etc. To sit down and relate. *y.-muš-gāmata* To yagiatoomura in the place of someone else. *y.-m.-g.*, *mōni* To

do. now and then, not often. with the preff. of direction To tell, etc. on one's way.

*yāgaiatuš-ūwō-n.* tr. To greatly rejoice people by good news of good to be had. *y.-abagūdē* To make persons happy by telling them anything. *y.-āmarana tr.* To yagia and thus weary and vex people and make them feel uncomfortable.

*yāgaiunnak-a* Incapable of teaching, etc. Not able to teach well, inaccurate, in what one says or teaches, never teaching, not having taught. *y.-āna* To yagia amiss or erroneously, to make mistakes.

*yāgaiasiūwāta* Not caring to yagia, indisposed to do., (see *čī-y.*; these two words thus differ in meaning; the former refers to one who is not weary as one who has been teaching, but is himself disinclined and he may or may not have taught, the latter expresses the feelings of one who has taught but is disappointed and wishes to leave off).

*yāgaia halaša* Not wishing, liking to hear instruction; impatient of instruction. *y.-mēakō-n.* Afraid of being informed against.

*yāgaiāmōni; hai-y.-dē* I was just on the point of telling.

*yāgai-atōp-ōna sa* You are altogether too fond of telling, etc. *y.-a.-ananhqanqa* I am weary of this continual telling. *y.-atōpaia* Hush! don't tell or Come now you ought not to have told. *y.-atas* Clever, expert, clear in teaching, telling, eloquent. *y.-a.-ana tr.* To

yagia clearly, correctly, well, eloquently. *y.-wa* A m. teacher. *y.-ākipa* A f. teacher. *y.-in* At the time of instruction. *y.-qalītas* Clever, expert, skilled in teaching. *y.-q.-ana* To yagia well, cleverly, nicely. *y.-ya tr.* To do. when lying down as an invalid or dying person. *y.-yinun* Before school, not having yet told or taught, before instruction.

*yāga, yāka* (solely as an aff.) Imitation of, resembling, (after the different names of birds which or rather the traditional accounts of which were acted in the various drama like scenes of the ceena and murana (see *wō-senim-y.*, *wīlauilaika akainix-y.*) and others.

*yāga* The name of the Murray Narrows or rather the coasts on either side and the parts in the neighborhood S.wards.

*yāgi-ella tr.* To yagia before or when leaving, to do. again or further. (with *yeka* suff.) To do. a little more or a little longer. After one has taught, to leave directions with, to have taught or told, but to have discontinued. *y.-ellun* After the instruction or relation, after school. *y.-kōna* To yagia, be yagiaing aboard. *y.-dātū tr.* To do. as many persons one after another. *y.-gāmata tr.* To do. instead of or in turn with or after another. To teach in turn, one after another, to teach one thing in substitution for or in return with something else. with a pref. of direction To do. en passant. *y.-g.-mōni* To occasionally teach,

to periodically vary one's teaching. *y.-manaiaina* To wander, go, walk about teaching, telling. *y.-m.-tr.* To do. continuously, to keep on teaching, telling, to persevere as a teacher. *y.-mūtū* To be teaching, to (sit and) teach, to be sitting teaching. *y.-tōlli* To teach without order, now a little of one thing, now a little of something else, to teach in a hurried manner.

*yāgōla-ša* a. Noisy, talkative, boisterous and constant chit chat. *y.-mun* That part of the wigwam beyond the fire and facing the door.

*yāgū* a. Light in color, pale, white, whitish, grey, light grey. v. aff. For, on behalf of, on account of, for another's benefit. (This aff. is after vv. in *a*, which takes it without dropping the final syllable, the *a* and *y* merge into *ai*: *atta*, *attaiāgū* w.s. When the v. form to which it is joined ends with *r*<sup>2</sup> the *yāgū* becomes *čāgū*: *ur<sup>2</sup>čāgū*, *ūmisur<sup>2</sup>čāgū* w.s.) *y.-mōni* A white speck or spot such as is seen on the nails; to be white, to be as any white object standing forth as a rock, a post, a cloud, or other conspicuous object. *y.-magātū* To be (sitting) together as a number of objects or persons whitish or dressed in light clothes. *y.-m-ör-ūwa* A variety of Conger eel (see *anayāk-ō.*). *y.-mūtū* To be said of any person or thing of a white or light color (say as a block or grey stone). *y.-palana* i.pl. To be (said of a number of whitish objects or persons standing about or together as a group in a pic-

ture, or white cows standing in a field). *y.-yell-a*; *kai-yāgūyelludē* *uškū* There was or had been a white column of smoke.

*yāgun-ia* i. To be as any prostrate creature or thing of a whitish color lying on the floor or elsewhere. *kōmūdū hauan y.-iata* Whatever can this white thing be lying here? *y.-iaina* To be white (said of any object moving about either on the land or sea or in the sea). *y.-a* i. To be white, to show up white, to show forth whitish. *y.-ata* i. To get, grow, become whitish, light grey, pale. *y.-ūkānana* i.pl. To be as a number of whitish objects standing about as rocks standing up here and there or white cattle. *y.-ūkanan-i.* To be moving about (only of whitish objects as sheep in a field or any white ants or other creatures). *y.-ālū* i.pl. of *yāgun-kōna*.

*y.-k.* i. To be (only of an object whitish in color either on or in the water and stationary). *y.-gāmata*, *mōni* i. To be, get white or whitish now and then. To show up white from time to time, to get grey as some men do.

*yāmōra* Having pouting lips, a pointed mouth as some fish.

*yāmū* a. True, accurate, expert, clever as a markman with sling, arrow, stone, spear, gun, or other thrown weapon. tr. *kaiyāmudē guri* He did pull up the anchor (though now down or though now it is as though he had not done it; see *y*). *y.-šgači-nata* To get in the above state as a good marksman through failing po-

wers. *y.-ka* Having long projecting lips. *y.-tala* Steep, abrupt, bold, precipitous, brow of steep hill.

*yāmu-na*; *annū hai-y.-nqana* I shall get a good shot by and bye. *y.-n-kōna* i. To do anything with accuracy of aim when aboard canoe. *y.-u-gāmata* To have partial or occasional success. *y.-yella* i. To have had at some time good success, but not since.

*yāpimat-a* i.tr. To talk, chat, speak, converse, to talk with or to. *y.-ā-kurū* Chatty, ready to talk with, fond of chat. *y.-haian* To chat, talk, etc. as one walks, to walk engaged in conversation. *y.-ōnnaka* Silent, taciturn, not inclined, unable, not accustomed to talk, habitually silent.

*yāpimur<sup>2</sup>-kōna* To talk, be talking when aboard, to sit talking. *y.-g.-mōni* To talk to, converse with now and then or sometimes. *y.-mīna* To go; come down talking to one another. *y.-manaiaina* To walk about, he walking about conversing. *y.-magātū* To sit, be sitting talking as a group of persons. *y.-mōči* To come, be coming home engaged in conversation. *y.-mōni* To stand, keep on, be always talking. *y.-mūtū* To sit down, be sitting engaged in conversation. *y.-palana* pl. To stand, be standing engaged in conversation. *y.-wāna* i. To pass by, go, come past talking, chatting. *y.-yella* To talk further with, to talk with before leaving. with *yeka* To talk a short time with (in past tense only; *kai-yā-yelludē* He did talk with me).

*yāpis* (*yāpös*) a. Talkative, noisy, given to gossip, forward with talk. *y.-i-mūtū* (*yāpösana*) To be talkative, to sit, be sitting chatting. *y.-iu-kōna* To have much to say aboard, to be talkative when aboard.

*yāpā-čal* A being of more than human power and sagacity whom the yecamooches claimed as their inspiring power and instructor. The spirits of men, especially such as have been killed by violence. *y.-ka* a. Given to splitting, rending as the bark of trees especially of the hanis which is consequently unfit for canoes.

*yāpulla* a. Peaceable, mild, gentle of speech, meek, patient in speech. *y.-ta* To be, get, act in any of the above qualities.

*yāramunna* In the early tide, season i.e. when quite fresh or young.

*yārū* i.; *hau ufkir<sup>2</sup> haia kōwöl aiārū tūtūkū* My ears are stopped with dust. To have in as a bottle on the shore, sand, or as the ears in a dust cloud. *y.-kip-a* A young woman or female. *y.-k.-āki* (in opposition to *dārā-k.-ā.*) The daughter. *y.-kūtia* The new moon because it is then travelling S.ward. *y.-kaus* Recently, lately, somewhat more recently than. *y.-kipā kaus kōnjin* She is a somewhat younger person. *y.-wāpan* Very recently, quite lately, only just this minute. Wait a bit, don't be in such a hurry there is plenty of time. *y.-wāpaia mā-aludē san bāv waiat ūtūšua* Why, it is but just now the day has

dawned you must not start yet. *y.-gū* State of full tide or high water, to be up, full as the tide in any creek, on the shores. subst. The season, state of full tide. *hai y.-gū yārum* It is now a very full tide.

*yārū-gūtas* A fine high tide as a man congratulating himself on the tide. *y.-gwā* To be rising up to high water (see *ēkagwā*). *y.-matia* A young baby boy.

*yārū, yārum* a. Fresh, new, recent, young, present. *y.-* adv. Now, lately, recently, just now, at this time. *y.-haia sa wē tāgūa* Come you had better give it to me now. *y.-āki* A fresh one, the fresh, new, young one. *y.-ātōpan haia t.-* Give me a new one and nothing otherwise. *yārū kausāki, haia kōtāgudē* He gave me a newer one than (that).

*yārum-gala* The young men. *y.-ūa* A young man or male. *y.-ūāki* The son (in opposition to *dārūwāki*). *y.-u-nata* To get, be, grow fresh, renewed, to be very new, fresh to one as anything one sees or hears for the first time.

*yāruntōpa-ia, kātākudē kōnjin* It is now only that he has gone. *y.-n* Now for the first time and at no former time. Now only, only just now at this very moment and not before. Now only, or only just this once and not again, at some future time.

*yās-ita* a. Noisy, forward of speech, talkative, given to gossip, false tongued. *y.-i* a. Steep, declivitous, acclivitous. s. A hill, an ascent. *y.-ina; annū kai-y.-in* It is

quite gone out of sight, reach, it has clean escaped i.e. got far away out of reach.

*yāt-ia* To give, be (in the act of) giving, to give when lying down.

*yātō-llātū* (Having a) split lip (see *tō-l.-*). *y.-ndalis* A term for noisy, chatty, talkative, hum of many voices. *y.-nnak-a* Not having given in the sense of yattoo, unaccustomed to do. awkward, inexact in giving, never giving; miserly. *y.-n.-āna* pl. To give awkwardly, badly, inexactly, not to give properly.

*yātū* tr.pl. To give many or more things than three (used both in the sg., du. and pl. of the giver(s), but always pl. of the gifts) To put into the hands, to deal out, to serve in this sense, to give, divide, distribute to or among. (used as an a. with *waiim* and *waikīpa* only) Eldest, firstborn. *y.-waiim* The eldest, first(born) being a son or brother, eldest brother. *y.-waikīpa* Eldest sister, being the firstborn of her mother. *y.-waiim-pai* The two eldest brothers. *y.-kurū* Fond of, given to doing any of the actions under *y.-*

*yātātū* s.i. (A) spark(s), emit sparks, to spark, fly as sparks. *haimbaāpan y.-hauan* How the sparks are flying!

*yātuš-ia* i. To be talking, to continue talking. *y.-aina* i.pl. To talk about when walking or moving along as persons either afoot or a party or parties proceeding on their ways in canoes. *y.-qana* Talkative, chatty, given to idle or

incessant talk, given to gossip. *y.-ū* i.pl. To talk aloud, to be talking, to chatter, to talk of or about. To discuss, to converse, to talk with noise or clamor, to make a noise. *y.-ūkaia* pl. To yatooshoo going, coming up, to go, come up talking or chatting. *y.-kōna* To yatooshoo when in canoe, boat, ship, to be talking thus. *y.-gāmata, mōni* To discuss, talk (about or of sometimes). *y.-mina* pl. To yatooshoo going, coming down, to go, come down talking. *y.-magātū* pl.i. To be talking, discussing, making a clamor as a number of persons sitting together in a group (see *m.-*). *y.-maniaina* To walk, be walking about talking aloud. *y.-mōči* pl.i. To yatooshoo coming, going home, or when going into any place. *y.-palana* i.pl. To talk, chatter, converse, to be talking of and aloud (of a group or number of persons standing together in (a) group(s)).

*yātul-ālū* i.pl. To be very deep in the water as a lot of canoes ready to sink.

*yātulla* a. Deep down in the water, with the rail on a level with it. *y.-ta* Quite down on a level with the water as a canoe ready to sink, to get low down, to settle, sink down in the water and so be ready to sink.

*yātullā-kōna* To be very deep down in the water almost or quite on a level with it, to be awash, to be so deep in the water as to be in danger of sinking. *y.-gāmata, mōni* To sometimes, from time to time, to get, be very

deep in the water. *y.-m.-* (*ātāsi-m.-*) To nearly sink, to be very deep in the water and ready to sink. *y.-ri* i. To keel, reel over and so put the rail down to, under the water and thus take in water.

*yātullur-k.-* (solely used with *kai* pref.)

*yātu-rēata* a.v. Very divergent or oblique, to diverge, slant off. *y.-ri* a. Oblique, divergent, aslant, crooked, not parallel with, askew, at any angle with. *y.-sānan* An old, worn out canoe.

*yqalan* s.adv. To edges, rims, the prominent points, all round the edges. Everywhere round, on the edges, the leaders, those at the head of others. *yqāgātū, yqai-amana* see better *yō-*.

*yauara* s. To jaw of whales, referring to the meat and blubber.

*yauasan-a* To (tell a) lie, give a false account. *y.-ōnnaka* Not given to falsehood, incapable of falseness, never false.

*yauasin-kōna* To tell lies, be deceitful, give a false account when in canoe. *y.-gāmata* To act the liar, to misinform, give a false account en passant. *y.-g.-mōni* To yowasana now and then, sometimes, not as a rule. *y.-gūtāna* i.tr. To speak falsely, deceitfully, to tell lies.

*yauasi-m.-* To tell (a) lie(s), to misinform, to give a false account, to be telling falsely. *y.-mūtū* To tell lies as by habit i.e. often, generally.

*yauasiye-lla* To yowasana when, before leaving, to have lied but since to have been true. *y.-ka* To further misinform, to tell a few more lies.

*yauau-ina* (local) The short fingered spotted crab. *y.-a* s. (local in the E.) My father (*hīdābū-an*, *kōtqas*). *y.-ō-nata* i. To get, be, grow, very lazy, indolent, incapable of effort.

*yau(i)s* False, deceitful, a lie, (given to) lying.

*yaus-ūa* m., *y.-kīpa* f. A liar, a false or deceitful person. *y.-kurū* Given to lying, habitually false and deceitful. *y.-yāgaia* A false account, (a lying) slander.

*yukaia* a. Protected (from wind), sheltered, calm. s. A sheltered, protected place or spot.

*yulla* s. The thick part of the legs of a man or of the hind leg of any animal, a ham, the buttock, the thigh, the middle joint of hind leg.

## SUPPLEMENT

*tun-mōči* To toona deeply down as a stick down into the ground.

*tus-tāgū* To pluck out (a) feather(s) and give, to pluck and give, to give in a plucked state. *tustūpqana* To pluck out a feather and throw it away.

*tsdāpōla-lagōna* To offer, try, attempt to dapula.

*tsdāra-kīp-āna* To grow tall, mature as a girl, to grow to womanhood, at, in, etc.

*tstdur<sup>2</sup>yella* To cease to run.

*tstatūgata* To tatoogata from any spot, at any time, then, therefore, because of, etc. *t.-lagōna* To try to tatoogata.

*tstekin-gāmata* To tstecila ic-oosh on or over as over padding of grass or other things.

*tstatetta-lagōna* To tatet'alaguna with, at any time, in any place, etc.

*tstōšūpa-lagōna* To try to tushoopoo with a bone wedge.

*tstökōgata-lagōna* To try, offer, attempt, propose to tucugata.

*tstōx-yella* tr. To leave ungiven, not to give all, to cease, leave off giving. Such thing(s), such part or portion as is left ungiven.

*tstāgasiūwātāna* To cease, leave off giving being weary or mindful to do so no more.

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